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OVER AND OVER AGAIN.

BY JOSEPHINE POLKARD.

OVER and over again,
No matter which way I turn,
I always find, in the Book of life,
Some lesson I have to learn;
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with a resolute will,
Over and over again.

We cannot measure the need
Of even the tiniest flower,
Nor check the flow of the golden sands
That run through a single hour;
But the morning dew must fall,
And the sun and summer rain
Must do their part, and perform it all
Over and over again.

Over and over again
The brook through the meadow flows,
And over and over again
The ponderous mill-wheel goes;
Once doing will not suffice,
Though doing be not in vain,
And a blessing, failing us once or twice,
May come if we try again.

The path that has once been trod
Is never so rough to the feet,
And the lesson we once have learned
Is never so hard to repeat;
Though sorrowful tears may fall,
And the heart to its depths be riven
With storm and tempest, we need them all
To render us meet for heaven.

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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THAT Jesus Christ is the world's greatest authority in matters of morals and religion, our one faultless example in respect to character and conduct, is a widely accepted and greatly emphasized teaching, to-day. And some say they want to know what Christ teaches, because they care less for apostolic instruction, and still less for the Old Testament Scriptures. We would be, they exclaim, the disciples of Jesus, not of Paul or Moses. Very well, then; very well. And what were the principles and what the practice of Jesus in regard to the Sabbath?

JESUS said, So that the Son of man is Lord even of the Sabbath. The Son of man, the Redeemer and King of men, the divine Head of a ransomed humanity, is the Lord, the owner and ruler of the Sabbath, as well as of everything that is intended for the good of mankind. Note the doctrinal and practical bearing of these words of our Saviour. Doctrinally they are a claim of ownership and lordship of the Sabbath institution that would be blasphemous if the words came from the lips of a mere man. Practically, we may know that whatever he taught concerning the Sabbath is the truth to be believed, and that whatever he did on that day may be done by us, within the limitations of our power to do the things he did.

THE Sabbath, as they had come to misinterpret its meaning and misuse its privileges, was one distinguishing mark of the religion of the Jews; and an outward expression of their deep and narrow national feeling. It had grown to be a sign of Jewish exclusiveness, and a central factor in Pharisaical literalism and formalism. Thirty-nine particular things are said to have been forbidden, on the Sabbath, by their rabbis. One must not walk on stilts through the water; for that would be to carry them. A tailor must not go out late on Friday with his needle, lest the sun should go down before his return, and he be found carrying a needle on the Sabbath day. One with rheumatic pains must not be rubbed, for that would be work. A person with a sore throat might swallow some medicine, but not gargle it. And so on.

TWO THINGS in the course that Jesus pursued greatly irritated the formal, proud and self-righteous Pharisees: what he did on Sabbath-days, and his friendly treatment of publicans and sinners. But we must carefully distinguish between his attitude toward the actual teachings of the Old Testament Scriptures—for which he held and manifested the profoundest regard—and his attitude toward the worthless and harmful additions and false interpretations of a spiritually dead Pharisaism.

WE read that Jesus came to Nazareth, where he had been brought up; and he entered, as his custom was, into the synagogue on the Sabbath day. Or, as we would now say, Jesus went back to Nazareth, his old home, where his childhood, youth and young manhood had been spent; and, as he had

been in the habit of doing, he went to church on the Sabbath-day. Attendance upon divine worship is, then, one of the things that the Master thought to be fitting for the Sabbath; and here is one of the keys that he furnishes to the meaning and uses of the Christian's Sabbath.

ONE Sabbath-day Jesus and his disciples were going through fields of wheat or barley; and, as the disciples were hungry, they began to pluck the heads of grain and to eat the kernels. But when the Pharisees saw it, they said to him, "Behold thy disciples do that which it is not lawful to do upon the Sabbath." To pick the heads of barley was harvesting, and to rub them in the hand was threshing, the Pharisees would claim; and, certainly, men ought not to harvest or thresh on the Sabbath. The threefold answer of Christ to this narrow and narrowing teaching, furnishes three more keys to a correct understanding of his Sabbath doctrine.

HAVE ye not read, asks Jesus, what David did, when he was an hungered, and they that were with him, in their flight from before the face of the jealous and hating Saul; how he entered into the house of God and did eat the shewbread, which it was not lawful to eat, save for the priests, and gave also to them that were with him? As much as to say, the law of human need, the necessity of hunger, is a higher law than the rules regulating the ordinary uses and symbolism of the shewbread.

HAVE ye not read in the law, again says Jesus, how that on the Sabbath-day the priests in the temple profane the Sabbath, and are guiltless? By their service in the temple, by the sacrificial offering of animals, more on the Sabbath than on other days, they broke the letter of the Sabbath law, but without blame; for the law of temple worship is the holier law. But I say unto you, he cries, that one greater than the temple is here. Note, again, the blending of doctrinal and practical theology in the Master's words; doctrinally, he lays claim to the possession of greater dignity and worth than the temple, the symbol of Jehovah's presence in the midst of his people, and the center of his worship, and in a way that would be strangely inconsistent if professed by one less than divine. Practically we are taught that the law of Christ's service, as he requires it, is higher and holier than the temple, higher than the mere letter of the fourth commandment.

BUT if ye had known what this meaneth, said Jesus to the cold and fault-finding Pharisees, I desire mercy and not sacrifice, ye would not have condemned the guiltless; that is, the disciples, who, in their hunger, had plucked and eaten the heads of grain. On another occasion, when the Pharisees saw him sitting at meat with publicans and sinners, they said to his disciples, Why eateth your Master with publicans and sinners? The Master himself heard and answered: Go ye and learn what this meaneth, I desire mercy and not sacrifice. The Lord had spoken through the prophet Hosea, saying, I desired mercy and not sacrifice; and the knowledge of God more than burnt offering. The real thing that Jehovah wants of his people, what Christ desires to see in his disciples, are kindness and the knowledge of God. Sacrifices, burnt offerings, Sabbath-keeping, and all

outward religious forms, are appointed as mere accessories, helps to the cultivation of these inward and spiritual qualities. If the latter are wanting, the former, however scrupulously observed, are worthless.

ONE Sabbath Jesus entered into a synagogue and found there a man with a withered hand. The Pharisees watched him, whether he would heal the man on the Sabbath-day, that they might accuse him; and they asked him, saying, Is it lawful to heal on the Sabbath-day? Angry and grieved at the hardening of their heart, he answered them, Is it lawful on the Sabbath-day to do good, or to do harm? to save a life, or to destroy it? What man shall there be of you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the Sabbath-day. What kind of good doing the Master meant, his own acts plainly show. One's instincts of pity ought to be helpful in the interpretation of law; for to these, even in the Pharisees, Jesus appealed.

ON another Sabbath in Jerusalem, Jesus saw a man lying by the pool of Bethesda, who had been infirm thirty-eight years, and he healed him, bidding him, also, to take up his bed and walk. But the Jews said to him that was cured, It is the Sabbath, and it is not lawful for thee to take up thy bed. And, indeed, they might have pointed to Jeremiah as commanding the people in the name of the Lord, not to carry any burden on the Sabbath-day. The divine healer becomes the object of Jewish persecution, and this is his wonderful answer: My Father worketh even until now, and I work. The Father did rest from his work of creation; but from that time until now he has been unceasingly working for the good of his children, every day in the week; and the Son works in the same way and for the same end. Again must we note, reverently, Christ's lofty claim respecting himself; for in no ordinary sense does he call himself the Son of God. For this cause, therefore, the Jews sought the more to kill him, because he not only brake the Sabbath, as they in their ignorance and narrowness supposed, but also called God his own Father, making himself equal with God. Jesus did not deny the charge against him; but proceeded at once to set forth the exalted privileges of his divine Sonship, declaring that the Father loveth the Son and sheweth him all things that himself doeth. There are works, then, that we may do on the Sabbath-day, and be working with the Father and with his Son, Jesus Christ our Lord.

WITH, perhaps, intended reverent regard for the Sabbath-day, the people waited until sundown, on a certain Sabbath, and then brought to Jesus the sick and them that were possessed with devils, and he healed the sick and cast out many demons. But already, earlier on the same day, the Master, with quite a different opinion as to what true Sabbath-keeping was, had delivered a man from the power of an unclean spirit, in the synagogue of Capernaum; and, later, driven the fever from Simon's wife's mother.

WHILE Jesus was teaching in one of the synagogues on the Sabbath-day, he beheld a woman who had a spirit of infirmity eighteen

years, and she was bowed together, and could in no wise lift herself up; and he called her and said, Woman, thou art loosed from thine infirmity. But the ruler of the synagogue was indignant because Jesus had healed on the Sabbath, and cowardly said to the multitude, There are six days in which men ought to work; in them therefore come and be healed, and not on the day of the Sabbath. But the Lord answered him, as evidently the spokesman of others, and said, Ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound; lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath? No wonder that his adversaries were put to shame; and that the multitude rejoiced for all the glorious things that were done. May many of our Sabbaths witness the deliverance of bodies and souls, through our instrumentality, from Satan's degrading bonds.

BREVITIES.

JAPAN would prefer to have Hawaii free and independent.

GREAT damage has resulted from recent floods in Western and Upper Austria.

THE managers of the Nashville Exposition are greatly encouraged by the large attendance.

ACCORDING to their Year Book there are 13,000,000 Jews in the world, one-half of them living in Russia.

THE Portuguese government is said to be setting the constitution at defiance, and adopting the most stringent repressive measures.

THE Seventh-day Baptist Y. P. S. C. E., of Westerly, R. I., has voted to reduce the length of its sessions during August to thirty minutes.

THE recent discoveries of gold in Alaska are likely to give new interest to the boundary disputes between the United States and Great Britain.

IT is believed that many prisoners in the state of New York are becoming insane, because deprived of suitable employment for their bodies and minds.

THE Czar of Russia has prohibited under severe penalties any labor on Sundays or on the principal feast-days. Children must not work over eight hours a day, or grown men over eleven hours.

MISS ANNIE CROSBY EMERY, Ph. D., Bryn Mawr, 1896, of Elsworth, Me., has been appointed "Dean of Women and Assistant Professor of Classical Philology" in the University of Wisconsin.

A LARGE number of Jews have come to this country since the census of 1890. The *Jewish Tribune* claims that the Jews now number in New York City 350,000, and 1,000,000 in the United States.

FORTUNATELY, as a result of the Illinois Factory Law, passed four years ago, the employment of little children in factories seems

to have been pretty effectually prohibited. But a similar law is needed, relating to stores and shops.

THE *Morning Post*, of London, understands that Cecil Rhodes and Alfred Beit, a former member of the Board of Directors of the British South Africa Chartered Company, have paid to the Transvaal government £250,000 as idemnity for the Jameson raid.

AMONG the most important of recent religious gatherings was the assembling of the Bishops of the Anglican Communion for Conference at Lambeth Palace. Two subjects of special interest were, "Church Unity," and "The Office of the Church with respect to industrial problems."

LAST year's foreign trade in breadstuffs amounted to nearly \$200,000,000, being an increase over the previous year of more than \$56,000,000, and of about \$83,000,000 over two years ago. We exported 145,000,000 bushels of wheat, and 177,000,000 bushels of corn, the increase in the latter product being very great.

TERENCE V. POWDERLY, formerly general Master Workman of the Knights of Labor, has taken the prescribed oath and received his commission as Commissioner-General of Immigration. He is in favor of a strict and impartial interpretation of the immigration laws, and believed that every proper effort should be made to keep out all undesirable classes.

AMONG the results achieved by the conferences between Joseph Chamberlain and the Colonial Premiers, which have constituted so important a feature of the Jubilee festivities in London, has been the arrangement for the immediate incorporation of Zululand and Tongaland in the self-governing colony of Natal. This will have the effect of almost doubling the size of Natal.

THE International Statistical Institute, recently held at Berne, Switzerland, appointed a committee to consider ways and means for the world's census. This is proposed as one of the gigantic undertakings with which to celebrate the advent of the twentieth century. Li Hung Chang, of China, has promised his aid. It is estimated that the population of the earth is now 1,700,000,000.

IT is to a Belgian syndicate, under the cloak of which German capitalists are believed to be concealed, that the Peking government has accorded the concession for the construction of the railroad in the southern portion of the Chinese Empire. The line is to be finished in 1903, and although it will remain mortgaged to the syndicate as security for the loan of \$20,000,000 which the former has undertaken to advance to the Chinese treasury, yet as soon as it is completed it is to be managed and run exclusively by Chinese officials.

WHILE Czar Nicholas has put a stop to most of the persecution of the Jews, especially in connection with their wholesale expulsion from Russia, which constituted so sombre a feature of his father's reign, Emperor William is following the example of the late Alexander III. in the matter. The expulsion of Jews from the Eastern provinces of Prussia is being enforced by the Kaiser's com-

mands with the most pitiless severity, and well-to-do citizens, merchants, manufacturers and land-owners are being driven into exile without any apparent cause or legal process, but only by virtue of the Emperor's decree.

"PEOPLE who are crazy with impatience to get to the Alaskan gold fields should possess their souls in patience," said Col. R. B. Latham, a California "forty-niner." "There is no need to worry about getting to the Klondyke in hot haste. If one fails to get there this season he can go next year. There will be good diggings in those valleys of the Yukon and its tributaries for the next ten years, and the prospectors who go in later need not fear that all the gold will be taken out before they get there. By the way, I remember that a celebrated Austrian scientist gravely asserted a few years ago that the world's gold supply had about given out, and that no fresh discoveries of the yellow metal of any consequence need be looked for. Since that prediction the rich fields of South Africa have been developed, and now comes the great strike in Alaska that bids fair to exceed in magnitude all gold booms in the history of the world."

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A Presbyterian Story.

One of those strokes of unconscious wit which are so delicious to the listener, and which seem to throw the whole subject under discussion into clear relief, occurred some years ago in the Chicago Presbytery. It is only recently that the story became public property.

The revision of the Westminster Confession was the burning issue, one of the critical points being the use of the word *elect*, as applied to infants. Inasmuch as the adjective in that connection implied that some infants were not *elect* and would not, therefore, be saved, the more liberal wing of the denomination, which was in the ascendancy in the West, favored dropping it. The Presbytery so voted, and at the close of the session a thoughtful and urbane reporter came forward to interview Dr. Barrows. There was something that troubled him. "Doctor," he said, "the Presbytery has now decided to admit all infants to salvation; but"—fixing his guileless eyes on the Doctor in all seriousness—"I want to know what becomes of the non-*elect* infants who died *before this decision of the Presbytery*."

We have reason to reflect on our mercies. There was a time—not so very long ago—when such a question might readily enough have been asked. There was a time when the hierarchy of the church claimed (and enforced on earth) the possession of the keys of heaven, no one daring to rise and dispute the assertion. There was nothing funny about the decision of ecclesiastics in session then. They were matters of life and death.

The church which made such assumptions of power still clings to its mossy traditions. It is to be feared that, even among those who have broken away from its reign of superstition, the habit and disposition of domineering has not entirely died out; yet it is a striking commentary on the advancement of the thinking religious world that such a question as this is considered worthy of no more

serious answer than a twinkling eye and relaxing of the facial muscles.

The Illustrator's Power.

A bright young fellow, considerably this side of his prime, prepares a pen and ink sketch for each morning's edition of the *Chicago Record*. All in the world he does is to make pictures. Yet I am prepared to believe that he is quite as effective as any of the editorial writers in making something else; viz., public sentiment.

For example, what clearer grasp can you take on the Eastern situation, as it was a short time ago, than this: The unspeakable Turk in the foreground dancing with rage and waving his scimitar in a general defiance of everybody; John Bull, Germany and other members of the famous "concert" troupe hiding in faint-heartedness behind convenient pillars; overhead the inscription: "Puzzle—Find the Sick Man of Europe."

When the Illinois Civil Service law came into active operation, Mr. McCutcheon put the Ward heeler on the gridiron. Animal head, low brow, bruised nondescript nose, grimy face patched with court plaster, the cork end of a bottle peering from coat pocket behind "recomendation from alderman." This vision of loveliness in an agonized posture at a table undergoing the strain of answering such written examination questions as, "Which direction is north?" The sentiments of the tortured candidate are supposed to be vigorously expressed in the vigorous caption: "Gee! Dis civil service is an outrage."

Gently and lovingly, the cartoonist deals with the American heiress returning home with her English lord acquired abroad. It is at the custom house. The provisions of the Dingley tariff are posted on the wall, including the rate on cattle, sheep and other live animals. The Duke of Billingsgate sits in helpless state while his active partner appeals to the bewildered officer: "What is the tax on an English lord under this new law?"

Mr. McCutcheon's pen is never vitriolic except when dealing with the immoral and detestable. Touching upon the questions of the day, concerning which good men are divided, he is always genial and kindly, as well as bright. In this respect he is in refreshing contrast with the illustrators of certain periodicals which often succeed in being mean, but rarely in being funny.

The profession of Illustration is one which may well enlist the interest of our young men who are choosing their life work. The picture maker is an important factor in literature. Indeed, he has always been. The mechanical art of skillful drawing is comparatively young, but the love for pictures and the genius for producing them, are as old as man. The songs of the Iliad were cherished at the hearthstones of the Greeks because they were fascinating pictures of men and events which were near their hearts. The men who have profoundly moulded popular sentiment have been master painters. The pictures which have most influenced the human race were drawn by the teacher of Galilee.

The Strike of the Miners.

Rev. Frank Crane characterizes it as the "inevitable result of the savage, fraudulent, merciless tactics of the coal barons for past years." "There is plenty of profit in the coal business if conducted justly, paying workmen honest wages and dealing honorably with competitors, but after the fashion of the American-Napoleonic idea of business the princes of the coal industry were not content with reasonable gain; they have reduced workmen to starvation and by every art of legitimate swindling have fleeced them

on every hand. This, of course, does not apply to all operators, but it does apply to a ruling number of them. Public sympathy this time is squarely with the strikers. Let us hope and pray for their success."

It is often said that strikes are never successful; that they do more harm than good. Arbitration is, of course, the ideal way to settle controversies of this kind. But what is to be done when employers flatly refuse to arbitrate? The only weapon remaining appears to be to stop work with such unanimity that the employers will be compelled to do justice. If there is any better way, let it be brought forth in the name of Mercy, for striking is desperate business, the last resort of desperate men. The strike is a poor enough weapon, but men can hardly be blamed for using it when it is the only one they have.

We do not believe that strikes do more harm than good. Granted that many hardships to the men and their families and disorders to the public peace result. But in the words of Doctor Crane again: "It is a question whether these overt evils were a tithe of the covert wrongs they sought to redress. Besides many strikes have been quietly victorious." This morning's paper tells of a quiet strike in the stone quarries, lasting one day, by which several hundred men receive an advance of twenty-five cents a day.

It is always to be remembered that violence is the most fatal foe to the success of the strikers. The greatest harm resulting from disorder and law-breaking is not that which falls upon the employer or the public, but that which comes back in terrible reaction upon the cause of the strikers. Wily corporations understand this and it is sometimes one of their dastardly methods to do all in their power to provoke violence in order that they may win public sympathy and have the presence of troops to awe the strikers into hopelessness.

It is hard to be calm and cool when one is suffering under bitter wrong, when the family is in want, and when the terrible danger looms up just ahead of being thrown out of work and blacklisted. On the whole we feel like commending the American workmen for their self-control in such crises. We attended two meetings of railway men in the great strike of 1894. The whole tone of these meetings might be expressed in the words of Mr. Debs: "No violence. He who commits violence is no friend of labor."

THE BROTHERHOOD.

SOME REASONS FOR THE BROTHERHOOD.

We are willing to pass the apologetic stage of our existence, for we believe there is honest inquiry that should receive a candid answer.

The article which appeared in these columns under the title, "Why the Brotherhood?" brought out with strength and beauty the idea that one born into the Christian family becomes a brother, and by his new birth comes into the inheritance of the Christian brotherhood.

We freely grant that this position is the true Christian ideal. We now ask, Is it realized? Wherever there is a Christian, is this distinguishing feature such that "all men know that ye are my disciples," because "ye have love one to another." If it is realized in the church, why is there such a demand, even among professed followers of Christ, for the fraternal organizations, springing up almost everywhere; lodges that make emphatic this one idea in a natural and practical way?

Again, is the church, in its many-sided activities, developing this distinguishing Christian characteristic, so that the world exclaims, "Behold how they loved him!" or,

while we "honor all men," do we "love the brotherhood?"

If not, how can we best promote it? Let not our Lord reproach us that the children of darkness are wiser in their management of worldly affairs than we in spiritual things.

The maxim needs no proof that "in union there is strength," or that "united we stand, divided we fall," if applied to us as a people.

Dear brethren, though we may excel some in union and brotherly love, have we reached the ideal Christian standard? May we not do better and more than we are doing? Literally, the church (*εκκλησια*) is that which is called out, *i. e.*, those called out of the world, out of sin, to a life of godliness, and every one that is born again is, by that birth, in a large sense, one of the church. In addition to this, we have the local organizations that we call churches. We believe, and Christians practically say, these organizations are necessary and helpful in promoting the cause. Yes, they have gone farther; they have said it is best to have auxiliary organizations to promote the study of God's Word, to do missionary work, to send the gospel abroad upon the wings of the printed page, to develop latent talents in the young, and, hence, Sabbath-schools, Missionary, Tract and Young People's Societies; and still others are organized to better carry on the work in a practical way.

We are living in an age which has developed the idea of the division of labor. It matters not whether it is in the field of practical mechanics, in legislative halls, or other deliberative bodies; one or several men labor on one part of the work, or form a committee to consider one phase of the subject, and thus the work is divided; each does a part, and, as in building the walls of Jerusalem in Nehemiah's time, all the wall, or all the work, is joined together and makes a complete whole, a perfect work.

We have denominational organizations, as the Missionary, Tract and Education Societies, the Memorial and Woman's Boards, and the Young People's Committee; but we have not a denominational organization composed of individual Christians, to promote and represent our entire interests for which we stand as a people, if we except the Brotherhood.

We have in the General Conference an advisory Council, composed of delegates from the churches. These delegates represent church organizations—not individual Christians. We wish to see an organization that will represent us, and be composed of individual Seventh-day Baptists, one that will feel the heart-throb of the denomination, that is united to promote denominational interests, strengthen and build up the churches, and emphasize brotherly love. Therefore, as in some degree voicing this desire, the Seventh-day Baptist Brotherhood has been organized—a denominational church, if you please—which binds together all in one Christian Brotherhood, that goes a step further than the local church attempts to do, in seeking to unify the denominational spirit, and intensify our efforts in the work God has given us as a people.

It will be the aim of the Brotherhood to fraternize with every member, assist the local church by studying and developing the best methods and means of church work, to sustain our denominational societies, and magnify our peculiar interests.

Can this work be done most efficiently by organization and concentration of resources to that end, or by disintegration, individualization and "scatterization"?

With charity for all, and with that brotherly love so strong for those of like precious faith, that we will trust in their sincerity, though they may not be able to see with us in all things, we invite you all to join with us in giving expression to that Christian love you have for the brethren, and we exercise toward you and God's work; and if there is another name that better expresses the character of such a body, we are willing to call it that instead of the "Brotherhood." I. L. C.

Tract Society Work.

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

"SABBATH-DESECRATION A SIN AGAINST NATURE."

Under the above head the *Advance*, July 15, writes some excellent things. The opening paragraphs are these:

It is an accepted fact that a failure to respect the sacredness of what we have come to name appropriately the Lord's-day, is not a serious offence against the common conscience. Multitudes of men who would not steal, neither be guilty of slander, unchastity, nor the hate which is the substance of murder, do not scruple to pervert the Sabbath by labor, or looting, or riot. They are essentially without enlightened convictions of conscience in the matter. How is such a surprising fact to be accounted for?

We have an easy answer in the common statement that the man of the world has not the fear of God in all his thoughts. He that fears God, it is said, will reverence the day that he has chosen for his own and blessed; the way, therefore, to protect the Sabbath is to make men pious in the substance of their thinking or feeling. The answer is good; but it does not reach the ground reason why it is that men who will not steal, nor lie, nor commit adultery, yet decline to turn their feet from polluting the Sabbath, and from doing their pleasure on God's holy day. Their inward thought seems to be that the law for the Sabbath is positive as distinct from moral, that the reasons for that law are not laid in nature as are the laws protecting property and reputation, that the reasons for the giving of that law have passed, and that God either does not know what the Sabbath-breakers are about, or, if he does know, he does not care very much.

Having thus stated the case, the *Advance* goes on to show that the Sabbath law is based on the inherent wants and demands of human life, and the notion that it is only a "positive," and not a "moral," law is at once false and inadequate. All that the *Advance* says is true and pertinent when applied to the Sabbath, but it is untrue and irrelevant when applied to Sunday. Logically and historically, the Sabbath was gradually driven from the church, and the Sunday, with many similar festivals, was introduced because under the influence of anti-Judaism religious leaders taught that the Sabbath law was "positive and ceremonial," but not fundamental and moral. This has been taught for centuries by the Roman Catholics, and Protestants have continued and enlarged upon this error. It is useless for the *Advance* to come in at this late day, assuming that all this is wrong, and yet holding to the expulsion of the Sabbath and talking piously of Sunday as "God's holy day," when the whole fabric of Sunday-observance rests on the idea that there is no "holy day"—beyond custom of the church and the law of the commonwealth. The *Advance* condemns itself sharply in the closing sentence of its editorial:

The attempt to make all common things sacred has uniformly resulted in making all sacred things secular, common, unclean. To secularize the sacred day, under the pretense that all days are equally sacred, is to vulgarize man. We might get on without our day that God has blessed and hallowed were it not that in our neglect of it we unhallow man, array the vulgar world against that in him which makes his worth supreme, force him into a state of unnatural, and make him a monster instead of a born and new-born son of God.

That is fine writing; and it is self-contradictory when put forth by the *Advance*, which unites with the "world" in profaning the day God sanctified, and then condemning the "world" for disregarding the day which it, following the lead of Roman Catholic traditions, seeks to palm off on God in lieu of his Sabbath. The evident candor of the *Advance* cannot atone for its assumption that non-fact is fact.

BASEBALL ON SUNDAY IN OHIO.

A sharp fight has been going on for some time between the baseball players and the friends of Sunday in Ohio. The decision of Judge Ong, in the Common Pleas Court, at Cleveland, Ohio, July 9, in the case of the State of Ohio vs. John Powell, representing the Cleveland baseball club, touches the fundamental issue, in a good degree, and adds much to the success of the ball players. The substance of Judge Ong's ruling (*Cleveland Recorder*, of July 10), is as follows:

It will be observed that Section 7,032A provides that "whoever on the first day of the week, commonly called Sunday, participates in or exhibits to the public, with or without charge for admittance, in any building, room, ground, garden or other place in this state, any baseball playing, he or she shall, on complaint made within twenty days thereafter, be fined in any sum not exceeding \$100, or be confined in the county jail not exceeding six months, or both, at the discretion of the court." It is perfectly apparent to the mind of the court, and we think it must be to every one learned in the law, that such a statute must and does rest for its validity on one of two predicates, *to wit*: it must either be unlawful or an offence to play or exhibit baseball on Sunday because it is Sunday, or it must rest, in order to be an offense, upon the fact that it is an immoral game or exhibition falling clearly within the police power or regulation, and, therefore, a crime and a violation of its provision punishable as therein provided.

Can the statute, then, be upheld, and is it a constitutional act as resting upon the predicate that it is unlawful and a crime to play baseball on Monday, or any other day of the week. If it rests upon the fact or is made a crime because it is played on Sunday, then it is clearly in conflict with the constitution and cannot be upheld, because the doctrine is well settled, and especially in Ohio, that all statutes which inhibit common labor,—statutes that refer to the "first day of the week, commonly called Sunday,"—are not enacted or enforced to compel the observance of that day as a day of religious worship, but as a day set apart by the statutes of Ohio as a day of rest.

No statute could be upheld under our constitution for one moment that required the people of the state of Ohio to attend any kind or any form of religious service on Sunday or any other day of the week. Such an act would be clearly in violation of the spirit and language of the organic law of the state, but no more so than would be a statute which undertakes to make the omission or commission of an act a crime because it is done or omitted to be done on the first day of the week.

Again, if the power did exist to enact the statute under consideration and inhibit the exhibition or playing of baseball upon Sunday, then it would be clearly void because it makes no exception in behalf of that class of people who conscientiously observe the seventh day of the week as Sabbath. The Supreme Court of Ohio have two or three times very distinctly declared that a statute providing for the observing of the first day of the week, as a day of rest, is void and unconstitutional unless it contains a provision exempting those who conscientiously observe the seventh day of the week as Sunday for the operation of the statute.

Whether the legislature of Ohio may or may not enact and place upon the statute books a section that would be constitutional and valid as inhibiting the playing of baseball on the first day of the week, we are not called upon to say; but clear it is to the mind of the court that as the statute now exists, enacted and grouped among a lot of immoral games, such as gambling, sale of intoxicating liquors, etc., the provision therein referring to the game of baseball is unconstitutional and void.

We give the extended extract because of its unusual value. It involves the two fundamental truths that nothing can be classed as "immoral" because it is done on Sunday, without involving the issue of "Religious legislation;" and that any Sunday law which infringes upon the full right of Sabbath-keepers to do whatever is not "immoral" on Sunday is an abridgement of their rights, and unconstitutional. We rejoice in every "test case" under existing Sunday laws, because the tangled situation is thus gradually cleared and men are forced back to the fundamental religious and Biblical issues on which the Sabbath-question must be settled, finally.

THE PASSING OF THE SABBATH.

It has long been evident that the "Continental Sunday" has superseded the Sabbath in the large cities. It is the harvest-day of the daily papers, and, in the summer, of the suburban railways; and as for the bicycles, every smooth road for a score of miles around swarms with them. All this pleasure seeking involves an enormous amount of labor—and Sunday labor is always better paid than week-day. In an excellent article the *Banner* quotes a description of a military dress-parade in Canton, Ohio, on the Sabbath, which attracted large crowds and kept the police busy. This seems to indicate that the inland cities and smaller towns are going over to the continental Sunday. This means more than "Sabbath-breaking" which the churchless regard as only the violation of ecclesiastical regulations, no more binding upon outsiders than the rules of a Greek-letter society. It means an increase of the saloon, and the theater, and of gambling, and a decrease of the sense of moral obligation. That is why it is so serious.—*The Interior*, July 15.

Judged by its own words, as well as by universal facts, it is no more than a "pious fiction" when the *Interior* calls this "Continental Sunday" the Sabbath. The ruin of which the *Interior* speaks so truthfully will continue and increase in spite of such a pious-fiction misnomer. The whole situation, growing worse now for centuries, is told in a few words. The Sabbath was slowly slain by the falsehood that it was a Jewish and temporary affair. On the ruins of this theory Sunday as an ecclesiastical-civil institution of the Roman Catholic church came into prominence and power. Three hundred years ago Puritanism in England, compromising between the Roman Catholic theory and the position of the English Seventh-day Baptists, wrought out the theory of the "change of the Sabbath," on which assumption the *Interior* proceeds. The "Continental Sunday" is the fruit of the Roman Catholic theory, and its supremacy in the United States is due to the unbiblical and illogical effort of the Puritans to stop short of the whole truth. Neither sad complaining nor sharp invective on the part of the *Interior* and its compeers can change the results. "Whatever a man soweth that shall he also reap," is as true in reforms as it is in farming. A genuine and obedient return of the *Interior* and its compeers to the Sabbath as Christ kept it and taught his followers to keep it, would be the beginning of active Sabbath Reform. Until that is done, nothing of permanent good will be accomplished.

TRACT SOCIETY.

Receipts in July, 1897.

Church, Plainfield, N. J.....	\$ 41 07
" Hornellsville, N. Y.....	7 50
" Nortonville, Kan.....	\$15 79
" " Dr. Lewis' work, 11 26—	27 05
" Milton, Wis.....	10 28
" Scio, N. Y.....	4 10
" Second Brookfield, Brookfield, N. Y.....	15 00
" Rockville, R. I.....	4 00
" Salem, W. Va.....	3 40
" Adams Centre, N. Y.....	20 00
" Chicago, Ill.....	4 00
" DeRuyter, N. Y., Dr. Lewis' work.....	3 00
" First Brookfield, Leonardsville, N. Y.....	3 75
Sabbath-school, Utica, Wis., Dr. Lewis' work.....	10 00
" " North Loup, Neb.....	2 38
Ladies' Mite Society, Shiloh, N. J.....	16 17
Mrs. B. W. Bentley, Westery, R. I.....	5 00
E. O. Fisher, Shiloh, N. J.....	1 00
E. E. Whitford, Brookfield, N. Y.....	5 00
Mr. and Mrs. Frank Mentzer, Robins, Iowa, Dr. Lewis' work.....	5 00
Mrs. M. M. Hull, Ocala, Fla., Dr. Lewis' work...	5 00
Mrs. S. R. Hall, North Loup, Neb.....	25
Mary L. Stillman, Hornellsville, N. Y., Dr. Lewis' work.....	2 00
W. L. Rose, Alfred, N. Y., Dr. Lewis' work.....	5 00
Mrs. Lucinda Butterfield, Chicago, Ill., Dr. Lewis' work.....	50
Mrs. N. L. Burdick, West Hallock, Ill., Dr. Lewis' work.....	50
S. C. Maxson, M. D., Utica, N. Y., Dr. Lewis' work.....	5 00
Mrs. E. J. VanHorn, Boulder, Colo.....	1 80
Irene VanHorn, " ".....	2 60
Miss M. M. Jones, Bascobel, Wis., Dr. Lewis' work.....	1 00
H. Millard, Bridgeville, Del.....	2 50
S. H. Crandall, Glen, Wis.....	5 50
N. G. Whitford, Adams Centre, N. Y., Dr. Lewis' work.....	5 00
Chas. Potter, Plainfield, N. J., Dr. Lewis' work.....	375 00
Miss Susie Burdick, Shanghai, China.....	30 00
Income Memorial Fund, \$75, \$25.....	100 00
E. & O. E.	\$729 35

J. D. SPICER, Treas.

PLAINFIELD, N. J., Aug. 1, 1897.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

REV. JOHN LIVINGSTON HUFFMAN.

(Continued.)

EMPLOYED IN THE CENTRAL ASSOCIATION BY THE GENERAL MISSIONARY BOARD.

This Association was greatly impressed by the zeal and efficiency of Eld. Huffman as an evangelist, when he was present as delegate at its annual session in 1875. Before it closed its proceedings, it passed a resolution, in which it recommended him to our General Missionary Board as a suitable person to be secured by them as a worker within its bounds. This Board met in special session, July 1, twenty days thereafter, and voted to engage him, for the ensuing year, as a missionary among the destitute churches of the Association, paying him a salary of \$800 and his traveling expenses, and requested him to enter the field immediately.

He began at once to hold revival meetings with the Second Verona church, N. Y., then much "reduced in numbers and interest." Here he preached every evening for almost seven weeks, besides in the day time on Sabbaths and First-days during haying and harvesting. He attended baptism on six successive Sabbaths, and led at least sixty-five to find hope in Christ, over forty of whom united with our two churches in that section. Rev. Charles M. Lewis, at home in Verona at the time, writes of him as having been sent to this church by the Lord and made "an agent of great good to us." Before the session of the General Conference, near the close of September that year, he had visited, in a preliminary way, the feeble churches at Lincklaen, Otselic, and Cuyler, at the last of which he attended a Quarterly Meeting and remained a week afterwards, presenting, in all, twelve discourses. Here and at Otselic there were some conversions and baptisms.

On returning from the Conference at Alfred, he continued his evangelical efforts at Cuyler for three weeks. Next he held meetings at Lincklaen for nine weeks, and then at Preston and Otselic, each for four weeks, with good results in them all. After these revival seasons, he preached regularly every two or four weeks for each of these churches and at their Quarterly Meetings, during the remainder of the year ending June 30, 1876. In the month just named, he attended the session of the Central Association at West Edmeston, and one of his sermons before that body was on "A Full Surrender to God," and was said to be masterly and searching. The following language of his indicates what thoughts were dwelling in his mind at the time: "Among our greatest needs is a deeper sense of our obligation to God and our fellows; a fuller consecration of pastors and people to the work of the Lord in rescuing men from sin and death; more holiness, a forsaking of all evil practices, and following the teachings of inspiration, so that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world." The General Missionary Board at their meeting, June 26, 1876, expressed their gratification that this work in the four churches mentioned above had been so well received; and they reminded these churches, that their missionary had not been sufficiently compensated with funds by the members for

his faithful ministrations in spiritual things. In his final report to the Board, he states that he had "preached over six sermons a week for the entire fifty-two weeks, baptized forty-four persons, and he trusted a goodly number have been converted whom others have baptized."

In the succeeding six months, he continued his revival work within the Central Association, and relieved the Board of the responsibility of providing for his financial support, depending for it wholly on the voluntary contributions of the people among whom he labored. In July he was invited by the Second Verona church to revisit it and lead in the services of the rededication of its house of worship, which had been thoroughly repaired since the awakening there the previous year. His sermon on this occasion emphasized the duty of a church to train its members for usefulness in this life and for meeting God in peace hereafter. He remained three weeks, conducting another revival, baptizing, and presenting the obligation to accept the Sabbath. Then he left for Watson, where and at Shaw's Hill, the Plains, Petrie's Corners, Bush Landing, and Lowville in the vicinity, he "preached in a happy way the Word of God with great power," most of the time until the last of December following. At these places, as at Verona, he was effectively assisted by Judson G. Burdick, from Alfred, in charge of the singing. In the midst of this "out-pouring of the Spirit," some one wrote, "A great cloud of mercy has gathered over us, and many drops have already fallen." There is a record of the baptism of as many as one hundred and forty-three, besides the conversion of over fifty others as the fruit of this awakening.

EVANGELICAL LABORS UNDER HIS OWN DIRECTION.

For six and a half years subsequent to the beginning of January, 1877, he was chiefly engaged in conducting revivals in some Seventh-day churches and a few First-day communities, entirely independent, for a large share of the time, of our Associational Executive Committees and General Denominational Boards. He secured, almost exclusively, the means for sustaining himself and his wife, directly from the free offerings in money of those who were immediately benefitted by his meetings. In accordance with such plans, he participated in nearly forty separate visitations of the Holy Spirit, each one lasting from fully two weeks to ten, and each blessed with conversions, sometimes of many souls, and nearly all with baptisms. A number of them were genuine pentecosts; and not a few, middle-aged and young, who realized in these the pardon of their sins and joined actively-working churches, have since continued steadfast in the faith of Christ and in the commandments of God. More than a single ingathering occurred in each of several societies where he labored during this period.

His appointments were mainly in places located in four of our Associations, and here named as follows, so that the readers of this sketch may perceive how extensively his endeavors in helping to save others were put forth among our own and other churches: *Eastern Association*—Berlin, N. Y.; Rockville, Hokinton City, Woodville, Dunn's Corners (First Westerly church), and Niantic (Second Westerly church). *Central*—Clifford and Union Dale, Penn.; Watson, Shaw's Hill, Dayans-

ville, First Verona, DeRuyter, Scott, Sempronius, Kelloggsville, Leonardsville, and West Edmeston, N. Y. *Western*—Roulette and Honeoye, Penn.; Portville, Scio, Independence, and Richburg, N. Y. *North-Western*—Jackson Centre and Stokes, Ohio; West Hallack, Ill.; Albion, Utica, Milton Junction, and Rock River, Wis.

In addition to his efforts in these places, there is mentioned his preaching from two days to a week at each of thirty-four localities within our five Associations organized at this time, some of which localities are given above, being those revisited by him. It was his practice, after closing an engagement, and while traveling to a point at some distance in order to begin another, to stop on his way for a brief while with some churches or other societies with which he had become acquainted, and to preach to them a few warm and vigorous gospel sermons. In this manner he could watch the results of his revival seasons, advise his former co-workers, and encourage the converts he had brought to Christ. Often he also found openings for his future ministrations. It seems that he attended, during these six and a half years, a majority of the sessions of the Central and Western Associations and the General Conference, and took part in their proceedings, occasionally presenting discourses in them. In some of his seasons of awakening toward the beginning of this period, he was again materially helped by Judson G. Burdick in conducting the singing.

While laboring in Wisconsin, in the spring of 1877, he preached an ordination sermon before the Utica church, which then set apart by a council Rev. George W. Burdick to the sacred calling. His subject on this occasion was "The Elements of Ministerial Power." In the winter of the following year, while holding a revival at West Edmeston, N. Y., he accepted a request of the First Brookfield church to furnish the discourse at the ordination of two of its deacons. While with the people at Jackson Centre, Ohio, near the termination of the same year, he persuaded them to raise sufficient funds to erect a new and more commodious house of worship, and to locate it in the village. On its completion, early in the summer of 1882, he was appointed by the church to conduct the services at its dedication.

Doubtless he became familiar in the latter part of his youth, through his contact with skeptical and other irreligious people, with their stock arguments against the Christian religion. It is certain that in his mature manhood he had acquired superior skill in answering the objections so frequently urged by unbelievers and scoffers against the inspiration of the Bible, the divine personality of Christ, and the orthodox view of the atonement. He not only would vanquish his opponents in the discussions on these subjects, but would often also win them to the truth as he saw it. He was the means of breaking up several infidel clubs at the places where he labored. This was notably the case at Scott, N. Y., during the revival he conducted there in the winter of 1878, when he was compelled to battle strenuously with a large organization of that sort for about ten weeks. From its membership he rescued Rev. Byron E. Fiske, now of Richburg, N. Y., who embraced Christ and the Sabbath at that time.

In the summer and fall of the year above

given, he was engaged with Rev. Charles M. Lewis, as preacher, and Judson G. Burdick, as singer, by our General Tract Board in holding Sabbath Reform meetings in a tent for three months. Prior to this work, he attended the sessions of the Central and Western Associations, and, in behalf of the Board, appealed to the churches represented in them for funds to aid in the prosecution of the movement. He thus raised seven hundred dollars in contributions and pledges. The tent was located at West Winfield, N. Y., and here he preached, on sixty-six occasions, the doctrines of the gospel and the binding nature of the Sabbath, besides making numerous visits in a religious way with families of the place. So satisfactory were his labors, that the Board endeavored to secure him for a much longer service, at a fixed salary; but it seems that he declined the invitation, though he promised to interrupt his chosen work sometime in the future, and to fill again the position as a preacher for them at least during three months. Such an opportunity came to him under the employment of an Executive Committee of the Western Association, with the sanction of this Board, in the summer of 1880. He was then assisted by Prof. Fred S. Place, of Alfred, N. Y., as singer, and a tent was erected for their use at Rapids, Niagara Co., N. Y., and occupied for about three months, though Mr. Huffman continued his preaching there a month afterwards. In both of these engagements, he gave all his services, receiving no pay besides the funds from the Committee to meet his necessary expenses. He reported that he came, after some weeks of experience, "to enjoy this kind of labor more than at first," and that he had "been greatly blessed in presenting the Sabbath truth."

Succeeding his revival effort at Kelloggsville, N. Y., he began March 19, 1879, to preach weekly for a First-day church in that village, and for the Sabbath-keeping church at Scott, ten miles distant, and continued under such an arrangement during the next six months.

He accepted from our General Missionary Board employment upon the field at Villa Ridge, and vicinity, Illinois, and opened his meetings there December 10, 1879, and closed them February 29, following. The results of his preaching were widespread and deeply felt. Rev. M. B. Kelly, of the place, wrote: "I doubt if Mr. Moody could have succeeded in reaching all classes more effectively." An incident occurred on one of the Sabbaths during the awakening, which showed how powerfully the Spirit was operating in the hearts of many people. A young lady, "intelligent and conscientious," the daughter of a State's Attorney in the county, having experienced hope in the Saviour, and having decided to obey God in keeping the Fourth Commandment, asked baptism. She affectionately wrote her father, informing him of her purpose, and requesting him to be present as she thus put on Christ. He was greatly angered, and threatened to disinherit her, saying that she should never again enter his house. Other friends, to whom she was devotedly attached, endeavored to dissuade her from taking such a step, some of them actually breaking the ties by which she had been bound to them. But she remained firm in her resolutions. As Elder Huffman was leading her down into the baptismal waters, and a very large company of neighboring people,

including many of her associates and acquaintances, had assembled on the banks of the stream, she sang with a clear and beautiful voice four stanzas of the hymn, the first of which is as follows:

Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my all shall be.

Upon completing the hymn, she turned to the administrator and said: "I am ready now." The effect was most impressive and inspiring. Hundreds in the group wept; and her father, having come to witness the scene, clasped her in his arms and pressed her to his heart as she reached the bank where he stood, saying to her, "This is the proudest hour of my life." Companions who had abandoned her confessed that they had treated her shamefully, and proffered again their friendship and good-will. Her action at this time gave a wonderful impulse to the revival work.

Late in the fall of 1881, Eld. Huffman went to West Hallock, Ill., to carry on a protracted meeting with the church at that place. On his arrival, he was suddenly and severely attacked with typhoid fever, caused by a hard cold he had contracted shortly before, while laboring at Berlin, N. Y. He says: "For the first time in my ministry I found myself unable to fill my appointment." He was confined to his bed there for three weeks, at the home of Rev. Anthony Hakes, and received from all the members of the family the most tender, skillful and assiduous care, rendered "without money and without price." He expressed to them, as well as to others in the community, on his restoration to health, his heartfelt and abiding gratitude for their loving and watchful attention during his illness.

(To be continued.)

LETTER FROM LONDON.

1, MARYLAND ROAD, Wood Green,
London, N., 29th July, 1897.

To the Editor of the SABBATH RECORDER:

Dear Brother:—In the *Christian Herald and Signs of our Times*, a religious paper of a popularly evangelistic and pre-millenarian character, published in London, July 8, 1897, appeared the following item:

Sad End of a Seventh-day Baptist.

An inquest was held on June 27 concerning the death of Henry William Hutchings, aged 38, a railway clerk, of Lancefield Road, Queen's Park, London, who went mad and put an end to his life. It seem that last year he joined a sect called the Seventh-day Baptists—a most pestilent, heretical, and bitterly denunciatory sect who insist on the Sabbath being observed on Saturday, but who are repudiated by all orthodox sects. After this he refused to work on Saturdays, and was consequently discharged. Subsequently, however, he seems to have repented of his foolish action, and in a letter to a brother wrote: "My life now is one of regrets and reproaches. However I could have been so thoughtless as to take the step I did I cannot now understand, and the results of my folly are, of course, ever before me. I trust you and your family will be happy. I am afraid I have ruined mine. Poor Em does not get on well, but the worry is at the bottom of it. I am sorry I cannot throw it off, but I can't, and it is slowly killing me. I never thought I should endure such torture, and it seems very hard. Oh, it is dreadful to have lost hope, health, happiness, and even self-respect. The things that were a delight to me are now a trouble." Those who had led him astray failed to assist him.

The facts are, as I can learn them, about as follows: This man was a crazy person, insane on religious topics generally, who became persuaded, by what means is not clear, whether through the Seventh-day Adventists or in some other way, that he ought to observe the Sabbath. He gave up his situation and became morbid and despondent. He had

attended the services of the Adventists to some extent, but never joined them. At last he ended his own life. It is clear that no religious body could be held responsible for his actions.

It seemed that the editor of this paper deserved a mild reproof for his carelessness in making the mistake of supposing this unfortunate man to be a member of the Seventh-day Baptist church, as well as for his unjust spirit, manifested in declaring the Seventh-day Baptists to be "a most pestilent, heretical, and bitterly denunciatory sect," "repudiated by all orthodox sects." So I wrote a very courteous letter to him, stating the facts as I was able to ascertain them, calling attention to the mistake and begging him in simple justice to give the correction of the same as wide a circulation as he had his gratuitous advertisement of our people as "Pestilent heretics." Two issues of the paper have appeared since my letter was sent to him and with the characteristic politeness of people who are high up in the world of popular religious work, he has not seen fit to acknowledge my letter nor to notice it in any way whatsoever. I do not know whether this paper, which is quite popular over here in some quarters, is at all connected with a paper bearing a similar title in the United States or not. It is somewhat similar in appearance and publishes a sermon by Dr. Talmage each week. It is full of evangelistic sketches and items about the work going on all over the world, and notices everything that can be taken as a "sign" of the "near coming" of the "dear Lord."

It has always seemed to me that justice, truth and righteousness are greater evidences of the work of the Holy Spirit than the use of cant phrases, or than emotional feelings, however sincere. When I see one honest, truthful and upright—even to his own hurt—generous, kind and ready to amend a wrong done, I believe such an one to be partaking of the Divine Spirit, whatever his creed or profession. When I hear one talk of the "dear Lord," "Holy Ghost power," "the second blessing," and many other good things no doubt, I cannot tell anything about it. The Lord knows! However, I am surprised when one, ready with such a use of language, turns out to be unkind, ungentlemanly, and bitterly censorious, or even, as lately in the case of one prominent in a certain kind of work in New York, dishonest and immoral to the verge of criminality.

To turn to pleasanter themes. We enjoyed meeting with our dear brother, the Rev. J. E. N. Backus, who passed through London not long ago and with Bro. Alfred Williams, of Chicago, who with his aunt, Mrs. Robinson, was at our communion service last Sabbath. To meet these brethren brought back pleasant recollections of dear old New York State. Bro. Backus met with some perilous experiences in trying to find us, and for the benefit of others who may come to London I would suggest that the simplest and easiest way would be to invest three farthings in a post card and write upon it your whereabouts and let us hunt you up. That will put the responsibility on other shoulders and—if you direct the post card properly—will accomplish the desired result more promptly than any other. It is in accord with our good brother's advice that I give this hint through your columns, but I gladly comply with the suggestion, as this is certainly the proper way to do, unless you are familiar enough with London to find your way about like an old resident. Faithfully yours,

WILLIAM C. DALAND.

Missions.

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

WE, as Christians, should be more devoted to Christ and his cause. He devoted himself to the work of our salvation. He gave himself for us. What is it to be devoted? Devotion is setting apart one's self and what one has to some person or object. To devote money is to set it apart and use it for a special cause. To devote one's self is the state and act of solemnly consecrating self and substance to a person, or a purpose. To devote one's self to Christ, is to unreservedly give self and all to him, in love, reverence, faith, worship, obedience, and willing service. Such devotion comes from deep gratitude and ardent, all-controlling affection. The evidences of true and loyal devotion are unswerving love and untiring service. A business man is devoted to his business because he loves it, and that which it brings to him; and so he gives to it absorbing attention, faithful oversight, weary hours of thought and care, and unwavering energy and labor. So is it with him who is devoted to pleasure, to society, to art, to any profession or pursuit in life. We know that a mother is devoted to her child with her warm mother-love. She will give to her child sleepless nights and weary days, protecting it even with her life when there is danger; and when that child leaves the parental roof to make the voyage of life, she will follow him with her counsels and her prayers; and should there come to him misfortunes and trials, and should the whole world turn against him, she will stand loyally and faithfully by him. In view of Christ's love and sacrifice for us, what he has done and is doing for us, what he is to us in his own matchless worth, he should have our highest devotion. It should be spontaneous and unbounded. We need to have this devotion to him and his kingdom in the earth to promote personal piety, to grow in spiritual life and power, to develop holiness of character, to unfold Christ-likeness, to be efficient in saving souls, and in advancing the evangelization of the world. Can we not, and shall we not, possess such devotion to Christ and its fruitage?

FROM S. H. BABCOCK.

The first work of this quarter was at Cartwright and Menomonee Junction, Wis. Leaving home April 8, I returned the 19th, having preached 9 sermons at Cartwright and one in Bro. A. Daniels' neighborhood, near Menomonee Junction; conducted one prayer-meeting, assisted in the Sabbath-school and made a number of visits. April 29 started for Trenton, Minn. Reached there the next day, where I remained until the following Monday week, preaching 6 sermons and visiting or calling at the houses of every Sabbath-keeper, and upon a few of the First-day families. Tuesday, May 11, went to Alden and spent the day and night visiting the few remaining Sabbath-keepers there. On the way to Alden called to see a sister Greene, at Freeborn, who, although alone, is a staunch Seventh-day Baptist, and holding on to the faith. Wednesday, May 12, came to Smyth, S. D., where I remained until the following Tuesday, preaching four times, taking part in the Sabbath-school and C. E. Society, and making some visits and calls. Tuesday, May

18, went on to Dell Rapids, where the tent work was to begin. Helped to pitch the tent and get all things ready. Friday, May 21, Bro. O. W. Pearson, of Chicago, who was to be my co-worker, arrived and we began our meetings that night, continuing them until two weeks from the following Sunday night, June 6. Here I preached 20 sermons, conducted the praise service, taught in the Sabbath-school, assisted in several prayer-meetings, and baptized and received into the Big Sioux Seventh-day Baptist church two members. June 7 we moved the tent to Smyth, where we remained until the 23d. Here I preached 22 sermons besides conducting the singing, and assisting in the Sabbath-school and C. E. Society. No special interest was manifested other than an attentive listening to the Word. Here and at Dell Rapids the claims of God's law and especially the Sabbath, and the false claims for the Sunday, were presented to as large and attentive audiences as were generally present, notwithstanding the time and subjects were given due notice of. The last night at Smyth was the best of all, when, after the sermon on "The Certainty of the Triumph of Christ's Kingdom," based on *Psa. 72: 8*, a large number bore testimony for Christ, having been greatly helped by the meetings.

On the 30th of June the tent was pitched at Big Springs and the first meeting held the same evening. At each of the places visited during the quarter the brethren seemed grateful for the interest and effort on their behalf, and strengthened in their faith.

We closed the tent work for the season at Big Springs the evening following July 11, with the tent full of interested listeners; and there were some fifty or more outside. We held meetings every night in the tent, beginning June 30, and every afternoon at some private house, except on Thursdays, Sabbaths and Sundays, when they were in the tent also. The afternoon meetings were conducted in Swedish by brother Pearson. I preached 15 sermons, three of them on the subject of "The Law and the Sabbath," and led the singing. The attendance and attention were all that could be expected, considering the hot weather and busy season. There was no special interest manifest other than that of acknowledged helpfulness, which, not a few gave testimony, both privately and publicly, as having received. I think what is needed on that field is a leader competent to unify and gather together the somewhat divided Sabbath-keeping elements in the society.

After the close of the tent work we made a trip to Viborg, to Bro. Loewan's, six miles north of Parker, and to Wittenberg, forty miles west of Parker. At Viborg we held one meeting at Bro. Swensen's house and two at the school-house in Viborg. From here we went with horse and buggy, a distance of twenty-seven miles, to Bro. Loewan's, Thursday, July 15. Had a meeting at his house that evening. Some forty or fifty of his neighbors came in, and we had an interesting meeting. Bro. Pearson preached and I followed with brief remarks. The following day a Bro. Guenther took us with team to Wittenberg, where we had a meeting the same evening, twice on Sabbath-day and again on the evening following. Bro. Pearson preached twice and I twice. There are about ten families in this society, under the leadership of Bro. John Baunbach, who are an earnest, "Holy Ghost" company of Sabbath-keeping Baptists, and are very simple in their habits, and plain in their manners and dress. It was an inspiration, indeed, to meet and worship with them. Returning on Sunday we spent a few hours and took dinner with a "Brotherhood" of Menonites, located on the Jim or Dakota river, some five miles east of Wittenberg, and at night had meeting again at Bro. Loewan's. The next day, Monday, July 19, Bro. Pearson took the cars at

Parker for Northern Iowa, and I, with the horse and buggy, returned to Viborg; thence Bro. Swenson carried me to Centreville, where I took the train to Alcester, where Eld. Peter Ring met me and brought me back to his house. Here, as previously announced, I preached to a small company, who, despite a rain-storm which prevailed at the time, came to hear. On Tuesday I took the train at Hawarden and came to Garwin, Iowa, where I spent two days, preaching on Wednesday evening at the Seventh-day Baptist church, and calling on several of the friends during the day. Bro. and Sister Burdick are very well liked here, and are evidently doing a good work. Leaving Garwin in the evening of Thursday, I reached home the next day and found all well.

MILTON, Wis.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture room of the Pawcatuck Seventh-day Baptist church, July 21, 1897; the President, Wm. L. Clarke, in the chair.

Prayer was offered by G. B. Carpenter.

There were present, Wm. L. Clarke, O. U. Whitford, Joseph H. Potter, Geo. H. Utter, G. B. Carpenter, A. L. Chester, J. Maxson, A. S. Babcock, B. P. Langworthy, 2d; L. T. Clawson, I. B. Crandall, C. H. Stanton, L. F. Randolph, E. F. Stillman and Geo. J. Crandall.

For the Treasurer's report, see the publication in the RECORDER for the quarter ending June 30, 1897.

Orders for payment were granted to all from whom reports had been received, and the Treasurer was authorized to settle with others when the reports of labor performed were received.

The Corresponding Secretary reported as follows:

1. That he had edited the Missionary Page of the RECORDER for the quarter, also performed his duty as associate editor of the *Evangel and Sabbath Outlook* until June 17, 1897.

2. Had received 287 communications and sent out 332.

3. Given 26 sermons and addresses.

4. Performed his duty as chairman of the Evangelistic Committee and served on several other committees; and had represented the Society in the South-Eastern, Eastern, Central and Western Associations. The Secretary also stated in his report that he was satisfied that the falling off in contributions to the Society was not from a lack of interest in its work, but from a lack of money to give for the work.

It was voted to receive and record the report.

The Evangelistic Committee reported:

Weeks of labor.....	28
Sermons and addresses.....	140
Congregations on Bro. S. H. Babcock's field.....	7 to 100
Average congregations on E. B. Saunder's field.....	90
Added to the churches by baptism.....	7
“ “ “ “ “ letter and experience.....	4
“ “ “ “ “ DeRuyter church from the Syracuse field.....	5
Money collected on the fields.....	\$ 89 95
Money expended.....	444 62

This report was received and ordered recorded.

Wm. L. Clarke, O. U. Whitford and Geo. J. Crandall were appointed a committee to prepare a program for the Anniversary.

The question of evangelistic work in the South-Western Association was referred, with authority, to the Evangelistic Committee.

The Corresponding Secretary was instructed to write Bro. Ashurst to continue his labor in connection with Bro. Wilson in Alabama for the present.

The work performed by Bro. D. K. Davis in Smyth, S. D., was referred to the Corresponding Secretary, with authority.

Resolutions of condolence upon the death of Rev. J. N. Belton were passed.

WM. L. CLARKE, *Pres.*
GEO. J. CRANDALL, *Rec. Sec.*

Woman's Work.

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

PASS THEM ON.

BY A. R. LEWIS.

Bright gems of thought, with truth inwrought,
Come floating down the ages;
Grand truths that all the world should know,
Revealed through seers and sages.

To you they come whose homes are filled
With volumes new and old,
Whose minds are stored with sacred truths
Which they to you unfold.

But do not hoard for self alone,
In memory's treasure hall,
These gems and pearls which day by day
Across your pathway fall;

But pass them on to those who hunger,
Starving for the bread of life,
Weary toilers in the highways
And the byways filled with strife.

Go impart some truth to cheer them,
To set their burdened minds aglow
With thoughts above the daily toil
Which now their weary spirits bow.

Open up your hoarded treasures,
Bring to them from your rich store
Some truth to suit each weary soul,
Then you may go and gather more.

MISSIONARY FREE SCHOOL.

BY EMILY P. NEWTON.

Last year this school assumed the title of "The Whitford Free School," but in accordance with the wishes of those who have been so kindly supporting it, it will hereafter be known by the above name. This school is taught at the house of worship of the Cumberland Seventh-day Baptist church, and is ten miles west from Fayetteville, in a very thinly settled section of country. Because of its being so thinly settled it has been very difficult to keep up a school here, and on that account, and the inability of the neighborhood to support a school, the education of the children and young people of this community has been much neglected; but through the liberality of a few Northern friends, they have, for the last three years, been moving forward a little in that line.

During the last term of eight months, which closed March 12, fifty-five names were enrolled; but owing to much sickness, bad weather and other causes, the attendance was very irregular. It is worthy of mention that some of those who could not attend all the time, kept up with their classes in some of their studies by devoting all their spare moments at home to their text books, and are now about ready to enter the highest grade in such branches as are usually taught in the free schools.

Nearly all of the scholars who attended regularly, made very good progress in their studies, and stood a fair examination on review days. We think that those who have been attending the school are becoming much better fitted for business and usefulness than they could have been if this opportunity of "free tuition" had not been given them. My sister, Miss Phebe C. Newton, rendered valuable assistance. The next term will commence July 19. So many of the boys have to stop in February, to work on the farm, it has been thought best to have the next term to continue only seven months.

I am sorry not to have something more encouraging to write about this work, but we are trying to do with our might, and in faith, *that which our hands have found to do*, waiting with patience the Lord's "time of reaping."

We desire the prayers of all who are interested in the success of this school in helping to uplift the young people of this neighborhood, that the Lord may grant his blessing upon it.

FAYETTEVILLE, N. C.

HOW MAY WE INTEREST OUR YOUNG WOMEN IN THE WORK OF THE WOMAN'S BOARD?

BY MARY F. WHITFORD.

Eight years ago, one of our brightest, best-loved young women, gave up home, friends and social privileges, with all that makes life dear to the average young woman in her native land, and consecrated herself to the work of saving souls in China.

Born, reared, and educated in Alfred, she became very dear to the many hearts that watched her develop from a sweet, confiding child to a noble young womanhood, and the announcement that she had chosen foreign lands for her field of labor was received almost rebelliously by those who loved her in the home land. She was needed here. Our young people needed her to inspire them to nobler, better living by her wholesome example, but the Master needed her there, and she was reluctantly given up to follow the dictates of duty. A native of New York state, she could very appropriately be called a representative of the young women of the eastern part of our denomination, and I have yet to meet one of them who does not know and love Susie Burdick.

Later, we of the East began to hear rumors of a young woman, a student at Milton, who too, aroused to the needs of the work in China, had offered herself to the Missionary Board. While not having to sacrifice home and luxury—for this new candidate was an orphan, depending on her own resources—her young heart was stirred with a knowledge of the possibilities within her to minister to those in heathen darkness, and so God, who so often opens the way when we least expect it, raised up friends who aided her in her struggles to prepare herself to do effectual work as a medical missionary.

Coming from Illinois, with Milton College her Alma Mater, our young sisters from the West may justly claim her as their representative. Probably the most trying ordeal of her young life was the flying visit made to the churches in the denomination, previous to embarking for foreign shores. Timid, shrinking and adverse to anything akin to publicity, she sacrificed her own feelings and bravely tried to speak a few words of farewell to many whom she will never meet this side eternity. While the children whom she greeted cordially and without the diffidence that at times almost overwhelmed her, will always remember Rosa Palmborg.

Then too, many of us carry pleasant recollections of a fairfaced young woman, who with her father, visited our country to become better acquainted with the peculiar people, whose religion and doctrines they had sacrificed much to embrace. Sarah Velthuisen won for herself a warm place in the hearts of many of her foreign sisters.

Last, but not least, among these our young sisters in foreign lands, is the name of Marie Van der Stuer, who with her brother, is doing such a noble work in Java. If we, her sisters in America, whom she has never seen, could in some way make her to feel how kindly our hearts go out to her in her endeavors, it might give her new faith and courage to go on in her good work.

With these representatives of the young womanhood of our denomination on foreign fields, I am confronted with the question, "How may we interest our young women in the work of the Woman's Board?" A con-

scientious physician will carefully diagnose a case before he administers a prescription, and so I am constrained to answer this question by asking others. Are not our young women interested? and if not, why not? Surely it cannot be because of indifference, for all along the lines of young people's work throughout the denomination, our young women stand at the front, battling nobly for the Master. Then what is the reason?

My reply is this. Up to the present time our young women have had little or no specified work to do for the Woman's Board, and it would not be very strange if the impression gained should lead them to think such work an encroachment. In one way or another it has been assumed by the matrons and older sisters in the denomination, until it has come to be looked upon as our special line of work and our young sisters hesitate about intruding. Once disabuse their minds on this subject and get them to work for the Woman's Board, and the problem is solved. The thing we work for, the thing we sacrifice for, that for which we pray, is the thing we are interested in, and until we can get our young women to work, it is useless to expect enthusiasm or even interest in our field of labor.

Then, too, I think there is more or less undeserved prejudice against the Woman's Board, and I have reason to believe that unfortunately there are those who feel it just an effort on the part of a few women to come into notoriety. I will confess that up to the time of my having actual work to do for the Woman's Board, such was my opinion. Like many others, I thought the work could be done as well, or better, through the general Boards, and so I criticised, without having any idea of the good they were accomplishing. But there came a day when I received a letter from Mary Baily, stating that I had been appointed a member of the Board, to work with and for them. Rebellion was my first impulse, and I said I would not accept the position. Then came the thought that I had long regretted I could do so little, and now the Lord had opened this way, and it was not for me to refuse.

My duties as Secretary of the Western Association compelled me to learn for myself that the Woman's Board was doing a work that could be done in no other way. It was also uniting our women in a bond of sisterhood that would never have been formed without such an organization.

The work of the Woman's Board, embracing as it does home and foreign missions, Sabbath Reform and tract work, with local work for the home churches, could furnish something to almost every young woman suited to her capacity and inclination, so that it could be made a delight as well as a duty.

One of the pleasantest tasks, if rightly undertaken, is that of writing to our missionaries letters from the homeland, full of love, confidence and even harmless gossip. So many come to feel that a missionary is different from ordinary mortals, holding them a little in awe, and consequently think that they must not write to them as they would to other friends. This is a great mistake. One of our missionaries wrote me that if I knew just how hungry they sometimes were for that kind of letters, we would not begrudge the time spent in writing them, and that their answers, written under stress of hard work and love for our unfortunate sisters in China, could not fail to arouse deep interest in their work.

With the Mizpah Mission's appeals for help, the Christmas box to fit out for China, and the loving reminders to our missionaries on the home fields, our young women, if made responsible for the success of these enterprises, could soon be aroused to an enthusiasm that would place their older sisters in the shade. So I find my answer to the question embraced in *just one little word—work.*

Young People's Work

By EDWIN SHAW, Milton, Wis.,

CORRESPONDENCE.

Believing that many of our young people are anxious to hear from the Southern Illinois field, we beg space to give a short account of the work thus far.

On July 1, we left Milton, and according to previous arrangements stopped over with the church at Farina, attending its services on Sabbath forenoon. In the evening after the Sabbath we had the pleasure of meeting with the young people in their C. E. Society. We are glad to say that for spiritual activity and consecration, we have not found its superior in any place. While there we spent a very pleasant day at the Sabbath-school picnic, given on Sunday.

On Tuesday we left Farina, feeling that the visit had been a source of great spiritual strength, in fitting us for the work at Bethel and other points. We began work at the Bethel church on Thursday night, July 7, holding services each evening, closing on Wednesday night, July 28. Rain and sickness have been hindrances to the work, but the attendance has been good, the interest growing. The days have been spent in going from house to house, singing and praying with the people. The last night was a soul-stirring meeting, many asking for prayers, and some expressing a determination to engage in the Master's cause and lead Christian lives.

Though time and duty call us to another place, we expect to return and spend our last week at Bethel, in reaping a harvest which we believe is waiting the gleaners.

Your brothers for Christ,

E. D. VANHORN,

R. B. TOLBERT.

CRAB ORCHARD, Ill., July, 30, 1897.

PROGRAM—YOUNG PEOPLE'S HOUR—GENERAL CONFERENCE.

Music.

Devotional Exercises.

President's Address.

Secretary's Report.

Treasurer's Report.

Music.

Paper, Dr. Rosa Palmborg.

All endeavorers be prepared to take part promptly in open Parliament that will follow.

OUR MIRROR.

THE Salem C. E. meetings are held on Sixth-day night, and are well attended. This Society's membership is composed mostly of College students, so the members decrease during vacations. Their special work will be to maintain these weekly appointments throughout the summer. During the past fall and winter a missionary program was rendered each month, conducted by the chairman of the Missionary Committee, which proved instructive and entertaining.

OUR Young People's Society of Christian Endeavor at Little Genesee has but little to report. The attendance at our regular prayer-meeting has been rather small, yet we have had some very interesting meetings; but the question comes to our society, How are we to make our prayer-meetings more interesting, in order to increase the attendance and create a greater interest? On the evening of July 3, the Missionary Committee present-

ed a very interesting program. The semi-annual business meeting was held last Sunday evening. Officers were elected for the next six months.

E. B. H.

GLEANINGS FROM THE CONVENTION.

California is the land of sunshine. It is second nature for all her sons and daughters to sing, even though they have not been long in the country. A young Chinaman, a member of that society which stands third in the list of largest givers to denominational missionary interests, sang a solo at the Convention. During the same session a quartette of Chinamen sang most acceptably. All this was in English, as clear as any you ever heard. And in the evangelistic meeting for men, whom do you suppose they had for a chorus? You could never guess. A noble company of thirty uniformed policemen.

At one of the early morning prayer-meetings, before breakfast, of course, the leader fed the flock with what might be called a pledge sandwich. Section by section our Christian Endeavor pledge was recited, and then the leader would call for three or four brief prayers bearing directly on the thought just expressed.

Dr. John Hall, the famous New York divine, sent a message to the Presbyterian rally in form of verse, as follows:

We are pledged to do what is right,
And bound to do it with our might.
Our pledges we must seek to fill
According to the Master's will.
The world, the flesh, we follow never;
To follow Christ is our endeavor.

A good message to Seventh-day Baptist Endeavorers.

"Environment," said David, the Tamil evangelist, "causes men to be either wicked or Christlike. If our associates are good and God-fearing men, we shall undoubtedly follow in their footsteps: but let young men or women be surrounded by vice and evil-doing, and they will, unconscious of results, add shameful deeds to the acts of their friends. Man knows not what sin is until he learns Christianity, and Christianity can be gained only when we feel ourselves to be unworthy of the love of our Creator. Sin is against God and God alone, and none can hope to be saved until Christ and his teachings become our one thought and hope."

"No one," said Rev. E. W. Thompson, of Paterson, N. J., "with the true spirit in his heart would think that the portion of the pledge which requires attendance at the mid-week prayer-meeting means simply and only bodily presence. It should mean a worshiping presence and a helping in the spiritual prayer-service of the church."

It was a great blessing to hundreds of young men to listen to an old and tried pastor like Rev. B. B. Tyler, D. D., of New York City, as he discoursed sweetly on the claims of the ministry upon young men. The whole tenor of his address may be briefly summed up in the following words: "Do not enter the ministry if you can help it. If you can be satisfied with farming, with practicing law or medicine; if you can be satisfied as a mechanic, as a banker, a railway president, a merchant prince; if you can be satisfied with holding office in the municipality, in the state, in the republic; if you can be satisfied before God in any of these lines, pursue these vocations. Do not, I tell you, seek a place in the gospel ministry. Do not become a min-

ister simply as a profession; do not enter this calling as you would enter a calling merely to make a living and have a respectable and honored place in the world. Enter the ministry because God lays the work upon you."

Rev. Matthew S. Hughes, of Minneapolis, said: "If you are not loyal to your denomination, to what will you offer your allegiance? The United Society of Christian Endeavor will not accept it, for you are not a loyal Endeavorer unless you are first loyal to your own church and denomination."

Rev. Cortland Myers, of Brooklyn, was introduced as hailing from Hell Gate in the land of the rising sun, and was welcomed to the Golden Gate, in the land of the setting sun.

APPRECIATION.

It seems to me that a word of praise and thankfulness is due our brother, Ira J. Ordway, of Chicago, for his interest in each individual who may need his help in any way as he enters, or passes through the city. Especially should we be thankful for his efforts in procuring reduced rates at Conference times, and for those who year after year attend our Associations. Also for his kindness in giving personal attention to the comforts of those who may need help in his city, a city in which one not accustomed to the noise, bustle, and "labyrinth" may easily become bewildered. And then the stomach must not be forgotten! Neither does Bro. Ordway forget it, as many can testify who have been ushered into the dining-room of his hospitable home on Carpenter St. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." I am sure that I bespeak the sentiments of many in our denomination, Bro. Ordway, in the few words already written, and as again, in a heartfelt word I say, "thank you." Methinks I hear the sweet voice of the Master as he says, "Verily I say unto you, he shall in no wise lose his reward."

Fraternally,

A DELEGATE TO W. AND N. W. ASSN., '97.

CONTENTMENT.

"It ain't so hard to be contented with the things we have," said the old woman, dolefully. "It's being contented with the things we haven't that's so tryin'."

"I don't know about that; I don't know," said Uncle Silas. "When we begin to look at the things our neighbors have and we haven't, we always pick out just the things we want. They live in a nice house, we say, and we have only a little one. They have money, and we need to count every penny. They have an easy time, and we have to work. We never say: 'They had the typhoid fever, but it did not come near us. They have a son in the insane asylum, but our brains are sound; staggering feet go into their grand door, but nothing worse than tired ones come home to ours at night.' You see when we begin to call providence to account for the things that don't come to us it's only fair to take in all kinds of things."—*Interior.*

BLESSED is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things; but above all, the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.—*Thomas Hughes*

Children's Page.

PEOPLE WILL TALK.

You may get through the world, but 'twill be very slow,
If you listen to all that is said as you go;
You'll be worried and fretted and kept in a stew,
For meddlesome tongues must have something to do—
And people will talk.

If quiet and modest, you'll have it presumed
That your humble position is only assumed;
You're a wolf in sheep's clothing, or else you're a fool,
But don't get excited—keep perfectly cool—
For people will talk.

And then if you show the least boldness in heart,
Or a slight inclination to take your own part,
They will call you an upstart, conceited and vain,
But keep straight ahead—don't stop to explain—
For people will talk.

If threadbare your dress, or old-fashioned your hat,
Some one will surely take notice of that,
And hint rather strong you can't pay your way;
But don't get excited whatever they say—
For people will talk.

If you dress in the fashion don't think to escape,
For they criticize then in a different shape;
You're ahead of your means or your tailor's unpaid,
But mind your own business, there's naught to be made—
For people will talk.

Now the best way to do is to do as you please,
For your mind, if you have one, will then be at ease.
Of course you will meet with all sorts of abuse,
But don't think to stop them—it isn't any use—
For people will talk.

—Exchange.

THE BABY IN THE TENEMENT.

"There, I'm a goin' to leave my dishes and go up to the upper tenement and tell that woman about the sanitarium," said Mrs. Peterson to her daughter Mary, who sat sewing near her in the third tenement back in a tall house on Halsted Street, Chicago. "Her baby has fretted and cried all night, and I expect they're both half sick after that long journey from Nebraska," she continued. "If they would just leave this hot place and go to Lincoln Park every morning for a few days it would cure the child, I believe." This she said most sympathetically, as she took her hands out of the dish-water, washed them and dried them on a roller towel hanging near.

"How do you know she came from Nebraska?" said Mary.

"Why, she told me so herself. When they moved in yesterday I took her up a plate of crackers and a cup of tea and, some milk for the child, and she told me where they had lived and all about it."

In a moment Mrs. Peterson hurried up the dark and dingy stairway, and tapped on Mrs. Johnson's door, which was immediately opened, and a hand of welcome extended as she stood there with the sick baby not two years old in her arms, its little head drooping over her shoulder.

"Sit down, Mrs. Peterson," she said, as she stooped and took some pans from a chair and wiped it off. "It's hard work getting things to rights with baby sick!"

"I know it," replied her neighbor. "I just thought I'd come up and see if I couldn't help you so that you could take the baby and go to the park and stay until the cool of the evening."

"You're kind to come," was the reply, "but I must get things straightened around and cleaned up here before I can go out. All night as I've been fanning the baby and worrying over her I've been wishing myself back in Nebraska. John thought he could do better down here in the city and that there was more of a chance to get ahead, but there we had a nice little cottage, and grass and a garden, and we were not stifled and crowded up into such a place as this. But John is getting

good wages and he says after a bit we'll get a home two miles or so out, and have a garden again."

"What is the matter with the baby?" inquired Mrs. Peterson.

"I guess she's tired out with the hot journey and this dreadful weather. She has no appetite and a kind of a heat rash all over her."

"Now see here," said Mrs. Peterson, who was always the kindest of neighbors, "I'll run down and get a pinch of soda and you put that into some water and bathe the baby and dress her up fresh and then get yourself ready, and while you're doin' that I'll take hold and make things kind 'o comfortable here, while you're around to tell me where to put things."

"No, indeed," replied Mrs. Johnson. "Baby will go to sleep by-and-by and I can do it myself."

But Mrs. Peterson went for the soda, and brought up a little bath-tub, put in the water, set the tub on a chair, and quietly began to pick things up. Mrs. Johnson was so worn and tired she did not try to resist this neighborly woman's work.

"I'll put you on the car that will take you right to the sanitarium," said Mrs. Peterson, "and then I'll come back and stay here awhile and fix things up, and lock your door for you, and when you come home you just stop in for the key."

"You are very kind," said Mrs. Johnson. "Where did you say the car would take me?"

"To the sanitarium. Don't you know about it?"

"No, I never heard of it! What is it?"

"Why, it's a splendid great building down by the lake, which kind rich people have built for mothers and babies during the summer. There's every comfort there, hammocks for the babies, and rockers for the mothers, and nurses to take care of the babies, and good food for them, and tea and comforts for the mothers, and bathing places, and doctors, and medicines, and all one needs, and all right there by the cool lake."

"Does it cost a good deal to get in?" inquired Mrs. Johnson.

"Not a cent," replied Mrs. Peterson. "People here and all about here give money for it, and bread, and medicines, and nurses, and doctors, and everything is just free. You can just go there and rest all day, and get a good sleep if you can, and those nurses will take care of the baby. They have a room full of nice playthings for the children who are well, and the sick ones are taken care of in quiet rooms."

"How good those people are to do all this," said Mrs. Johnson, as she cooled the body of her baby in the soothing soda water. "Why, I never heard anything like it!"

"So they are," replied her neighbor. "They give thousands of dollars to it every year. And lots of children earn money in all kinds of ways, and give to it, and they just love to do it. You'll see these good people there every day, lots of them, looking at the babies and the tired mothers, and they seem so happy in seeing what they have helped to do."

"I've got a picture of the place," she added, enthusiastically, and so saying, she ran down to her tenement again, got the circular and brought it up and showed the picture to Mrs. Johnson. There was the fine, wide pa-

villion, built out right over the lake, with the mothers and children and babies sitting or playing about on the grass, or on the wide verandas, and there, too, was the picture of the bathing beach and a hundred or more children carefully guarded, getting baths in the lake, while on another page was a picture of the big wagonette drawn by two fine horses and packed full of little children on their way to the sanitarium.

"Here, I'll hand you her clothes, you just sit still and keep as cool as you can," said Mrs. Peterson, as she took from an open box to which Mrs. Johnson pointed the underwear for the baby, who had not been dressed that morning.

As she handed it she continued, "Why, they save the lives of hundreds of babies and their mothers, too, every year at that place. A man down here at the drug store told me that one day last summer a woman came in there intending to get some drug to kill herself and her baby. He suspected what she wanted to do, and so he began to talk with her and asked her if she was in trouble, and before long she told him how her husband was a drunkard and had abused her and finally left her, and she had worked and had done all she could for a living, but she was sick half the time and she had sold nearly everything she had to get food and shelter for herself and her baby, and she just thought there was no use living longer. But the man cheered her up and told her she would be a fool to take that medicine when she could go to this sanitarium and be cured. And she went there and was cured and got a good place to work through some kind lady, and she is now well and happy. Here it tells how many people were there last year. I'll hold the baby and you slip on your things now and we'll go down where you can get the car and go there. My, don't she look fresh and sweet. But she's weak, I can see that. They'll give her good food and one of those nurses will tell you just what to do for her."

In fifteen minutes the kindly little neighbor saw the mother and child on the car for the Lincoln Park Sanitarium, which has become a veritable Mecca to so many, while she returned to do what she could to make the narrow quarters of Mrs. Johnson more comfortable. "Fourteen thousand babies, and over twelve thousand mothers helped there last year," she read aloud as she picked up the little circular from the chair and locked the door and went home; "that's a charity indeed!"—*The Standard*.

AN UNEXPECTED ANSWER.

A kindergarten teacher was recently reviewing her little class on the instruction given the day previous. The following are part of the questions and their answers:

Teacher: "Now, children, I told you yesterday about the various materials from which your dresses are made,—silk, wool and cotton. Let me see how well you remember. Margie, where did the material come from of which your dress is made?"

Margie: "It once grew upon the back of a sheep."

Teacher: "Very good; and yours, Blanche?"

Blanche: "My dress once grew upon the back of a sheep, and part of it was spun by the silk worm."

Teacher: "Correct! And yours, Lucy?"

Lucy (with evident embarrassment): "My dress was made out of an old one of mamma's."

Home News.

New York.

CUYLER.—The Cuyler church was organized before the town of Cuyler was erected, and was originally called the Truxton church. After some years of trial it was reorganized and had a long era of prosperity, with devoted pastors and faithful members. Then death and removals depleted them sadly. But it is a part of the gospel plan to rebuild churches as well as to start new ones, and so our Missionary Board sent Eld. Huffman there a few years ago, and the church was revived and enlarged. Again several families have moved away, but we hold meetings when we can, and next Sabbath expect the Quarterly Meeting to be there. An effort also is being made to shingle the church, which we hope will be a blessing temporally and spiritually. And so may the feeble church be built up.

L. R. S.

Mississippi.

BEAUREGARD.—I have felt called in the providence of God to visit this place and by his assisting grace strive to "strengthen the things that remain and are ready to perish." I believe it an important and fruitful field, both for general Christian work and for the cause of Sabbath Reform. A week's stay is hardly time enough to find out all about any community, but the outlook is good.

Our first Sabbath services were a success, so also our First-day meeting. Fair congregations of intelligent people met and gave most respectful attention to the reading and preaching of God's Word. I said but little on the subject of the Sabbath, but I briefly defined our position and gave some reasons for its adoption and maintenance. All was received in a kindly spirit. The Sabbath-school has been maintained and is interesting. The people here as a rule have large families and there are many who need Bible instruction. While it is not hard to make severe criticisms on Southern society, yet the people of the South have some excellent points. As a rule they are reverent and candid; fond of discussing religious doctrines and they accept the Christian Scriptures as unquestioned authority. This is more than can be said of some Northern communities.

Perhaps the most pressing need of this people is better facilities for education. The only school available is distant, short (only for four months) and not remarkable for its high character. It seems to me that a good school at this place would be a success, and would do more to promote the cause of religion, the respect for the Sabbath, and for the general welfare of the people than anything else of which I can think. Is there not some Christian woman whose heart is filled with the love of God, who will come and undertake this work?

H. H. HINMAN.

JULY 26, 1897.

P. S.—There is no reason why Sabbath-keepers seeking new homes should not find them here. There is cheap land, a healthy climate and the nucleus of a Sabbath colony. Farms or village lots can be had at very low rates. Would it not be wise for those seeking a milder climate to look this way?

H. H. H.

CHRIST says: "Go out! Go out into the highways and hedges and compel them to come in." The church mildly says: "All are cordially invited to be present."—*J. R. Andrews.*

ADALINE CAMPBELL BURDICK.

Mrs. Burdick was the daughter of Captain Jabez Campbell, and was born in Adams, Jefferson Co., N. Y., Dec. 30, 1815, and died in Milton, Rock Co., Wis., July 5, 1897, being in the 82d year of her age. She was the youngest, and for a number of years the last surviving member, of a family of seven children. Three of these children were the brothers, Alexander, Orson and Zuriel Campbell, so well known among Seventh-day Baptists in the generation now passing away. Of the sisters the eldest, Clarissa, married Willet Burdick, late of Utica, Wis., and was the mother of Rev. Charles A. Burdick, of Farina, Ill.; and Rev. Frank O. Burdick, of North Loup, Neb. The second sister, Calista, was the wife of William Poole, of Adams, N. Y., and the third, Azubah, married William Davis, of Lincklaen, N. Y. None of these are now living. The father of this family was a military officer in the American army in the war of 1812-14, and was a descendant of the Campbells of Scotland, famous in history and song. They were sturdy defenders of the principles of religious liberty of the Scotch Presbyterian type; but early in the history of the family they all became Seventh-day Baptists.

In the 21st year of her age, Sept. 20, 1836, Adaline Campbell, the subject of this sketch, was married to Russell Green Burdick, whose home was in Persia, Cattaraugus Co., N. Y., and whose first wife had died some time before, leaving him with a family of four small children. Shortly after their marriage, the family removed to what was then known as Truxton, near DeRuyter, N. Y., now known as Cuyler Hill. Here Mr. Burdick, who had preached some as a licentiate of the Methodist church, was ordained as a Seventh-day Baptist minister, the late Elder James Bailey having the principal charge of the service. Mr. Burdick was soon called to Scott, N. Y., where he served as pastor for five years, thence back to Truxton for two years, thence to Lincklaen, N. Y., for five years, and finally to Utica, Wis., in 1856, where he lived and labored for 19 years, except two years spent as missionary pastor at Berlin, Wis. Mr. Burdick died at Utica, Sept. 22, 1875.

During these years of frequent changes and largely of pioneer work, there were born to them nine children, two of whom died in infancy, and one daughter died in the dawning of womanhood. The remaining six—four daughters and two sons—survive their mother. These are Mrs. B. H. Stillman and Mrs. J. L. Shaw, of Milton, Mrs. J. T. Polk, of Greenwood, Ind., Rev. Geo. W. Burdick and Mrs. E. D. Coon, Milton Junction, and Rev. Clayton A. Burdick, of Brookfield, N. Y. Of the four children of Mr. Burdick by his first wife, to all of whom Mrs. Burdick was a true and devoted mother, only one survives, D. D. Burdick, of Scott, N. Y. Deacon Dighton Burdick, the other son, died in Milton twelve years ago, and the two daughters, many years before.

It is worthy of mention that an unusually large porpotion of Mrs. Burdick's family and near relatives have occupied and do occupy positions of prominence in the world. As already noticed, her husband, three brothers, two sons and two nephews were Seventh-day Baptist ministers. To this list are to be added two grandsons, including the son of Dighton Burdick, above mentioned, Rev. W. D. Burdick, of Jackson Centre, Ohio, and Rev. Geo. Shaw,

of Nile, N. Y. Another grandson, Mr. Orson Stillman, is a licentiate in another denomination, and expects soon to be ordained to the work of the ministry. All of her children are, or have been, teachers, and among her grandchildren are college graduates prepared for professional study and work, and others engaged in such work. Prof. Edwin Shaw, of Milton College, is one of these.

Mrs. Burdick herself was not much in the eye of the public. Having the care of so large a family, and her husband preaching to small churches on pioneer fields, this would have been impossible had she desired it. But she did not seek it. Devoted as she was to the work in which her husband was engaged, she was more than content to live in the quiet of her own home, exercising those economies and practicing those self-denials which in no small measure contributed to the success of her husband's labors, and gave to her children those advantages which have fitted them for usefulness in the world. The heroism of such a life surpasses that of battle fields, and merits a crown of honor brighter than human hands can ever bestow. She possessed a spirit of sweet charity. Kind words for everybody and kind words about everybody were native to her lips, because her heart was free from guile. Few persons possess a more methodical mind than did she. Though the earlier years of her life were devotedly given to the care of her family, she found time to read the denominational papers, and to the day of her death she was authority upon the persons and events of our denominational history during the long period of her natural life. During the later years of her life, when cares were laid aside, her reading took in a wider range and she became familiar with current history, politics, etc., in a remarkable degree.

Her religious life was of that even, quiet, undemonstrative, but unfaltering type that belongs to a nature so evenly balanced and so nobly endowed as was hers. The Campbell blood lost none of its richness in her veins; and like all the other gifts of nature her life came to its highest perfection, when it was, by the power of the indwelling Christ, transformed into his glorious likeness. Such transformation came to Mrs. Burdick in early youth, glorified her earth-life, and at a ripe old age was the signal for her translation to the realms of endless day.

The funeral was held, July 8, in the Seventh-day Baptist church at Milton Junction, where her son, Geo. W. Burdick, is pastor, the services being conducted by L. A. Platts, pastor at Milton, after which seven grandsons tenderly bore the remains of grandmother to their resting place in the silent city. Over the open grave the memory of her blessed, Christ-like life was felt to be a glorious heritage; and the words of Jesus, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die," brought comfort and healing to stricken hearts.

L. A. P.

THE entire population of Palestine, as recently defined, is about 650,000. Of the number about one-twelfth—say 55,000—are Jews. Nearly two-thirds of these are in and around Jerusalem. Sometime ago, Dr. Selah Merrill thought that of the 47,000 inhabitants of Jerusalem, at least 27,000 were Jews. The remainder are scattered in various places. Safed has perhaps 7,000; Jaffa, 3,000; and very many places have much smaller numbers.

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 VIII.—THE EXCELLENCE OF CHRISTIAN LOVE.

For Sabbath-day, Aug. 21, 1897.

LESSON TEXT.—1 Cor. 13: 1-13.

GOLDEN TEXT.—And now abideth faith, hope, charity; but the greatest of these is charity. 1 Cor. 13: 13.

INTRODUCTION.

The Old Testament is filled with love. Many think of it as only law, penalty and punishment, but it is permeated with mercy and love. When Jehovah revealed himself to Moses in the cleft of the rock, he proclaimed, "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth," and the history of God's people confirms these blessed words. But the New Testament is filled even more with the fragrance and fruits of love in the blessed gospel and in Jesus Christ. God is love, is the key-note of redemption. God so loved the world that he gave his only begotten Son. Christ loved the world and gave himself a ransom for many. Every blood-bought soul can say, "We loved him because he first loved us; and all the redeemed can answer, We know that we have passed from death unto life because we love the brethren. Love, then, is the greatest gift and grace of earth, as it is the greatest in heaven. In the 12th chapter of 1 Corinthians, the apostle describes the various spiritual gifts, and closes by saying, Covet earnestly the best gifts, and yet show I unto you a more excellent way. And, then, in the 13th chapter he gives us in the lofty measures of inspiration the supreme excellence of charity or perfect love.

EXPLANATORY.

I. Without love.

Though I speak with the tongues of men and angels. The abruptness of the inspired message is very striking in the Old Testament, and it is equally so in some parts of the New. It sounds like a trumpet call from heaven and challenges attention and obedience. *Men and angels.* Paul sweeps the universe and leaves no chance for civil argument. The tongues of earth and language of heaven are of little worth unless filled with the inbreathing of love.

Without charity. It is significant that the Greek word *αγαπη*, love, is not found in any heathen writer, and is therefore a purely Christian word. It is only found in the vocabulary of redemption. It is no particular talent, gift or grace, but rather the root and spring of all, in God, angels and men. *Clanging Cymbal.* Making a sharp, shrill sound, and the verb denotes the loud yell with which the ancients rushed into battle.

II. Perfect love.

Having shown the negative with such sweeping and unanswerable logic, Paul proceeds to define some of the features and fruits of perfect love. And as Professor Drummond, in his booklet, "The Greatest Thing in the World," has admirably shown, perfect love is like the white light, and Paul lets a ray of it pass through the Gospel Spectrum, and, behold, all the ten beautiful colors stand out upon the canvas.

Charity suffereth long. (1) Patience. This Gospel trait so eminent in Moses, Job and Jesus, always doing meekly, and gladly suffering for love's sake. *And is kind.* (2) Kindness, full of gentle courtesy, full of good words and good works. *Envieth not.* (3) Generosity. The Greek word covers both envy and jealousy. Better pleased that others are honored, exalted, prospered. *Vaunteth not itself.* (4) Humility. To puff up is to inflate as a soap bubble. Love is meek and lowly, like Moses and Christ. *Doth not behave itself unseemly.* (5) Courtesy. The Christian gentleman is always manly, courteous and kind. Thomas Hughes, of Rugby, insisted that Jesus was the most manly person that ever lived. So Paul was so tender and courteous in all his epistles. *Seeketh not her own.* (6) Unselfishness. This is its very essence, for love is always self-forgetful, self-sacrificing, spending and being spent for the good of others. *Is not easily provoked.* (7) Good temper. A bad temper is not a weakness, but "the vice of the virtuous." It does more to un-Christianize society than any

other sin. Controlling the tongue and temper, the fruit of love. *Thinketh no evil.* (8) Guilelessness. No evil thought imagined, no sinister motive suspected, but looking for the good and not the bad, and love will always find some good. *Rejoiceth not in iniquity.* (9) Sincerity. Rejoiceth not in the punishment of the wicked, but in the triumph of the truth. Never say, "There, I told you so; served him right!" but keep the eye on the battle-flag of the truth. *Beareth, believeth, hopeth and endureth all things.* Grand quality in a world of strife and storm; always needed, always blessed, always triumphant.

III. Permanence of love.

Charity never faileth. What a joy and comfort that when love is begotten in the heart and moulded in the life it becomes abiding. *Prophecies, they shall fail.* The time will come when they will be needed no more. *Tongues, they shall cease.* Earth's babel of tongues shall blend into one, and all speak the language of Canaan. *Knowledge, it shall vanish away.* We shall see as we are seen, and know as we are known. *Know in part, prophesy in part.* Both are imperfect and temporary. *Perfect is come.* Perfect life and perfect light will do away with all imperfection, just as lamps and stars give way to the morning sun. *When I was a child.* Then all things were properly child-like. Now mature and manly. *See through a glass darkly.* The ancient bronze mirrors were dim and imperfect, so the mysteries of redemption cannot be fully understood now, but in the clear light of glory all will be plain and clean and perfect.

IV. Love supreme excellence.

And now abideth. A beautiful Hebrew idiom in the present tense, the eternal present. The same yesterday, to-day and forever. *Faith, hope, charity, these three.* The trinity of Christian graces. *The greatest of these is charity.* Greatest in time, and the greatest in eternity, with an ever-increasing expansion in blessedness and glory.

RAILROAD FARES TO CONFERENCE.

The Committee on Railroad Fares again call attention to the conditions under which the one and one-third rate has been obtained.

Please read carefully, as a failure to comply with the conditions will mean a failure to obtain the concession. Unless there are 100 in attendance, who have paid at least 75 cents in going, and who hold certificates to that effect, the reduction will not be granted.

Parties desiring sleeping-car accommodations from New York should apply as early as possible to D. E. Titsworth, Plainfield, N. J. The train leaving New York at 5 o'clock P. M., on August 24, will reach Salem in time for the opening session of the Conference.

If 25 persons apply for accommodations, a special sleeping-car will be provided. This will apply to those from New England, New York and New Jersey.

Pastors are urged to call special attention to these facts.

The following are the regulations issued by the Central Passenger Committee:

Instructions To Delegates.

FIRST. Each person must purchase (not more than three days prior to the date of the meeting, nor later than two days after the first day of the meeting) a first-class ticket (either unlimited or limited) to the place of meeting, for which he will pay the regular tariff fare of not less than 75 cents, and upon request the ticket agent will issue to him a certificate of such purchase, properly filled up and signed by said ticket agent.

SECOND. If through tickets cannot be procured at the starting point, the person will purchase to the nearest point where such through tickets can be obtained, and there purchase through to place of meeting, requesting a certificate properly filled out by the agent at the point where each purchase is made.

THIRD. It is absolutely necessary that a certificate be procured, indicating that full fare of not less than 75 cents has been paid for the going journey. It likewise determines the route via of which the ticket for return journey will be sold, and *without it no reduction will be made*, as the rule of the Committee is that "No refund of fare can be expected because of failure of the parties to obtain certificates."

FOURTH. Tickets for the return journey will be sold by the ticket agents at the place of meeting at one-third the first-class limited fare, only to those holding standard certificates signed by the ticket agent at point where

through ticket to the place of meeting was purchased, countersigned by the secretary or clerk of the convention, certifying that not less than one hundred persons holding standard certificates are present, and that the holder has been in attendance upon the convention, and *vised* by special agent of the railway association requiring the last-named supervision.

FIFTH. Tickets for return journey will be furnished only on certificates procured not more than *three days* before the meeting assembles, nor later than *two days* after the first day of the meeting, and will be available for continuous passage only; no stop-over privileges being allowed on tickets sold at less than regular unlimited fares. Certificates will not be honored unless presented within *three days* after the date of adjournment of the convention. It is understood that Sunday will not be reckoned as one of the three days either before the opening date, or after the closing date of meeting. No certificate will be honored if issued in connection with children's half-fare tickets, on account of Clergy, Charity, Employees, or at less than regular agreed first-class fare.

SIXTH. Ticket agents will be instructed that excursion fares will not be available unless the holders of certificates are properly identified, as above described, by the secretary or clerk, on the certificate, which identification includes the statement that one hundred or more persons, who have purchased full fare tickets of not less than 75 cents each, for the going passage, and hold properly receipted certificates, have been in attendance at the meeting, and by the stamp and signature of special agent of the railway association. A violation of the rules in certifying that the stipulated number was in attendance, when actually a less number of properly executed standard certificates were presented, will debar the offending organization from the further courtesies of this Committee.

SEVENTH. The certificates are not transferable, and the signature affixed at the starting point compared with the signature to the receipt, will enable the ticket agent to detect any attempted transfer. A transfer or misuse of certificates or tickets authorized under this rule will forfeit all privileges granted.

EIGHTH. A guarantee has been given the Central Passenger Committee to redeem at full fares any return tickets procured by persons in attendance at this meeting that may be found to have been transferred, misused or offered for sale.

N. B.—Please read carefully the above instructions, be particular to have the certificates properly filled and certified by the railroad agent from whom you purchase your going ticket to the place of meeting, as the reduction on return will apply only to the point at which such through ticket was purchased.

COM. ON RAILROAD RATES.

In the course of a debate in a religious convention a lawyer rose to speak for the business men. He said that the business men are the power of the world, that the church is disdainful to receive them, that they are knocking at the door of the church, and would soon wish to have a valid reason if not received. The church, he affirmed, is losing ground by declining to welcome them on their own terms. A venerable preacher in making reply declared that he had pleaded on his knees by the hour for and with business men to persuade them to come into the church on the terms set by the gospel and prescribed in the New Testament.—*Morning Star.*

THE want which we vainly proposed to relieve soon looks up at us with reproachful face from the still grave. The tears we failed to wipe away, dry upon the cheek and leave us in the presence of the averted features of distrust, instead of the eye of sweet reliance. The just expectation which we have disappointed cannot be recovered; there must be a long undoing before you can weave again, in even lines and pattern fair, the tangled web of life.—*James Martineau.*

AN order issued by the former Czar required every person not of the Greek Church, when marrying one of that church, to sign a promise that their children should be brought up in the Greek faith. The present Czar has cancelled this.

Popular Science.

BY H. H. BAKER.

Liquid Air.

An invention that has interested me more than any other that my attention has been called to of late, has recently been perfected by Professor Linde, of Munich. It is a machine that takes the common atmosphere, such as we breathe, and reduces it to a liquid, so as to be bottled up and carried in our pockets.

The details of this wonderful invention for manufacturing liquid air has been furnished us by our United States Consul, Mr. DeKay, of Berlin. To accomplish this result a single condensing air pump, requiring only five-horse power, and capable of condensing to 200 atmospheres is used. The air is taken into the machine and compressed into a spiral tube, and is then let out into a chamber, which causes great cold. As this is let out new air of course takes its place, and the cooled air in the chamber surrounding the tube now expands and rises, thus cooling the air just pumped in. The condensed air from this chamber still passes on around the same spiral tube, continuing its reduction until it reaches an expansion chamber in a state of liquefaction.

The chief feature of this invention consists in condensing to 200 atmospheres, at the beginning, then allowing a certain amount of expansion to produce circulation, which, also, diminishes the temperature so that the little force which condenses at the start continues the process of lowering temperature until 273 degrees below zero is attained. At this point the condensed air becomes liquid and runs out ready for bottling. The cheapness by which liquid atmosphere can be made now, may render it useful and valuable for many scientific purposes.

A Remarkable Well.

We learn through the Pittsburg papers that there is a remarkable well being dug, or rather bored, near that city. It was commenced with a view of striking gas or oil; but when comparatively but a few feet had been reached both gas and oil were obtained in paying quantities, so that the well has proved a commercial success from the start.

The company owning the plant concluded that further operations might profitably be carried on in the interest of science, and sought the aid of Professor Hallock, of Columbia College. They have now reached, under his direction, more than one mile below the surface. By continuing until a two-mile limit is reached, there will be revealed not only the geological construction of the crust of the earth at Pittsburg, but also given the different degrees of temperature at different depths. The last temperature stood at the surface 120° F., and at the bottom 128°. We shall watch with pleasure its progress.

There are several deep wells in Europe, where the different temperatures have been taken and recorded. There is a salt well in Sparenberg, near Berlin, in Germany, where the temperature at the surface is 47° F., and at the depth of 4,170 feet the thermometer registers 110°. There is also another deep salt well at Schaladaback, near Leipsic, where the temperature at the surface is about 51° F., but down 5,740 feet, or over a mile, the thermometer registers 135°.

From all sources of information in this country, such as the deep well near Wheeling, W. Va., and the descent into the Comstock mines in California, and from records in other countries, we are led to the conclusion that one of two things produces this change in temperature, viz.: That the interior of our planet is of igneous composition, or that the cooling and shrinking of the crust of the earth must be progressing very rapidly. From volcanic and other evidences we are inclined to favor the former.

THE NORTHFIELD TRAINING SCHOOL FOR YOUNG WOMEN.

BY REV. JAMES M. GRAY, D. D.

A recent visit to the Northfield Training School, which has now completed its seventh year, furnishes an opportunity to refer to one of the four educational institutions founded by Mr. Moody, of which less is known than the other three, but whose value to the church, and to the special class of students intended to be benefited, cannot be over-emphasized. It is not the Northfield Seminary, whose aim is the fitting of young women for college, but a separate and independent school, where Christian young women of twenty years of age and over, even if possessed of no more than a common school education, may be trained into skillful and effective workers in all forms of Christian service.

Its origin is traced to the many applications which came to Mr. Moody from pastors and churches for female helpers in home mission work, and the appeals from young women willing and desirous to do that work, but lacking in preparation for it. There was, however, an abundance of talent in Northfield to furnish the instruction required, and there was a large, suitably-arranged, and well-furnished hotel there, owned by the Trustees of the Seminary and closed during eight months of the year. Why could not these facilities be utilized to meet this double demand? To raise the question in the fertile mind of Mr. Moody was to answer it, and in the briefest time the vacant rooms of "The Northfield" during fall, winter and spring were thrown open to a new class of guests.

Of course, the chief feature in the training is the careful, earnest, and persistent study of the Bible, but in addition to that is included such special courses as blackboard drawing, music and physical culture, and, more particularly, a practical knowledge of domestic science, dress-making, cooking and nursing, so that the graduates are "enabled to bring God's Word into the homes of the poor, the ignorant, the improvident and the sick, and to enter with intelligent sympathy into the practical affairs of their daily life."

And then, besides the school work proper, the students have opportunity to engage in actual mission work in the neighboring towns and villages, visiting the families, holding religious meetings in the school-houses, etc., thus applying the instruction received and qualifying themselves for larger service. It is just here that this school at Northfield, in a country town, has advantages over similar schools located in some of our great cities. It is commonly supposed that the place for mission work is the slums of a metropolis, but it is forgotten that the country towns help to fill the slums. When we consider the spiritual destitution of many of these towns, and the greater accessibility of the young people who live in them than those who come to dwell in manufacturing and business centers, we must believe that the country churches are "often at the very heart of crises of opportunity," and that we need Christian workers qualified by special training and experience to labor among them. More and more are Christian sociologists turning to the country for solutions of city problems.

The Training School is supplied with students from almost every state in the Union, and from other countries, who leave it to go into foreign as well as home fields, to organ-

ize Sunday-schools, to become Y. W. C. A. secretaries, pastors' helpers, teachers of sewing and cooking in industrial schools, matrons of children's homes, nurses in dispensaries and hospitals, as well as in private families, and wherever they go carrying with them the knowledge of the pure Word of God and the power of his Spirit.

I feel sure that Miss Bird, the Principal, would be pleased to correspond personally with young women interested in that for which the school stands, and as the latter is so largely an enterprise of benevolence, and not one for the purpose of making money for its projectors, I esteem it an agreeable Christian duty to call attention to it in this way.

How's This.

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

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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.

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 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.*

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.

BURDICK.—In Milton, Rock County, Wis., July 5, 1897, Mrs. Adaline Campbell Burdick, widow of Eld. Russell Green Burdick, aged 81 years, 6 months and 6 days.

A fuller notice will be found elsewhere in this issue. L. A. P.

BICKLE.—At Sumner, Wis., July 29, 1897, Archie Bickle, aged 2 years and 6 months.

"Suffer little children to come unto me and forbid them not." Funeral services conducted July 31 by the writer. E. A. W.

CARPENTER.—Jennie Herrington, the daughter of Rollin B. and Sarah Carpenter, was born in Dickenson County, Iowa, March 31, 1873, and died at her home in Milton Junction, Wis., July 18, 1897.

She was married to Solomon D. Herrington March 18, 1893. She was baptized May 27, 1893, and united with the Seventh-day Baptist church of Albion, Wis., then the place of her residence. She leaves a husband and three small children, and other near relatives to mourn her loss. E. A. W.

HOWE.—In Little Genesee, N. Y., July 7, 1897, at the home of her daughter, Mrs. S. B. Coon, Mrs. Mary E. Howe.

The subject of this notice was born May 2, 1817, and came to this country with her grandfather, Joseph Stillman, about 1830, and settled in Horse Run, where she lived until eight years ago, when she moved to Little Genesee. Aug. 23, 1834, she was married to Matthew R. Maxson, who died March 14, 1845, leaving her with six children, the oldest not nine years of age. In March, 1850, she was married to Samuel Howe, who died about five years ago, and by whom she had two children. She has always been a praying wife and mother, devoting her energies to her family, and had the satisfaction of seeing them occupying positions of usefulness in the world. Funeral services at Little Genesee, July 9, 1897, conducted by the writer and assisted by Rev. S. S. Powell. G. P. K.

ROSE.—Tuesday, July 27, 1897, at Rock River, in the town of Milton, Wis., Katie Rose, the youngest child of Nathaniel M. and Nancy L. Rose, aged 17 years, 1 month and 27 days.

On the Sabbath before she was in attendance at the Rock River church, the picture of robust health and young womanly beauty. In the evening following she took part in the exercises of the Endeavor Society of the church, where she became ill of peritonitis, which developed rapidly after she reached home, defying medical skill, and resulting in heart failure in less than three days. For over two years she had felt a deep interest in the religion of Christ, and often expressed it to her companions and particularly in the meetings of the Endeavor Society. She was of a gentle, cheerful and retiring disposition, and sincerely loved and admired in the community. In her family she will be greatly missed. The relatives and friends assembled in a very large group at the residence of the father, and witnessed the funeral services, which were conducted by President Whitford and Evangelist Saunders.

Seventh-day Baptist Bureau of Employment and Correspondence.

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Literary Notes.

THE *Treasury Magazine* for August, 1897, is a vacation number, but omits nothing of its usual full assortment of serviceable and interesting matter. The frontispiece is a speaking likeness of the Rev. John McNeill, "the Scottish Spurgeon," who came to New York in the spring to take part in the evangelistic campaign at Carnegie Hall, Chickering Hall, and Cooper Union, in which he had been preceded by D. L. Moody and the Rev. F. B. Meyer. His sermon on "God's Passover" shows something of his peculiar power. Dr. Barton, of Boston, completes the interesting series of sermons on Faith by an original sermon on "The Future of Faith." The opening article is an illustrated account of that great New York school, the Cooper Union. The Rev. George William Knox, D. D., formerly of Japan, gives a most able and interesting article on "The New Theology Fulfilling the Old." Prof. Hunt, of Princeton, has a discriminating literary sketch on Shakespeare. In the Pastor and His Work is printed Ian MacLaren's "Positive Note in Preaching." Dr. G. S. Barrett, of London, gives an article on "The Higher Criticism and the Sunday-school"; Dr. G. B. F. Hallock furnishes the Prayer-Meeting Sketches as usual, and all the minor departments are maintained with fulness and strength. Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. TREAT & Co., Publishers, 241-243 West 23d St., New York.

General Harrison's Book.

The Indianapolis *Journal* prints this interesting story concerning ex-President Harrison's forthcoming book: General Harrison has just completed the revision of his articles which have appeared in *The Ladies' Home Journal*, making extended notes and additions to them. There is a little story in connection with both articles and publication. When the arrangement for the articles was made with General Harrison by Edward W. Bok, editor of *The Ladies' Home Journal*, the General was paid for them, with the understanding that when they were put into book form the magazine was to share the royalties accruing therefrom. Mr. Bok, however, of his own accord, generously released General Harrison from paying him any royalty, for the reason, as he states, that by the publication of the articles by General Harrison the subscription list of his magazine was enlarged many thousands. The profits to *The Ladies' Home Journal* were more than the publishers anticipated, and in view of this Mr. Bok asks nothing further. General Harrison placed the disposition of his book in Mr. Bok's hands. The best offer came to the editor from the Scribners, and to them Mr. Bok gave the book for his distinguished contributor. General Harrison's revision of the book has just been completed, and the volume will appear in the autumn.

DO NOT TELL PEOPLE THEY LOOK ILL.

One of the most unkind and impolite things that can be said to the ailing is, "You look ill, or pale, or badly." You might just as properly say, "You look homely; you look mean; you look dishonest." Even the physician should avoid telling his patients such things.

The author of "Gossip of a Century" observes, in speaking of the relationships of doctor and patient, that "faith in the medical attendant, and faith in recovery are the sick man's staff, and will often save him when treatment fails." The case of Balzac is quoted, and the idea is conveyed that "the too conscientious physician often takes away the patient's last chance. Let him read the word 'hopeless' in the doctor's face, and, however brave, he is lost; a dose of poison would not be more effectual."

That there may be cases when no hope can be held out is very true, but at such times the physician should know how to act, and he should be sure he is not mistaken.—*Selected.*



A SOUND BODY.

A great deal of the want of harmony in the world, the impatience, the quick-flashing anger, the hardness, the harshness, comes from lack of physical health.

Balance gives power, and power gives serenity. The well man is happy in spite of himself. He does not mind a pin-prick or a nettle-sting. If stirred for a moment to resentment, he easily settles to his wonted calm. He lives outside himself in a range of natural pleasures, and brings to his companions the breeziness, the freshness of nature.

The music of life was never evoked from a totured nerve. Dull, damp, raw, spiritual weather has no more attraction than a day of this description. Just as a sparkling fire on the hearth sets hearts dancing in accord with the dancing flames, so the brightness of the eye, the cheeriness of the smile, the jollity of the laugh, of a healthy man brings buoyancy and blitheness to all about him.

We are rested out-of-doors because there we find the tonic, the cheer, the sanity, of health.

Is it not, then, every one's duty to strive for right physical conditions? The body is the soul's house. Ah, what a poor, ill-cared-for home do we in many cases furnish for the celestial tenant! The inner man looks out through grimy windows upon a distorted landscape. To his vision, his world, his fortunes, his friends, are unnatural.

The serene man, the loving man, the believing man, is very apt to be a man in good health. His "good disposition" has either preserved his health or produced it. The soul that turns constantly to the source of life for supplies brings to the body full tides of vitality that heal, nourish, inspire. It is well for the body when we remember that in God "we live and move and have our being."—*The Golden Rule.*

A SCOTCHMAN'S EXPLANATION.

"Well, you may say what you please," said Smith, "I for my part do not believe that God would first impose laws of nature and then violate his own laws. What would be the use of making them if they are to be so rapidly set aside?"

"I dinna ken, sir," said uncle very reverently, "what God may

do, or what he winna do, but I don't regard a miracle to be a violation o' the laws o' God that I ken o' save the wicked accounts o' wicked men."

"And what then," asked Smith, "do you make a miracle to be?"

"I regard it," said uncle, "to be such an interference wi' the established course o' things as infallibly shows us the presence and action o' the supernatural power. What o'clock is it wi' you, sir, if you please?"

"It's half past twelve exactly—Greenwich time," said Smith.

"Well, sir," said the uncle, pulling a huge time-piece from his pocket, "It's one o'clock wi' me; I generally keep my watch a bit forrit [a little forward]. But I may hae a special reason the noo for setting my watch by the railway; and so, ye see, I'm turning the hand o't round. Noo, wad ye say that I had violated the laws o' a watch? True, I have done what watchdom wi' a' its laws couldna hae done for itself, but I hae done violence to none o' its laws. My action is only the interference of a superior intelligence for a suitable end, but hae suspended naelaw. Well, then, instead o' the watch, say the universe; instead o' moving the hands, say God acting worthily o' himself, and we hae a' that I contend for in a miracle—that is, the unquestioned presence of the Almighty hand working the divine will. And if he sees fit to work miracles, what can hinder him? He has done it oftener than once or twice, and who daur say he'll not get leave to do it again?"—*Sunday Afternoon.*

HOW TO DESTROY PLANT PESTS.

To destroy the green fly or aphid, syringe with tobacco tea or alum water. To get rid of the mealy bug syringe with kerosene emulsion. To eradicate the little "white worms" which harbor in the soil near the surface, apply hot tobacco tea or hot pepper tea, hotter than the hand will bear. To keep down the red spider, syringe with clear water, and occasionally with soapy water or kerosene emulsion. Trap slugs and sow bugs with pieces of turnip and potato laid about the plants where the slugs or bugs are troublesome. For cut-worms mix paris green with bran and moisten with sweetened water. Place on the ground at the roots of the plants.—*February Woman's Home Companion.*

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We ask those of our Seventh-day Baptist Friends

who contemplate a change of residence, to please come and see us, or correspond with the Colony Heights Land and Water Company, Post Office, LAKEVIEW, Riverside Co., California. B. F. TITSWORTH, Sec.

Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO. Patent Attorneys, Washington, D. C., for their \$1.00 prize offer and list of two hundred inventions wanted.

