

# THE SABBATH RECORDER.

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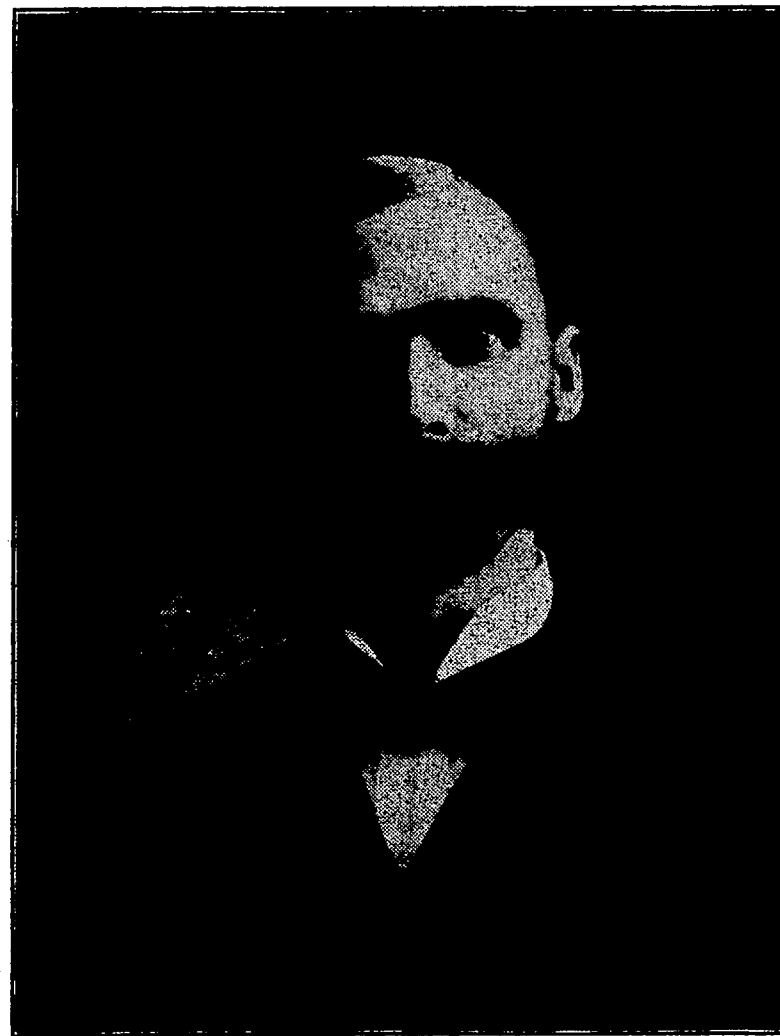
WHOLE No. 2740.

**F**RANK L. GREENE was born in Alfred, Allegany Co., N. Y., and there spent a busy youth, alternating between school and his father's shop and farm. He fitted for college in Alfred Academy, and pursued college work two years, when he was permitted to realize the dream of his boyhood, and entered Amherst College, Mass., in 1872, graduating in 1876, one of the first in a class of seventy men. Three years later he received from his alma mater the degree of M. A.

Under the inspiration and encouragement of a Christian mother, he early chose teaching as his life-work and studied with that in view. While yet a beardless youth he taught for three winters in the public schools of Western New York, and upon leaving college began his real work in Adelphi Academy, Brooklyn. Later he removed to Wisconsin and engaged in High-School work with great success, but returned to Hornellsville, N. Y., in 1882, as Principal of the High-School and Superintendent of Schools. In 1884 he came again to Brooklyn, where he has since resided. For over eight years he was greatly loved as Principal of School No. 40. At present he is Principal of Public Schools No. 9, No. 4, and No. 111, near the main entrance to Prospect Park, having under his care seventy-two teachers and about three thousand two hundred pupils.

He is a successful teacher and leader of teachers, excelling especially in inspiring a spirit of harmonious work and loyal zeal. Every school he has ever had in his charge has grown rapidly under his hand. Few school men are so loved by the young people, and this is to him his greatest reward.

Mr. Greene was elected to serve as President of the Seventh-day Baptist General Conference for the years 1896-7, at the Session held at Alfred, N. Y., August, 1896.



FRANK L. GREENE,  
President of General Conference, 1897.

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PLAINFIELD N J

# Sabbath Recorder.

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

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## OUR ANNIVERSARIES.

Salem, W. Va., Aug. 25-30, 1897.

### THE GENERAL CONFERENCE.

The morning of the 25th received us with mingled sunshine and shadow; but the welcome given to the delegates and visitors was all sunshine. At 10.45 A. M., the Ninety-fifth Conference was called to order by the President, Principal Frank L. Greene, of Brooklyn, N. Y. A choir of young people led in singing, "Throw out the life line." Devotional exercises, consisting of stirring song and of many fervent prayers of thanksgiving and of petitions for needed blessing, were led by Evangelist E. B. Saunders, of Milton, Wis.

On behalf of our West Virginia people, and of the friends of Salem of other denominations whose doors are also thrown open for the entertainment of delegates, President Gardiner, of Salem College, spoke words of welcome. He said we had come to historic grounds, where we could see the fruits of many years of liberal seed-sowing.

President Greene then responded cordially to the welcome extended, and delivered the following excellent address:

#### Seventh-day Baptists as an Educational Factor.

Some years ago I saw a picture, just when and where I do not recall, but the influence of it lingers with me still. The scene was the ancestral hall of a noble house. Along the walls were ranged the portraits of the worthy sires of the noble family line. Before one of these stands a stately mother with her stripling boy, whose attitude and bearing show plainly that it is his first real introduction to the knowledge of his ancestry. The mother's hands rest upon his shoulders, which already seem to straighten and broaden as he realizes that he is heir to the rank, the dignities, the responsibilities and the traditions of his race. His upturned face reveals his sense of awe, and, mingled with it, the forming purpose to emulate the noble deeds of all these noble sires.

With feelings akin to those which moved this lad, I to-day turn the eye of memory to scan the long line of the fathers of the church. I see Brabourne, and James, and Stennet, and Bamfield. I see Mumford, and Hiscox, and Hubbard, and Crandall, Clarke and Maxson, and Noble and Dunham, and many others who followed them in life and in labor. Many among us are proud to bear their names. I myself count it no small honor that the blood of Samuel Hubbard flows in my veins, passed down to me by no less than three of his noble daughters. But whence came these leaders and witnesses? From whom did they spring, and who were before them? The morning twilight of the Reformation found many witnesses in many lands. Switzerland, France, Italy, Germany, Bohemia and England all had them. Were it not for the corruption and perversion of history by later writers we should know far more about them. The dark centuries of the Middle Ages preceding had many witnesses, also: the Sabbatati, so named as despised "Sabbathists"; the Waldenses, the Vaudois, who, though persecuted for centuries from every side, for centuries preserved the Sabbath and the altar fires of a singularly pure religion amid the fastnesses of the Alps; beyond these, in the dim distance of the earlier centuries of Christendom, the Nazarenes. I firmly believe that no century and no generation from apostolic times to our day has been without those who believed and practiced and suffered for the truth, the whole truth, which we as Seventh-day Baptists believe that Christ himself taught and practiced and left to his faithful followers, even unto our day, and to us.

But why do I speak of these things here? Because they are a part of our education as a people. As the law was, in the mind of Paul, a school-master to bring us unto Christ, so the history of Truth's struggles and the trials of her champions is a teacher, not only to lead us unto Christ and to a realization of the marvelous liberty we have in him and his worship, but also to bring us to a sense of the sacredness of the trust committed to

us, and the dignity and responsibility laid upon us as heirs of the past and trustees of the present and the future. He must be indifferent indeed who is not stirred at the thought of the rich heritage of sacrifice and devotion and sacred traditions that is ours. We have not made enough use of such history. It has a value, not only to us, but to others through us. The world is impressed with the worth of that for which high-souled men sacrifice and suffer. Yes, Seventh-day Baptists are an educating force in and through their history.

Again, we are an object lesson in our attitude toward the Scriptures. We claim as a fundamental principle, and perhaps as no other denomination can claim with equal truth, that the Bible is the only rule of faith and practice. Do we make good that claim? This is an age of intellectual and religious unrest. Novelty and specious theory are put forth to catch the shallow mind. Many modern Americans seem to have a streak of the ancient Athenian in them; and spend their time "in nothing else but either to tell or to hear some new thing." We must sometimes meet those who, even as in Shakespeare's day, "with devotion's visage and pious action do sugar o'er the devil himself." But, hark! I hear Paul's ringing words: "Prove all things; hold fast that which is good." No people has greater need to hold themselves alert and steady and stanch than we have. We believe we have a mission—that we have truths to teach the world. But learning comes before teaching, and we must learn these truths thoroughly and live them, if we would teach them and win men to them. Let us feed upon the Divine Word as a source of spiritual instruction and strength. Let it be the chief text-book in our educational mission among men; not, however, as a basis for barren disputation. Remember the words of Socrates, that great prototype of the busy Christian: "If thou continuest to take delight in idle argumentation, thou mayest be qualified to combat with the sophists, but never know how to love with men." Controversy will come, no doubt, but in the words of one who has recently come among us: "It is not enough simply to convince men that we hold the truth, but we must also show that we hold the truth in the sweet spirit of love. Not for your scholarship and devotion to the work of Christian education, not for your adherence to, and firm advocacy of, the pure Word of God, have I been attracted to you, but it is the spirit in which you hold and do this, the sweetest charity with perfect loyalty." Let the Bible be studied and "learned by heart," as our chart of sure guidance on the voyage of life. In fair weather or foul the pilot must follow his chart and compass. To ignore these is to invite disaster. In times of stress his is the post where calm surety must reign, a surety born of an experimental knowledge of navigation and its laws, and dependent upon a strict adherence to them. We are, or ought to be, pilots to a richer knowledge and appreciation of the Bible, pilots to a more wide-reaching culture, to a greater consecration, to a more sincere and intelligent obedience, pilots to a higher life. "Seek ye out of the book of the Lord and read." "Search the Scriptures; for in them ye think ye have eternal life."

The more precious the gem the more perfect should be its setting. Many a brilliant diamond has lost its highest beauty and effect by a clumsy mounting. The most vital truth deserves the most skillful advocacy. To attempt to teach righteousness and truth in a bungling manner and under a crude presentation, when it could be made clear and convincing, is a sin. To combat error with a bludgeon, when a Winchester repeater is within reach, is crass stupidity as well as sin. We owe it, therefore, to ourselves as a people, we owe it to the communities by which we are surrounded and with whom we mingle, we owe it to truth and to the Author of all truth who has committed it to our keeping, to make the most thorough preparation, to secure the highest educational training possible, not simply for the greater enjoyment, but mainly to give us a higher standing, greater influence, and more power and efficiency in Christian work. We cannot expect a finished product from dull tools.

But when should a child's training begin? I am inclined to agree with Dr. Holmes that it should begin with his great-grandfather. Most will agree, I think, that it should begin at the cradle. Who can tell when the mother's longing prayer over the cradle will find answer? But that it will find answer who can doubt? Nothing can take the place of systematic daily instruction in the things pertaining to the higher life within the circle of the Christian home. This first. Too many of us realize it when too late. Young wife, when you set the table for the first time in your own home, put the Bible on one end and keep it there.

I venture the assertion that not one in four among us can give an intelligent statement of the grounds of his

Christian belief. We ought to be able to give a better reason than simply that our parents so believed. That may be and is a good reason in youth, but when we have attained unto "full age," we should be able to give other and better grounds and motives based on devout reasoning and the revelations of the Divine Word. Let us not come under the condemnation of Paul upon the Hebrews: "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

But what of secular education? Well, that comes next. What has been said regarding our attitude toward the Bible holds good with respect to our schools and education in general. The boy or the girl who can get a thorough education and does not, is digging in the earth to hide his talents, whether they be one or five; and the parent who does not encourage but rather obstructs such a noble ambition, is as an eagle plucking its eagle's wings. He may be smothering that divine unrest which pushes out a youth in longing effort for higher things and greater usefulness. All can not be professional ministers and teachers, we know full well, but, all can be ministers of righteousness and peace and teachers of enlightened thoroughness in busy every-day life. Let consecrated common sense brood over this subject a little. I am not urging a college course for everybody. Few will gain a university degree; many can obtain a college education, if they will, and they and their community will be blessed by it; all ought to secure a good academic or high-school training if it is at all within their reach. What I am urging is the gospel of enlightened thoroughness. Are you a farmer? Mix brains with your labor; study to make two tons of hay grow where your neighbor gets but a ton and half. Cultivate thrift, make better butter, raise finer potatoes, cut the weeds, and then be able to go to the church on the Sabbath and lead the Bible-class. Are you a blacksmith or a wagon-maker? Know a horse as well as a horse-shoe, and earn a reputation for fitting and setting shoes that will hold better and last longer than those of any blacksmith within a day's journey. Build wagons that will outlast "the wonderful one-horse shay." Are you a teacher? Seek to be so serviceable and successful that places will seek you. The call to come up higher will not be long delayed, and men and women in after years will say in gratitude, "She was the best teacher I ever had; she knew and loved her boys and girls, and she knew her business." Are you a pastor? Strive to be such an able and convincing ambassador of Christ, and so full of his loving spirit withal, that his sheep shall know your voice, and the doors of opportunity shall open wide in invitations from far beyond your borders to occupy the sacred desk and preach his truth.

"His preaching much, but more his practice wrought  
A living sermon of the truths he taught."

I long to see Seventh-day Baptists hold primacy all along the line of the world's industry. Then shall we have respect and consideration and influence such as we have never known. Then every member will be a missionary and a teacher.

If a man works and thinks, he will be independent. The thinkers will be the leaders in every generation. The nations of the globe are numbered by hundreds, yet a mere handful of them have led the world and made history what it is. These nations count their millions, yet the mightiest impulses have been given to civilization by the strong individuality of a few men. Dr. Holmes divides men into three classes, "one-story intellects, two-story intellects, and three-story intellects with skylights." The three-story men are your thinkers, and receive their inspiration, "their best illumination from above through the skylight." It was not an accident that two men wrote nearly three-fifths of the New Testament. They were the best educated men among the apostles and disciples. Their training fitted them to become the historian and the indomitable missionary leader. Luke, "the beloved physician," skilled in the learning of his time and his people, acquainted with men, trained to habits of observation, he it was that gave to us the noblest biography of the Great Physician of the Soul, and a unique record of over thirty years' marvelous activity in evangelization.

The other was the intrepid Paul, small in body, but great in soul, second only to his Master in his influence upon the world's thought and life. The choicest Grecian learning of the noble schools of Tarsus, then in their glory, united with the deepest Hebrew culture, gained in the metropolitan city of the Holy Land, to give strength and polish to this devoted orator and writer

and Christian educator. Did it unfit him for usefulness? Read and see. Whether talking of Jesus with the women and children at the river side, or reasoning of the God-head and the resurrection with the philosophers of cultured Athens, the polite and learned center of Grecian greatness; whether plying the needle of a tent-maker in the humble home of Aquila, or facing his accusers before proud Nero in imperial Rome, he was never out of his proper place, never disconcerted, never forgot his high purpose. He had the humility to seek and persuade the wanderer in the streets and markets and byways; he had the courage and the ability to meet and cope with the most learned men of the cultured capital. So should we. Young man, next to the study of Christ himself, study the career of Paul, the highest type of the Christian educator.

Though all may not alike mount the path of learning, all may show themselves examples of devotion and self-sacrifice. The value we put upon anything is measured by what we are willing to give up for it. If we do not value our cause highly, will the world? What standard of value shall we set up? Oh, that utter giving up of self! Can we do it? There was One who did. Let us remember that "it is faith in something and enthusiasm for something that makes life worth looking at." It means more than dollars; it means the life, but it takes the dollars with it. "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." The worldly wise-man, when he sees the sacrifices which almost every Seventh-day Baptist has to make in one way or another, will say, "You're foolish. What's the use? You're beside yourself." So thought Festus of Paul. Let the answer be, "I am not mad, most noble Festus, but speak forth the words of truth and soberness." All great leaders, like Paul, have been inspired with a great belief. Even the humblest of us may know that,

"Faith and unfaith can ne'er be equal powers."

In our devotion to the principles that make us a separate people, we shall be called opinionated and conceited. Christ himself was called a conceited blasphemer. Was Paul conceited when he cried unto King Agrippa, "I would to God, that not only thou but also all that hear me this day, were both almost and altogether such as I am, except these bonds"? God grant that we may be enveloped in that sublime conceit in which the consciousness of self is swallowed up and forgotten in the all-pervading sense of the height and breadth and depth of the truth which we champion, and to the teaching of which we are irresistibly drawn.

I have spoken of the influence we may have through our inheritance and history, in our close adherence to the Bible, in completeness of educational preparation, in thoroughness of work, and in our devotion and willingness to sacrifice. What remains? Activity, activity, activity. "Our grand business is not," as Carlyle says, "to see what lies dimly at a distance, but to do what lies clearly at hand." Does anything lie clearly at hand? Ask the Tract and Missionary Boards. They will tell you that they have twice as many calls, twice as many opportunities, twice as many inviting fields as they can meet or fill. What shall we do? Shall we "resolve" this year, and then simply resolve again next year? We do not need a multiplication of organizations or of resolutions, but a multiplication of interest. The test of the vitality of a church is in its missionary spirit. We should support our societies to the limit of our ability, and that limit will bear stretching considerably yet for some of us. Our active work as a people must be anchored, rooted in the farmhouse, the shop, and the store. The farmer boys of Big Foot Prairie and Lost Creek must unite their prayers and their pennies with those of the lads and lasses of Plainfield and Westerly. They will do it if their parents do it and encourage it.

You cannot make corn grow by pulling at the tops, but by stirring the soil thoroughly around the roots. Will not our faithful pastors and their helpers stir the dirt about the roots a little? I fear it is too hard and tight in places. We need systematic giving as well as systematic praying. We need it East and West; we need it right here in this Association. We have been blessed with many mercies; we cannot escape many responsibilities. "Unto whomsoever much is given, of him shall be much required." "Freely ye have received, freely give." Like an echo comes the returning promise, "Give, and it shall be given unto you." Would that we might realize in all its fullness what Whittier calls, "Love's miracle, the giving that is gaining."

A candle has been placed in our hands. Shall we put it under a bushel? Shall we, with mistaken economy, snuff it out to save it? "Let your light so shine," said the Master. I would that it might gleam from every church among us till its penetrating rays reach that

fringe of indifferent people found around the outskirts of every community, who are neither this nor that, but whom, by friendly visit and warm grasp of the hand,—other hands as well as the pastor's,—by hearty, kindly pressure and fervid personal appeal, we may "compel" to come in to the feast.

Shakespeare says that "action is eloquence." We may all be eloquent in that way, active, but not officious busybodies, not censorious, not impertinent, active as the sun is active, warming, stimulating, cheering, cleansing, causing growth wherever that activity is felt.

In all I have had to say, I have spoken from a missionary, an evangelistic standpoint. What other standpoint for a live church can there be? We have an educational work to do in this day and generation. The grand question is how to reach the masses, to make them hear, and then believe and accept the truth. Shall we succeed?

"All true, whole men succeed; for what is worth  
Success's name, unless it be the thought,  
The inward surety to have carried out  
A noble purpose to a noble end,  
Although it be the gallows or the block?"

Great purposes mature slowly. We may not see much fruitage in our day. He who feeds his soul on great truths can afford to bide his time and wait for distant fruits. Savonarola and Wyckliffe and John Huss saw but little and a bitter fruitage of their toil, but the fruitage came, and in this late day we hail them as the heralds of a mighty dawn.

"Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait."

The trumpet of Isaiah is still sounding: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." It is ours with enthusiasm to urge on the increasing purpose of the ages, a purpose to whose final triumph the faith of God himself is pledged.

In connection with the appointment of the usual Standing Committees it was voted to have a new and large committee, representative of the Societies and the different parts of the denomination, whose duty it shall be to consider and report at this meeting, in the way of counsel, upon any question of special and common interest that may come before it. Several questions of grave and denominational concern are now demanding attention; and the fruits of wisest and divinely guided counsels are greatly needed.

The leading thought in the afternoon's opening service of prayer and song, conducted by Mr. D. C. Lippincott, of Saleville, Pa., was a thorough consecration to the Master's work.

The report of the Committee on Obituaries related to the lives and labors of Revs. Niles Kinne of Illinois, J. L. Huffman of Illinois, and J. N. Belton of Alabama; and Deacons Geo. Molyneux of England, Joseph Edwards of New York, Edgar W. Irish of Louisiana, and Isaac D. Titsworth of New Jersey.

The Corresponding Secretary's report mentioned appreciatively the little church in Asaa, Denmark, loyally standing alone for Seventh-day Baptist principles and practices, and greatly needing the sympathy and help of the Conference. The Secretary's report fell short of his high ideal, because nearly one-third of our churches failed to report to him. This seems to us to be a very great mistake and a real wrong, from every point of view.

From the report of the Memorial Board we learn that the Board has in keeping, assets amounting to over \$304,000, besides some real estate, value not estimated. The income from which, about \$39,000, is devoted to various denominational purposes.

The report of the Committee on Denominational History shows that Pres. Whitford of Milton, Wis., is preparing a popular history of the denomination; and that Mr. Chas. H. Greene, of Alfred, N. Y., has prepared sketches

of early Sabbath-keepers in England and Southern United States. The importance of collecting and preserving valuable historical records, books and other documents, at some central points, was greatly and most wisely emphasized, both in the report and in the discussion that followed.

A letter from Dr. Daland, of London, reports increasing activity and some real growth, whereof we are glad.

A letter from the North-Western Association asks for the holding of our Anniversaries in 1898 with the church of Milton Junction, Wis.

The interesting statement was made by the President that the first meeting of the General Conference was with the First Hopkinton church of Rhode Island, in 1801, suggesting the idea of a centennial.

At the suggestion of the Corresponding Secretary, and by request of the President, there was a sacred season of prayer on behalf of isolated brethren and sisters. We are grateful for their fidelity, and earnestly pray that all needed comfort, strength, and wisdom may be given to them from above.

The singing of "Sunshine in my soul," and "More about Jesus," with the suggestion of the leader, Rev. F. E. Peterson, of New Market, that, after the apostolic example, we continue in prayer, pitched the key of the evening devotional meeting.

"Our future pastors" was the subject of a paper by Rev. I. L. Cottrell of Shiloh. The welfare of our churches depends very much upon the pastors. These ambassadors for Christ need education equal to the best, skill in shepherding, and above all, the rich indwelling of the Word and the Spirit. To homes where God is served, and to churches of spiritual power, we must look for new laborers of faith and loyalty; and to them the churches they serve ought to give all needed support, that they may devote themselves to the duties of their high calling.

Mr. David E. Titsworth, of Plainfield, read a paper on "The social element in our churches." Social gatherings are not for entertainment merely, but to help in spiritual things, the real work of the church. They should be helpful in welcoming strangers; in encouraging the timid and shrinking; in dispelling the idea that religion is cold, not joyous; in providing suitable social enjoyments that may prove entering wedges to still higher and more spiritual experiences; and in making the church the chief center of power for promoting unity and warmth of fellowship in love and labor. Both old and young are needed for developing the social element in our churches. Of the two classes of people, *lifters* and *leaners*, which shall we be?

Principal Allen B. West, of Lake Mills, Wis., presented a paper the subject of which was, "The Isolated." It was an interesting sketch of the life, the trials, fidelity, and successes of one who lived away from our people and churches; and illustrated the value to the isolated of the RECORDER; of as frequent attendance as possible at Conference and Associations; and of cordial greetings to these almost strangers at our denominational gatherings.

Rev. Arthur E. Main, of Plainfield, spoke upon the need of higher standards in education. By calling attention to the many and great demands upon our young people, and to their grand opportunities in these days, he sought

to show the necessity and privilege of our getting ready to stand in the front ranks in all callings open to all well-equipped young men and women.

In telling how to help Salem College, Dr. A. H. Lewis said: "Remembering past great victories, talk up and love up the school; send your boys and girls here, even if it costs real sacrifice to do so; and work and give hard for the much-needed means for better facilities."

## THURSDAY.

The early morning prayer-meeting, led by evangelist Saunders and Mr. D. E. Titsworth, was one of real spiritual power. An uppermost thought was that we hunger and thirst for greater power for service, to come through a new and wide-spread consecrating baptism of the Holy Spirit.

At a meeting of the new Advisory Committee or council, twenty members being present, the prevailing feeling seemed to be that the members could do no better work than to try to bring the widely scattered parts of our people into more intelligent and enthusiastic sympathy with all denominational boards and movements. The importance of combining enthusiasm and practical wisdom was fully recognized; and the necessity of trying to secure a larger representation at our Conferences of interested workers from the greatest possible number of our churches, was keenly felt.

The regular morning prayer-meeting, from 9 to 9.30, led by Rev. Geo. W. Hills, of Nortonville, Kas., and Rev. M. G. Stillman, of Lost Creek, W. Va., had for its key-note the thought, not by man's might or power, but by the Spirit of Jehovah God, are we to go forward.

## THE MISSIONARY SOCIETY.

After singing, "Make a joyful noise," Vice President Geo. B. Carpenter, of Ashaway, R. I., read the 54th of Isaiah, and President Davis, of Alfred University, led in a prayer of thanksgiving for promised and experienced salvation, and of supplication for the divine blessing upon our missionary cause and workers.

The Treasurer's Report showed that the total receipts for the year, not including loans, have been \$9,166.79; and the expenditures, excluding the payment of loans, \$11,887.65. The Society was in debt Aug. 1, 1897, over \$6,600; a sad fact that calls loudly for prompt and generous action by our people, in order that the crippling debt may be paid, and many open doors of usefulness be entered, in the name of Christ and the truth.

The Committee on Permanent or Invested Funds has the care of securities and real estate worth about \$58,500.

The usual evangelistic, educational and medical work has been carried on in China, by Rev. and Mrs. Davis, Dr. Palmborg, Miss Burdick and three native helpers. Needed enlargement is prevented by the lack of means. Four girls have asked for baptism and church membership. All will be glad to learn that the health of Dr. Ella F. Swinney, now in this country, has been restored.

Gospel, temperance, publication, and tract distribution work has been continued in Holland by our devoted laborers there. Seventeen new members have been added to the Haarlem church.

Dr. Daland, of London, England, as was to

be expected, proves himself to be a worker of energy and ability. The prospects of enlarged influence in that great center are full of encouragement.

On the home field there have been 31 workers, who report nearly 20 years of labor; 305 converts to Christ, and 160 additions to our churches, including 40 converts to the Sabbath.

The work on the foreign field, China, Holland, England, cost \$3,880.53; that on the home field, \$7,168.21.

The Board's Annual Report closed with stirring words that ought to be read by every Seventh-day Baptist.

Rev. G. H. F. Randolph, of Marlboro, late missionary to China, discussed the subject of foreign missions in an address of great power. Foreign Missions are the work of almighty God, as we are taught in the Scriptures, and by divine providence. Our own work in foreign lands is plainly of the Lord. The Fourth Commandment has for its real philosophy, "Remember God." Our work is to try to bring the nations of the earth into the remembrance of the great God, and we must go where the Creator is forgotten. To this work we are committed, thank God; and our work and workers have been greatly blessed. The school work is really evangelistic, as well as a training for future work by the present scholars. Bro. Randolph spoke of the importance of the work out of his own personal experience on the field.

President Davis spoke upon the importance of our small churches. These churches are a beginning for growth; in many instances these are the valuable adjuncts of church buildings; something has been done in the way of educating the surrounding communities in Sabbath truth; they are good starting points for evangelistic work; and often from these small churches come the best of material for our schools and our larger churches. The best efforts in the way of securing pastors must be put forth in these churches themselves, and not by the Board or the stronger churches.

Mr. Ira J. Ordway, of Chicago, read a paper upon "Our Evangelistic Work." Evangelism means the preaching of the law and the gospel in all their completeness; and the Sabbath doctrine ought to receive more attention in the work of our evangelists. A crisis is upon us in regard to this truth, and our evangelists must help meet it. As to methods the paper recommended more evangelistic labors among our small churches, and the organizing of gospel and Sabbath campaigns in given districts by groups of workers, clerical and lay.

"Our Finances" was the subject of an address by Rev. I. L. Cottrell. The grand work reported and discussed to-day depends, in no small degree, on money. An average of five cents a week from each of us would settle some weighty problems. One cent a day would bring some \$33,000 into the treasuries of our Societies. We can, if we will, lift these debts hanging over our Boards and push forward the cause. Giving is a keynote in true religion.

In an "Open Parliament" eighteen or twenty persons took part in a most earnest discussion of the Board's Report and these four addresses. And could all of our people have heard the many instructive, stirring, and encouraging things said to-day, there

would certainly come a revival in interest, in faith, in praying and in giving.

The grand Annual Sermon by Rev. S. H. Davis, of Westerly, R. I., upon the "word of reconciliation," was preceded by a service of sweet song, and of several prayers that the word might be preached with power, led by Mr. D. E. Titsworth.

The gospel, said the preacher, is for everybody, and should go everywhere. The ministration of the word of reconciliation must be the fruit of real and deep religious experience. Our supreme duty is to beseech men to become reconciled to God in Jesus Christ. The whole world needs the gospel. There is a universal capacity for religion, but a universal inability, unaided, to rise to God. That the word of reconciliation is designed for all is made known in Bible prophecy and promise. Our Lord with all authority commands us to publish it among the nations. The heavenly mandate rings through the ages, Go! Go! God's estimate of foreign missions was shown in his choice of Paul, the greatest of the apostles, for the foreign field. Political changes opening doors; new facilities for traveling; the spirit of our age growing in its appreciation of the worth of missions; and our resources in men and women and wealth, with all the resources of God, make for us golden opportunities. The Lord in the Scriptures and by his divine providence has laid upon us the great and solemn responsibility of sending, that men may hear, believe and be saved. The path of duty seems to be very plain. It is only to people and churches of the real missionary spirit that true enlargement is divinely promised. Machinery, and that of the best kind, is necessary for the uniting and directing of forces unto largest results. When a great ocean steamship is well under way, the addition of a single sheet of note paper to the fuel, it is said, will originate added force equal to the moving of a ton's weight the distance of one mile. This wonderful result is due to machinery. Let us keep the fires burning and furnish the needed fuel, although it may be but little at a time.

An excellent Annual Meeting of the Missionary Society closed with prayer by our venerable brother, Eld. S. D. Davis, of Jane Lew, W. Va., who had sat on the platform an interested and grateful listener to the preaching of his son.

## FRIDAY.

The spiritually uplifting 6 o'clock morning prayer-meeting, led by U. S. Griffin, of Nortonville, Kansas, had for its subject, prayer for our Boards and all forms of organized denominational work. After the prayers, about fifty persons took part in a testimony meeting.

From 9 to 9.30 A. M., Prof. T. F. Kemper, of Salem College, conducted a praise service. This was followed by a service of prayer for our schools, led by T. A. Gill, of West Park-on-the-Hubson, N. Y.

## THE EDUCATION SOCIETY.

The Annual Meeting was called to order by Vice-President Dr. L. A. Platts, of Milton, Wis., who spoke of the inestimable value of spiritual culture, and the need of a revival of interest in the cause of Christian education in all of our homes and churches.

The Board's report consisted of the three official annual statements from our schools at Alfred, N. Y., Milton, Wis., and Salem, W. Va.; and the Treasurer's report. The Treas-

urer has the care of endowment funds and securities of over \$43,000.

A "Salem College hour" was conducted by Pres. Gardiner, who spoke with deep feeling of the struggles, trials, slow but sure growth, great possibilities, and pressing needs of Salem College. The needs of financial aid are real and urgent; may generous friends rise and hasten to her help.

As farmers, mechanics, and men in all occupations want the most improved machinery for their use, said Secretary O. U. Whitford, so do the opportunities and obligations of to-day call for young men and women equipped with the benefits of the best possible education.

Five dollars' worth of rough iron, by skillful manipulation, can be multiplied 50,000 times in value. It is the mission of our schools, said Pres. B. C. Davis, to receive untrained boys and girls and send them out cultured young men and women of inestimable value to society.

Rev. Arthur E. Main gave five reasons why parents should help their children obtain a good education. This is the best legacy to leave them. It insures their usefulness. One thus honors our Maker. It ought to be done for society's sake; and for the sake of future homes.

"Milton College hour" was led by Dr. Platts, who spoke particularly of Milton's need of a science building and greater endowment, and of the deep religious life among the students, and their earnest and aggressive Christian activity in that and surrounding communities.

Several old Milton students, a dozen of whom were present, all now in positions of influence, spoke with great tenderness and gratitude of their indebtedness to the Milton school, making special mention of President Whitford, Prof. Albert Whitford and Mrs. Chloe Whitford.

In "Alfred University hour" Pres. Davis spoke of Alfred's aim and improved equipment for more distinctive and better college work; and Mr. Corliss F. Randolph, of New York City, gave a series of stereoptican views of Alfred scenes, buildings and people.

The revenue of Alfred last year was about \$32,660, and the expenditures about \$32,315, some \$8,000 of the latter sum having been paid out for building and added equipments. And the institution is carrying a debt balance of nearly \$27,500.

This Annual Meeting was one of great interest; and our schools cannot but henceforth receive new support and strength.

(Concluded next week.)

THE attention of pastors is called to the suggestion of the Brotherhood officers, that the second Sabbath in September be devoted to preaching upon the subject of Christian giving for advancing the Lord's work.

THE Holy Spirit would not have us think or act contrary to the Word of God; we cannot safely ascribe to him a mere impression, however strong; his purpose for us must be recognizably wise; and wisdom in spiritual things belongs only to the pure and good, especially to those who have the insight of faith in God and love for men.—Prof. E. H. Johnson.

THEY pay dearly for their pleasures who buy them at the cost of their honor; they deal like those beggars who have blinded their eyes to the light, that they may fill their mouths with coarse food.

## 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 XI.—CHRISTIAN LIVING.

For Sabbath-day, Sept. 11, 1897.

LESSON TEXT.—Rom. 12: 9-21.

GOLDEN TEXT.—Be not overcome of evil, but overcome evil with good.—Rom. 12: 21.

#### INTRODUCTION.

As near as may be found out, the epistle to the Romans was written from Corinth a short time after that to Corinth from which our last lesson was taken, one being written in the autumn of 57 and the other in the spring of 58 A. D. The plan of the letter to Rome seems first to define man's relation to God, and secondly, man's relation to man. There seems to be little connection between this lesson and the last, unless it be that of time.

#### LESSON COMMENTS.

*Without dissimulation.* Unfeigned. *Abhor.* Hate, be disgusted with. *Cleave to.* Hold fast, fix yourself to it. *Be kindly affectioned.* Showing tender regard for. *In honor preferring.* Evidently means attempting to show the way in goodness to others. *Not slothful.* Active and earnest. It is our duty to perform the work of life in which we are engaged faithfully. *Rejoicing in hope.* Hope gives a feeling of happiness. *Patient in tribulation.* A rare and yet necessary Christian virtue, is patience. *Continuing instant in prayer.* "Watch and pray." "Pray without ceasing." *Distributing.* The virtue of helping those who are poor is here again clearly set forth. *Given to hospitality.* Let the doors of your house be open even to strangers, for we know that by thus doing, many have entertained "angels unawares." *Bless them that persecute you.* One of the hardest things here said, as hard as "Love your enemies." *Rejoice with them that do rejoice.* Have sympathy with those who are in joy and those who are sorrowing. *Same mind.* Not changeable, the same to those near and far. *Mind not high things.* The natural tendency of us all to despise the lowly and bow to the high is pointed out. *Be not wise in your own conceit.* Don't be egotistical. *Recompense no man evil.* No retaliation of wrong for the Christian. *Live peaceably.* Christians should not be responsible for neighborhood jars or family feuds. *Avenge not yourselves.* Let the spirit of revenge be far from you, for God will take charge of all such matters. *If thine enemy hunger.* This verse shows us the only way to victory over our foes. *Be not overcome with evil.* With the grace promised us we may conquer sin and wrong; try it.

### NO PLACE FOR DISTRUST IN LOVE.

It is better to suffer harm from over-trust in a friend than to have distrust or doubt of a friend lest one should suffer harm. There is no happiness, and no safety, in friendship or in business, where doubt is. Love and doubt cannot dwell together. The apostle of love says, "There is no fear in love: but perfect love casteth out fear." Lord Bacon, from the more practical side of life, declares: "Suspicious amongst thoughts are like bats amongst birds; they ever fly by twilight. Certainly they are to be repressed, or, at least, well guarded; for they cloud the mind, they lose friends, and they check business." Let us be children of the light, in our love and trust.—S. S. Times.

MANKIND could be no more justified in silencing the honest opinion of one person than that one person would, had he the power, be justified in silencing the opinion of mankind.—John Stuart Mill.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

### The Miner's Strike.

FARINA, Ill., August 15, 1897.

DEAR BRO. RANDOLPH:

I trust you will not resent a little friendly criticism of your editorial on strikes, in last week's RECORDER. Your quoting of the Rev. Frank Crane will, I think, be understood as a quasi endorsement of his sentiments, and you will be understood, by some at least, as accepting his statement of the relation of the "coal barons" to the miners. And what of it? you say! Well, to be candid, Bro. Randolph, I must say that I think the quotation decidedly misleading and mischievous in its tendencies. There are certain facts connected with this controversy that must be considered in dealing with it fairly, and yet Mr. Crane seems to ignore them, whether ignorantly or wilfully, I know not.

The miners complain of too low wages, and not enough work, and the public think these complaints to be well founded.

The prices of coal, current at the inception of the strike, were such that a great many mines, perhaps one-third of the aggregate in the country, were compelled to hold the miners to the current scale of wages, or shut down.

The coal mines of the country would, if run to their full capacity, produce a great deal more (probably one-third more) than the country would consume.

There are nine coal mines within the circle of my acquaintance, and of these five have proved a total loss to the original investors, and, so far as my information goes, only four are being worked at all, and it is "nip and tuck" with these to keep from going under. Now, if this is a true statement of the situation, and I know it is true in the main, what is there to justify Mr. Crane in saying that "there is plenty of profit in the coal business if conducted justly, paying workmen honest wages and dealing honorably with competitors?" Men can, and should, deal honorably, but when he says there is plenty of profit in the business conducted in that way, he is evidently talking without the facts to back him up. I have no doubt that injustice is often done the miner, and that there are many places where the owner could and ought to raise the wages, though I am not personally cognizant of such cases, and it is equally true that miners are often unreasonable in their demands, but even if such wrongs as these should be righted it would not let us out of the present difficulty. Please think more of this matter, Bro. Randolph, investigate further, ascertain if Mr. Crane has not lost his head in this and possibly in some other matters in which he speaks with such a great show of confidence.

I am free to confess, that I do not see any satisfactory way out of the difficulty; and allow me to predict that neither side will win, in entirety. Agreements will be patched up here and there, and in other places the miners will go back at the old scale. The price of coal will perhaps be a little higher (it is too cheap here), there will be an increase in the consumption, some mines will shut down forever, and things will resume their wonted course. In the meantime I think it a serious mistake for any one to say anything to create dissatisfaction with a state of affairs that cannot, in the nature of things, be materially improved. I beg your pardon for this criticism. At first I thought of offering my exceptions for publication, but later decided on this course.

Yours truly, for truth always, if it can be found,

THOS. ZINN.

We have read and re-read the foregoing letter with sincere admiration. It seems to us such a model in generous motive and temperate statement that we have asked the permission of the writer to publish it entire. We heartily wish that coal barons and captains of industry in general, were all of the same frank and kindly disposition. The labor question would not be the terrible problem it is to-day.

Out of nine mines in the circle of Brother Zinn's acquaintance, five have proved a total loss to the original investors, and it is "nip and tuck" with the other four to keep from going under. With that section of Southern Illinois in mind, he challenges Mr. Crane's statement that "there is plenty of profit in the coal business, if conducted justly, paying

workmen honest wages and dealing honorably with competitors."

Take an illustration. We might say that there is plenty of profit in the dairy business, honorably conducted; yet some brother out in Western Nebraska whose parched pastures had been sold under a mortgage, might point to his experience in denial. Local conditions are the cause of the Nebraska farmer's failure. The operators of Southern Illinois have to fight against severe odds, among which are the distance to the largest markets, the inferior price which their coal commands, and, not the least item, the fact that the companies are comparatively weak. In coal, as in other lines of business, the strong gobble up the weak. Armour waxes rich while the small butcher is driven to the wall. Rockefeller's millions have overflowed from the oil tanks into iron, sugar and higher education; but plenty of men in the same lines have gone into bankruptcy. It is such facts as these that complicate the situation and make it "nip and tuck" for the mine owners of Southern Illinois.

Enormous fortunes have been made by a few coal barons out of the fuel which a beneficent Providence stored up for the benefit of mankind. And the hard, cruel fact stares us in the face that the employees of these wealthy corporations are held under conditions that approach slavery. Fifty cents a day upon which to bring up a family. Figure it out for yourself. Grinding poverty, children put at toil when they should be at school, the shadow of want ever over the home. And is a Christian press to have nothing to say regarding these things?

Probably Brother Zinn's main contention would be that no sweeping can cover all cases. He has clearly shown that the mines of his acquaintance absolutely cannot pay higher wages unless the price of coal rises. We are glad he has called attention to these cases. Probably there are many such where employees would be glad to do better if they could do it and meet a relentless competition. They together with the small business men in all branches of trade deserve our profound sympathy.

On the other hand, it will be readily seen that a strike of the miners, in order to be successful, must be general. There must be a practical unanimity. And, indeed, we predict that the success, entire or partial, of this strike will effect the situation in Southern Illinois rather favorably than otherwise.

This is only one phase of the problems which center about the relations of aggregated labor to aggregated capital. Heart and brain sometimes grow weary, but the hopes of the future act in the growing intelligence of the people, and in that intelligence open discussion plays a vital part.

Deeper than all else we cherish hope in the growing conception of human brotherhood, mutual neighborliness, the doctrine of the Golden Rule. With heart and soul we pray for the day when the golden calf shall be thrown from its pedestal of American worship and its place taken by the cross of Calvary.

#### A Word on Politics.

If it will make this column of the SABBATH RECORDER more helpful and forward the kingdom of Christ in the world, the Western Editor is quite willing to state who he voted for last fall. The announcement would prob-

ably be something of a surprise to those who have so confidently catalogued him politically, but we shall withhold it until we have better evidence that the SABBATH RECORDER is the proper repository for partisan confessions of faith.

The SABBATH RECORDER has editorially taken its stand against the free coinage of silver. The Western Editor has never taken sides. He has written in favor of fairness, kindness and Christian courtesy in political discussions. He has held that there were two sides to the question which shook our republic last fall; that there were many honest and earnest men on both sides; and that it was neither right nor wise for heated partisans to claim a monopoly of honesty and patriotism. He has expressed his admiration for both Mr. McKinley and Mr. Bryan, as high types of manhood and as representing the best elements of their respective parties. He spoke at some length in one issue on Mr. Bryan's visit to Chicago, because it came under his direct observation and was a matter of profound interest to the public.

If H. H. B. holds that such sentiments as those we have outlined mark a man as a follower of Mr. Bryan, he must be responsible for the implied compliment to the free-silver leader. We do not ourselves think that this party has any monopoly of the spirit of fairness and courtesy. The highest tribute to the character of Mr. Bryan which we have heard from the platform was from the lips of a distinguished speaker who did all he honorably could to defeat him. The most powerful pleas for fairness and courtesy which we have read were in the *Review of Reviews*, a consistent supporter of Major McKinley throughout the campaign. The broad-mindedness of its editor, Albert W. Shaw, his unflinching kindness toward those who honestly disagreed with his frankness, his rebuke of political Phariseism, brow-beating and double-dealing, were a source of constant admiration to us. We shall not indulge in the irony of commending Bro. H. H. B.'s attention to that able magazine, as we doubt not that he is well acquainted with it, and in his heart of hearts shares its noble sentiments.

Your Western Editor is well aware that the large majority of Seventh-day Baptists are Republicans; that it is not an unheard of thing in our history for a Seventh-day Baptist meeting-house to be illuminated in honor of a Republican victory; that some of the good brethren, when reading the last chapter of Revelation, privately add to the list of those without the gate of the beautiful city: "and all democrats." We offer not the slightest objection to their being Republicans, but we shall do what we can to keep their zeal from becoming intolerance, and their loyalty from becoming prejudice.

It is no pleasure to us to disagree with brethren whom we dearly love. We shrink from criticism which is merely wanton and careless. However it may have seemed, we have no love for controversy. The yearning desire sometimes arises to agree with everybody, be at peace all around, and let others fight the battle for broader truth and liberty. Such moods are, however, soon pushed aside as unworthy. There is no other way. It is through the frank expressions of the honest thought of men who differ from each other that higher views emerge and progress is gained. We assume that our Tract Board

engaged the Contributing Editor in the expectation that he would say what he believed he ought to say, as God gave him to see it.

The devil has taken us up into a high mountain and shown us the prizes of honor and advancement. Write to please, he said; omit whatever will hurt your chances. We are grateful that we have been saved from yielding to that temptation. Mistaken, hasty, unwise and inopportune we may have been; but never has the thought of our own personal prospects been permitted to influence a word that we have written. We have had our full share of criticism, and we welcome it when it is offered (as it usually is) in the spirit of the Master. We have had enough kind and appreciative words to compensate us many times over for the temporary hurts which human nature will feel. Unconsciously we have dedicated our work largely to the new generation of men and women, upon whom the mighty problems of the coming century are to fall. Imperfect as our most partial friends must acknowledge it to be, it is at least the record of a man's honest thought, fearlessly expressed in the prayer that God would bless it to the building up of better manhood and womanhood.

The case of President Andrews next week.

#### GOD REIGNS.

BY ARTHUR J. BÜRDICK.

When darkness comes and seems about to overwhelm the day,  
And in the soul despair attempts to drive sweet hope away,  
Let courage plant his standard firm, cast off dejection's chains;  
Look up! there's strength and light above; look up!  
look up! God reigns!

When evil comes with bold affront and flings his banner out,  
And right and truth are crushed to earth; e'en then yield not to doubt,  
For truth shall rise, though crushed to earth; despite oppression's pains  
The right shall triumph in the end, for God, our God, still reigns.

The tempter may oppress thee sore—with all his arts assail—  
Be strong, and know that though he wounds he never can prevail.  
Though every earthly aid be fled, this blessed truth remains:  
"God is an ever-present help," and God it is that reigns.

#### THE UNITED STATES IN PROPHECY.

BY C. A. S. TEMPLE.

Under this title some visionary but ingenuous expositors have assumed that these United States are represented by that great paragon of lust and violence and tyranny and power—the two-horned beast of Rev. 15: 11-17. But if we compare verse 12 of that chapter with the Constitution and laws and history of our country, we see at once the utter absurdity of any such idea.

Yet, elsewhere, in the Apocalypse, that great compendium of New Testament prophecy, the United States are given a conspicuous and a most honorable mission and place.

"THE WOMAN" AND "THE WILDERNESS."

In Rev. 12: 1, 2, 6 and 13-17, we are shown "a woman" "clothed with the sun and the moon under her feet," and crowned with a bright constellation of twelve stars. In other verses of the same chapter we find her an object both of God's tenderest love and care; and also of jealousy and hate and dread by a horrible apparition, described in verse 3, as "a great red dragon," and in verse 7, as "that old serpent, called the Devil and Satan." In verses 13, 15 and 17, we find him persecuting the woman and doing all in his power to destroy her. On two occasions,

(verses 6 and 14) we find the woman fleeing "from the face of the dragon," "into the wilderness," where she finds protection from the power of her great enemy.

The claim by all or nearly all of our best commentators that "the woman" throughout the chapter is the church of God, and that "the wilderness," in verses 14-17, is these United States is fully confirmed by the history of this glorious land, for nearly the last three hundred years, and more than justifies the assumption that the second flight of the woman was no other than the rush of Christians of various names—Pilgrims, Puritans, Presbyterians, Baptists, Methodists, Quakers, Episcopalians and others—to this their "howling wilderness," who all sought here a refuge from the intolerance and tyranny of "the mother country." Some sections of the South are settled by Huguenots from the south of France who had long been victims of hatred and even of persecutions by the Church of Rome.

Liberty, liberty of opinion, of speech and of the press; self-government, "by the people and for the people," was the result of their release from the tyrannies of the Old World, and partly, though perhaps indirectly, of the mutual jealousies and complications resulting from the contact of the many sects and classes thus brought together.

Thus in the good providence of God the comingling of all those heterogeneous elements was over-ruled of God for the protection and defense of his church, and for her "nourishment" and development, as in no other age or nation. Thus, too, this once great "wilderness" has been honored of God as the protector of "the woman," his beloved church.

What a glorious commentary is the history and the present condition of the church in this land upon that statement in the Divine Record (verse 14), "To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time and times and half a time, from the face of the serpent."

These words both predict and record the flight of "the woman," begun by the Pilgrims in the Mayflower, and continued by others into this then vast wilderness land. How eloquent, how sublime even in its simplicity, how significant that inspired prediction of the flight of "the woman," and of her refuge in her new abode, secure from harm by the dragon or his cruel, priestly, or princely emissaries.

#### THE DRAGON.

Our work here would be sadly incomplete should we fail to notice this frightful monstrosity, whose hideous presence forms so striking a counterpart to the inspired description and history of "the woman."

Want of space forbids our attempting any elaborate analysis of "the dragon," but the description of him in Rev. 12, in connection with that of "the woman," and with her history, fully warrants the assumption that he is Rome as represented in and by her ancient imperial, Pagan Hierarchy, and in these later ages by the Pope and Hierarchy of the Roman church.

Our acquaintance with him in connection with "The United States in Prophecy" begins with the first settlement of the Pilgrims in Plymouth, Mass. Then that little band of pioneers of those whom the historic prophecy

(Rev. 12: 11-17) calls "the woman," found, on the bleak and barren shore of Plymouth; protection from the dragon, then as now the Church of Rome, and from his persecuting allies.

This new movement of the woman was the inauguration of a new epoch in the tactics of the dragon. In it he saw at once a new menace to both his blasphemous pretensions and his numerous schemes for the ultimate extinction of the church and people of God. But restrained as he was by the power which the light of the Reformation had conferred upon the nations, he was powerless to persecute as he had done in former times. His next move was, as predicted and recorded in Rev. 12: 15, to "pour out water as a flood after the woman, to cause her to be carried away of the flood."

"Cast out of his mouth water as a flood." That is, he began at once to assail the woman with all manner of vexations, introducing disturbing elements of various descriptions and at various times, both in doctrine and practice, among the churches. Just exactly the experience of "the woman," from the time she was well established in her wilderness home. From the first, every device which the combined ingenuity and power of Rome and hell could concoct has been put in force to harass and mislead "the woman," the Church of Christ, and thereby to undermine her faith, and to turn as many as possible of her people away from God and his truth. Prominent among those devices in the first half of the last century was the craze for "the half-way covenant," and its attendant loose interpretations of Bible doctrine. For a time many churches were convulsed and well nigh shattered. But in time "the earth opened her mouth" and the flood disappeared. (See verse 16). Then, near the close of the century, there came a deluge of Atheistic literature. Voltaire, Hume, Tom Paine, and a host of their allies and sympathizers, did their utmost to flood all Christendom, and New England in particular, with their teachings. But these were too gross for the mass of enlightened American skeptics. For the most part, so far as it affected "the woman," in her retreat, it fell flat from their lips and pens. Thus again the "earth opened up her mouth" and the enemy was foiled.

From these and other similar experiences "the old serpent" seems to have learned at least cunning if not wisdom.

Not far from the end of the last century he adopted a new role, so specious that for a time he seemed to "deceive even the very elect." With all the skill which cunning could devise, Unitarianism was brought forward, at first as a cultured, progressive phase in the study and presentation of evangelical truth. For a long time its true character was all too successfully concealed, while its deadening influence, almost unperceived, ran riot even within the church itself. By this means the faith of many in the churches was undermined, and in New England especially some whole churches were carried over to the enemy. Harvard College and after a time Cambridge "Divinity School" were both slipped away from their original Puritan foundation, and taken over bodily to the Unitarian camp, where they still remain. In this great defection every Congregational church in Boston, of the Puritan order, but one—the Old South—and one Episcopalian—"King's

Chapel"—renounced the faith. Many churches in the country towns followed their example. For a time it seemed as if the divine promise, "I will never leave thee, nor forsake thee," had been either ignored or forgotten by the Master. But "when the transgressors were come to the full," God mercifully led his people out of those entanglements with the enemy. In obedience to the divine mandate, "Come out of her my people," the evangelical churches turned away unitedly from Unitarianism, thus compelling it to stand thereafter under its own colors, and under its own proper name.

"These were giants in those days." Lyman Beecher, Dwight, Hopkins, Emmons, Griffin, Woods, Stuart, and many others, stood forth and boldly breasted the tide of cultured and gilded infidelity. Like a Phoenix, Andover Seminary arose amid the surrounding spiritual desolations, and for many years furnished a large and valiant quota of able "witnesses" for God and his truth. Meantime, churches which had been wavering in their faith once more stood forth boldly for "the faith of the gospel." Churches founded on "the rock Christ Jesus" sprang up here and there. Even Boston was soon dotted all over with churches which "were not ashamed of the Gospel of Christ."

Thus again "the earth opened her mouth," and again the dragon was foiled. The woman was not "carried away of that flood," but Unitarianism itself was baffled, and outside its own family has since exerted but comparatively little influence, within or upon the Christian church.

Another element in the flood with which "that old Serpent" has sought to entangle and cripple "the woman" has been the bitter strifes among different branches of the Christian church. One of the worst examples of that strife, in New England especially, has been that between Baptists and Pedo-Baptists, over comparatively lesser details, "the proper mode and subjects of baptism." Meantime the sly old Dragon, while encouraging first one party and then the other, has looked on with grim satisfaction and, in bitter derision, has called the world to "behold how these Christians love one another!" But, happily, true Christians on both sides have long seen the great error and sin of this fratricidal contention, and now, more and more, differ with mutual charity and brotherly love.

Thus the same kind Providence which in time past has checked infidelity and Unitarianism is now graciously bringing those erring brethren, more and more, to strive only for "those things which make for peace and things whereby one may edify another." Thus, too, another foul stream "from the mouth of the dragon" is being "swallowed up," and "the woman still lives."

(To be continued.)

HIGH ideals are like beautiful pictures; there are two dangers in them; the first that we shall not have them, and the second that if we have them we will put them away in the parlor, or the guest room and never think of them or look at them. Ideals are things to have, but they are also things also to have where they can be gotten at, and where they can get at us with their word of an always higher and purer life.—*Church Union*.

ONE secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—*J. H. Newman*.

## History and Biography.

By W. C. WHITFORD, Milton, Wis.

REV. JOHN LIVINGSTON HUFFMAN.

(Concluded.)

EVANGELICAL AND PASTORAL WORK UNDER  
EMPLOYMENT OF THE GENERAL  
MISSIONARY BOARD.

He returned to West Virginia early in January, 1893. With great regret he terminated his connection with the Young People's Committee. His labors in their behalf had been exceedingly pleasant to him, and very satisfactory to them. He hoped to be able soon to become their evangelist again. But he felt under higher obligations to the brethren in his last adopted state to assist them just at that time, in strengthening their weaker churches and in encouraging them to sustain, with some personal sacrifices, the College at Salem, which was then passing through a serious crisis almost at the threshold of its existence. To him this school had become as a most beloved child in his maturer days; and to him the brightest prophecy of the steady growth and enlarged usefulness of the South-Eastern Association. Besides, he was assured that he would, in a desirable measure, be upheld in this movement by the influence and appropriations of the Missionary Board.

On resuming work in the West Virginia field he was most cordially greeted by his old friends there. Their action was another evidence that he was, if possible, more sincerely regarded and more successful in his revival efforts in the communities where he had formerly delivered his discourses and gained converts for Christ, than in those where he held protracted meetings among comparative strangers, or in churches which had never witnessed his marvelous power on such occasions. Surely a striking illustration of this fact was noticed in the missionary tours he had just ended for our Christian Endeavor Societies. In the forty-four localities in which he had served them, only nine of these had not previously experienced any religious awakening under his preaching, or been deeply stirred by his exhortations and prayers in their midst. The following constitute this number: Fayetteville, Gillesville, and Manchester, N. C.; Adams Centre, N. Y.; Nortonville, Kas.; Humboldt, Neb.; and Big Springs, Dell Rapids, and Smyth, S. D.

In the first six months of 1893, divine grace attended his evangelistic labors in the Ritchie, Middle Island, Salem, and Conings churches, besides in five or six other societies, most of them somewhat small. In one of these churches he expressed great joy, because in it he found several young people who had embraced religion in his meetings, resolving to pursue studies in Salem College, so as to be fitted better for Christian service. He reported that he had delivered in the six months one hundred and ninety-six sermons and made a greater number of visits. In each revival there were conversions and baptisms, as usual with him. Two Endeavor Societies and two Bible-schools were organized.

He accepted, July 1, 1893, the missionary pastorate of the Salem church, which Rev. Theo. L. Gardiner resigned to devote his entire efforts to the Presidency of the College at that place. Again he expressed deep regret that he must leave, for a time, his "much loved life-work" as an evangelist. During

the next year and a half he received, through the church, aid from the Missionary Board, to whom he made quarterly reports of his work. He entered upon the duties of the position with all his accustomed energy. Besides attending to the spiritual condition of his charge, he had the opportunity to counsel in the management of the College, to look after its financial support, and to encourage the students in acquiring a better education, and in consecrating themselves to the work of the Lord. In the following winter he conducted a revival for sixteen days on Buckeye, labored "night and day for four weeks" in union services at Salem, and witnessed a gracious ingathering; he took part in the organization of the Black Lick church, which he supplied regularly with instruction in the gospel; he assisted very largely in thirty-seven meetings at Lost Creek, in a wonderful "manifestation of the Spirit," and his heart leaped with triumphant joy as he recounted the scenes he had witnessed in the old church; and he ministered also to smaller congregations in neighboring places.

In the spring and summer of 1894 he became deeply interested in securing pledges to cancel the indebtedness of Salem College, then amounting to \$2,600. He appealed vigorously to the denomination, to his Association while in session, and to the people of Salem and vicinity for help in the emergency through which the school was passing. In a brief time one-half of the needed sum was obtained, and before the close of this year all of it except \$503.39. It is known that a considerable share of the funds thus provided was given by Eld. Huffman. As an example of his liberality while the pastor here, it is related that some one in the community grumblingly accused him of "trying to feather his nest" from the money paid him by the church and by the people elsewhere to whom he broke the bread of life. On looking over his account book at the end of two years, he discovered that he had received only \$20, all told, above the contributions he had made in that time to the church and the College at Salem. A large increase in the attendance of students at the institution was a source of special gratification to him. Evidently superior training was imparted by the faculty, and fresh life-blood was sent into the youth remaining some terms in the classes. Rev. A. H. Lewis, present at the Commencement exercises that year, wrote that he had, in his visits to West Virginia, "watched its marked advancement in all things, shown in changes 'rapid and radical,' since the Civil War. But," he continues, "the development of Salem College is the crowning factor in that good work." "The genuine hunger and enthusiasm of the students and their friends surpassed my expectation. And his admiration was heightened by the fact that the school was only five years old, rather than twenty-five. The cause of our people is 'strengthened and extended in every direction through its influences.'" During the early part of the summer, besides filling his regular appointments, he "helped a Baptist minister at Bridgeport," east of Clarksburg, W. Va., to maintain a series of meetings, "in which a large number professed conversion."

In the middle of August he attended the General Conference, held at Brookfield, N. Y., and engaged quite prominently in the discus-

sions on reports and resolutions. Soon afterward he obtained a leave of absence from his pastorate, and gave six and a half months to continuous revival work. On returning home at Salem, he reported, April 8, 1895, as follows: "During my absence I have held seven series of revival meetings; one at Scott, N. Y., and the rest in Rhode Island, at Rockville, Canonchet, Niantic, Hope Valley, Hopkinton City, and Dunn's Corners. These meetings were all attended with marked expressions of the divine presence and power in the awakening of Christians and in the conversion of sinners." He closed this work on the first day of April. It appears that he had been conducting it "every night but five since the 20th of September," and had "not seen a sick hour, and had always been ready for duty." He farther stated, "I have preached three hundred and thirteen times during my absence. About two hundred and twenty-five have professed conversion, besides a large number of wanderers have been induced to return to God and fill their places in the churches." During these meetings such comments as the following were published in respect to his preaching: "Sermons not emotional, but full of rich thought;" "the secret of his success is his intense earnestness;" "a judicious and successful evangelist." Rev. Alex. McLearn, of Rockville, said: "He is a logical reasoner who fervently enforces the truth after convincing the intellect." In respect to his management of a revival several pastors testified that he "left the churches in a very happy state of feeling" toward them; and the Baptist clergyman at Hope Valley remarked: "I shall be more than pleased to have him here again—more than I can say of all evangelists."

For the three months succeeding the first of April this year, he labored in his pastorate at Salem. He took a lively interest in the meeting of the South-Eastern Association held at that place in May. In it he participated in the discussion on the subject of Education, and made "a rousing and instructive speech," giving particularly to the college there "a strong uplift." At the close of this brief period, he tendered his resignation to the church, but they refused to accept it, and granted him a release from the duties of pastor for one year, so he could engage in purely evangelical work under the auspices of the Missionary Board. He found that his time at Salem had "been full of anxiety, work and conflict," but that it had brought him "victory and success." He referred, doubtless, to his exertions in enabling the church to pay off its "entire indebtedness of nearly eight hundred dollars," which had rested "with great weight" upon it for five years, and which had been "incurred mostly in building a parsonage" and in securing "about three acres of land" for the location of the house. The two years in which he had occupied this position had been pleasant to him, and, he trusted, "profitable ones" to the church.

He returned the first week in July to the Rhode Island field, to continue his revival efforts there under the immediate direction of the Evangelistic Committee of the Missionary Board. In the next two months he held services at Charlestown and Quonocontaug, besides at Dunn's Corners, in that state; and he attended the General Conference at Plainfield, N. J. In the latter he spoke very earnestly upon "Evangelism the Work of



the Church." While preaching in the above mentioned series of meetings, he felt, for the first time, the approach of the disease which finally ended his life. In this condition he went, at the request of the Evangelistic Committee, to assist in the religious awakening then prevailing in Louisville, Ky. Here he delivered eighteen sermons in two weeks, and all but one in a tent erected in that city, and stated that he had "never preached to a more appreciative people anywhere else; and he never before had "received so many hearty expressions of gratitude" for presenting the message of "the world's Redeemer." Rev. Lester C. Randolph, who listened to his discourses at this time, said that "he was the best all-round gospel preacher he had ever heard in our denomination."

Late in September following, he began a revival at Jackson Centre and Stokes, Ohio, on the old grounds of his former pastorate; and although by no means in good health, prosecuted his work here with gratifying success for seven weeks. Then he returned to Salem, W. Va., for rest and recovery, if possible, and continued under a doctor's care until the close of December. While not really restored, and yet feeling considerably improved, he entered, January 3, 1896, upon an engagement to conduct union meetings for the Seventh-day Baptist and the First-day Baptist churches at New Market, N. J. Here in the daytime and evening, he zealously and forcibly preached to large sized congregations for a month and a half; and then he assisted, for about two weeks, the pastor of the Presbyterian church at Dunellen in the neighborhood, in maintaining similar services with his people and the members of the Methodist Episcopal church in the place. Though suffering intensely at times from his disease, he attended, in these two series of revivals, one hundred and eighteen meetings, presented one hundred and thirteen sermons and addresses, witnessed over one hundred conversions, greatly strengthened these churches, and deeply "stirred" the two villages. Often in walking from his boarding-place to the house of worship, he was compelled to stop on the way and gain strength so as to reach his appointments. Aroused when in the pulpit, he overcame his weakness, and his mind acted with its accustomed clearness and energy. The determination and courage he exhibited must have been imparted by the Divine Spirit. At Dunellen he writes, "On account of my health, I shall have to stop evangelical work after this week altogether. How I dread it, I do so enjoy the work." How pathetic are these words, and what meaning they convey! After a quarter of a century of herculean and victorious effort of leading the unconverted to Christ in such gatherings, he now closed the last revival season of his life, and at a point in his ministry when his unique native abilities and spiritual equipment had attained their fullest growth. On March 1, 1896, he severed his connection with the Missionary Board.

HIS CONTINUED ILLNESS, PASTORATE AT FARINA, ILL., AND DEATH.

He staid during the following month at Plainfield, N. J., to be under the skillful treatment of Dr. Thos. H. Tomlinson, of that city; and he supplied the pulpit of our church there on Sabbath-days. A member of it wrote that he "has been giving us most acceptable

service, and has endeared himself to the hearts of our people."

He had by this time informed the Salem church that he should not resume pastoral work with it. At first he was in hopes of using his remaining days in his special calling. He finally decided to accept the charge of the church at Farina, assuring the Salem church that they needed a pastor younger and more vigorous than himself. With these people and in a sanitarium at Jane Lew, he stopped for the next two months, while on his way to his accepted post of duty. His household goods were boxed and shipped. He sought and found partial restoration to physical strength, which for a time he believed was complete. He is told that "many are pleading at the throne of grace for his recovery." Forgetful of his own condition, he writes a most fervent and his final appeal to "the lovers of our cause" for financial help to the college he had striven to establish. He left the last of June for his new home in Illinois, transmitting "a rich legacy to the young people" in that region of West Virginia where he had labored "nearly ten years."

He began his pastorate at Farina on the first Sabbath in June, 1896, and continued actively in the discharge of its obligations until the last Sabbath in November of that year. He was most kindly welcomed by the people. He instituted a more thorough study of their religious condition, and of the best means to answer their spiritual wants. His sermons and prayer-meeting talks richly fed the old and the young. Thos. Zinn, a member of the church, wrote that "he seldom amused his audiences; he was never sensational; but whoever slumbered under his preaching, and whoever looked at the clock; whoever heard a half-dozen sentences fall from his lips, without having his attention riveted upon the man and his theme? Who ever tired of hearing him recite the incidents of his evangelical work? Ordinarily his language was simple and plain, but exceedingly well chosen; and at times his diction and delivery were magnificent."

While in charge here, he made a careful review of his work in the previous twenty-five years. Besides having served as pastor of four churches and been the stated supply of five others, he had held "one hundred and twenty special revival meetings," each series covering from two weeks to several months. Over one hundred of these meetings were in our churches or communities where Sabbath-keepers lived. He had heard several "thousands of persons express themselves as having found hope" in Christ as "their personal Redeemer." He had baptized 763 candidates, "not including the far greater number who have received this ordinance at the hands of others," especially the pastors of the churches "where the meetings" have been held. Not a few of these joined us from the ranks of the First-day people. He had the record of 6,702 sermons preached by him in that time, occasionally as many as sixteen a week. He regretted that he had not known in his earlier ministrations how to present gospel truth in a more effective way, and to win the hearts of men to the Saviour in a more permanent form. He realized that he had grown in the latter part of his life to be more generous, milder in speech, and more sympathetic in his companionship with men, especially those out of Christ. He gave the results

of his long and eventful experience in uniting evangelical with Sabbath Reform work. His communication on this subject, if it could be inserted in this sketch, would make most interesting reading. It should be carefully studied by those who wish to be successful, as he was, in the combination of the two lines of labor.

He did not neglect to exercise thoughtful heed for the well-being of his people outside of their church relations. He cultivated a friendly spirit with the First-day inhabitants of the place. He advised in the secular affairs of the families he visited, and in the daily transactions of the business men of the village. Mr. Zinn, a banker, testified, "From the date of his arrival here last spring until he was confined to his house by illness, I met and conversed with him almost daily. In business matters, he was remarkably clear-headed and acute, an excellent judge of men and things, and of what to do and not to do in dealing with the world." He was deeply interested in the moral, as well as the financial, questions at issue in the Presidential campaign last fall, and watched the results with great solicitude. In a letter to the SABBATH RECORDER penned a few days before his death, he described the weather during last winter at Farina, the prospects of the fruit crop, a social event at the home of a parishoner, and the leasing of a large farm in the neighborhood by the former pastor of the church, who he earnestly desired to be as well rewarded in the cultivation of it as he had been in the gospel ministry. He became so thoroughly acquainted with the condition and character of very many individuals in the village and the country about, that, when laid aside in the winter from public service, he could advise the Evangelist, Edward B. Saunders, minutely and wisely what definite course to pursue in reaching these individuals in the series of revival efforts he carried on January last in the church.

He preached his best sermon here, Nov. 28, 1896, from Rom. 7: 24 and 25, on the subject, "Freedom from the Consciousness of Sin." This discourse, with others which his wife had heard him deliver on related themes, led her to say that he would explain the plan of redemption, as revealed in the Scriptures, the most clearly and most impressively of any one she ever heard speak on the subject.

On Dec. 2, following, he was taken seriously ill, and his life was despaired of for several days. His disease, which seemed at first to have its seat in his kidneys, now took on the form of ulceration of the stomach. His blood had become greatly depleted, wanting thirty-five per cent of red corpuscles. He lingered along, alternately growing better and then worse. He suffered untold bodily pains and agony. He was most affectionately and helpfully cared for by his wife, some relatives and neighbors. His extreme activity in the years of his ministry, as well as in his young manhood, had laid the foundation for his disease. But at length, his great vital force yielded to the attacks upon his frame, and he became anxious to be released from his sufferings. Yet in the midst of this prolonged trial, he was cheerful, calm in spirit, accurate in thought while completing his arrangements for his departure, and supremely trustful in the guiding hand of his heavenly Father. When told by his faithful companion in his last hours, "My dear, you are almost

through," he replied, "It is better so." These were his last spoken words, "a fitting keynote," as some one has written, "upon which to end his blessed, fruitful life." He died quietly on the morning of March 31, 1897, aged 59 years, 7 months, and 9 days.

#### HIS FUNERAL AND MEMORIAL SERVICES.

The details of the funeral services were observed mainly as he had directed. Brief ones were conducted in the parsonage at Farina by Rev. Chas. A. Burdick, in the afternoon of his decease. Then his remains were conveyed to Milton Junction, Wis., by his wife, who was accompanied by Arnold C. Davis, Jr., and Mrs. Mary Jane Haven Irish, of the place. It was his desire that the principal services should be held in the presence of his sisters, their husbands, other relatives and old acquaintances, residing in this village and in the vicinity; and that he should be buried in the cemetery where his grave could be visited and cared for by those who had loved him from his infancy and childhood. Accordingly, on Sabbath morning, April 3, 1897, a large congregation came to the house of worship of the Seventh-day Baptist church at the Junction, it being composed largely of members, not only of this church, but also of the ones at Milton and Rock River, all of which had suspended their regular meetings at the time. On the request of Eld. Huffman, made some months prior to his death, Pres. W. C. Whitford, of Milton College, took the charge of those services, and preached from Isa. 52: 7, on the theme, "The Effective Power of a Divinely Commissioned Preacher of the Gospel." He was assisted in the prayers by Rev. Geo. W. Burdick, the pastor of the Milton Junction church, and Rev. Simeon H. Babcock, an evangelist in the employment of our General Missionary Board. Rev. Lewis A. Platts, pastor of the Milton church, spoke feelingly of his long acquaintance with his departed cousin; and related how at a session of our General Conference, Eld. Huffman, himself, and five other ministers of our denomination covenanted together to pray for each other at a specified hour in each week of their lives. Rev. D. K. Davis, of the Pleasant Grove church, S. D., mentioned some of his experiences while associated with his cousin also, in the Theological Class at Alfred University. Rev. E. A. Witter, pastor of the Albion church (Wis.) told how he had been impressed and moved by the generous and sympathetic nature of the departed. The body which had become greatly emaciated during its illness, and the countenance almost unrecognizable by his friends, was laid away to rest amidst a large concourse of people, and when the skies were radiant in the brightest sunshine of noonday, and the landscape around was clothed with the fresh, green verdure of early spring.

On the same day and at the same hour, appropriate memorial services were conducted in the church at Salem, W. Va. In these, Dr. D. C. Londery, of the Methodist Episcopal church of the place, related the manner in which he became acquainted with Eld. Huffman; and spoke of his high esteem for the former pastor of our church there. Two students of the College, Chester R. Ogdon and Darwin C. Lippincott, made fitting remarks. Pres. Theo. L. Gardiner, of Salem College, said the institution "mourns as a child bereft of a father." He recounted the experiences he had passed through with the departed broth-

er in his own school days, his own ministry, and in his charge of the College. He held up the character of the founder of the school as worthy of emulation by the young.

Similar memorial services were held by the Farina church, Sabbath-day, April 24, 1897. Excellent music was furnished by the choir. A large assemblage was present. Rev. Chas. A. Burdick, the former pastor, preached a brief but an excellent discourse from 2 Cor. 4: 7, on the subject, "The Power of God through the Ministry of Dying Men." Rev. Mr. Baker, the pastor of the Methodist Episcopal church of the place, described the earnestness, sincerity, and broadness of Christian sympathy of Eld. Huffman. Mr. Thomas Zinn, who has been mentioned above and who had been with the deceased almost daily in his sickness at Farina, and was with him in the closing hours of his life, said he "came to regard him as an extraordinary man," and urged the hearers to be thankful to God for the influence and example of his grand character as set forth in the community. Pres. W. C. Whitford was present on the invitation of the committee of the church in charge of the exercises, and spoke at length upon the leading events in the career of his old student and his friend for over forty years. He outlined the characteristic traits of the departed pastor of the church, some of which are the following: Exceeding great vital energy and endurance, as one of the basis of his phenomenal success; naturally good tempered and loving, and therefore not easily prejudiced against others, or piqued when slighted or neglected; sturdy, vigorous and heroic in spirit, and yet very sensitive and receptive in his feelings; energetic and thorough in every portion of his life work, completing whatever he seriously undertook, and scarcely ever discouraged and never dismayed; endowed by nature and culture with the ability to grasp with marvelous clearness and force of intellect any prominent question of deepest and broadest interest to his fellowmen, and at the same time to enter minutely into all the numerous items or considerations involved in the question; and constituted in his understanding and emotional nature with the unusual capacity to receive into his very soul a very large draft of the Holy Spirit, and when incorporated into his emotions, thoughts and volitions the chiefest and most benign influences of the gospel of Christ.

#### AN OPEN LETTER.

BY DAVID W. CARTWRIGHT.

*Brother and Sister Elliott:*—As we profess to take the Bible for our religious guide, let us consider for a while its teaching in regard to the covenant mentioned therein.

First.—The Covenant of Command. See Ex. 19: 5-8. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Now this was the covenant: the people agreed to obey all the Lord had said. The third day after this God came down on

Mount Sinai in the midst of thunders and lightning, in thick cloud, and the voice of the trumpet, exceeding loud, and spake the ten commandments and wrote them on stone with his own finger. They were too sacred, too important to be trusted in the hands of man. They were written on two tables of stone, the first showing our duty to God, the second our duty to man. They were written by God himself that they might be perfect, and on stone because stone is imperishable. Christ is represented as a stone for the same reason.

These were the tables of the covenant put in the ark which was made for them by God's direction and called the ark of the covenant. This ark was put in the most holy place in the tabernacle or sanctuary. Over these tables was the mercy seat with the two cherubim overshadowing it. This was the dwelling place of the Lord. There, through his chosen priest, he met his people.

Moses was instructed to make the tabernacle and all that it contained after the pattern shown him on the Mount; a pattern of the true tabernacle which the Lord pitched, not man. John said in Rev. 11: 19, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and earthquake, and great hail." There is no power on earth or in heaven can change this covenant, for God said: "I am the Lord, I change not." Malachi 3: 6. "My covenant will I not break, nor alter the thing that is gone out of my lips." Psa. 89: 34. "I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." Eccl. 3: 14.

Notice, this same law on which this covenant was made is the same we are to be judged by in the day of judgment. Read Rev. 11. Man has no power to change it, and if God changes it, then he falsifies his word. "Let God be true and every man a liar." And now to show you that this is a covenant of command, we will turn to Deut. 4: 13—"And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." This covenant was made with Israel, the whole of God's chosen people, and was necessary, that God might fulfill his Covenant of Promise made to Abraham and his seed; and every child of God, made so by faith, will be counted as Abraham's seed, heirs of the promise.

Second.—The Covenant of Promise. In Gen. 17, we find that God made a covenant with Abraham and his seed after him. Verse 7. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee," etc. In this everlasting covenant is the promise of our Saviour. Gen. 22: 18. "And in thy seed shall all the nations of the earth be blessed."

This covenant made with Abraham was confirmed unto his son Isaac (Gen. 26: 3, 4) and verse 5 tells why it was made with Abraham: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." It was afterward confirmed to Jacob and his name changed to Israel (Gen. 35), which was the

name given to his posterity as God's chosen people; and with this people he made the covenant of commandments at Mount Sinai when he took them by the hand to bring them out of Egypt. How long was that covenant to last? See Deut. 7: 9. "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." A long time; yet, there were only forty-two generations from Abraham to Christ and the covenant commanded was made four hundred and thirty years after the covenant of promise.

Now we will turn to 1 Chron. 16: 13-18. "Oh ye seed of Israel his servant, ye children of Jacob, his chosen ones. He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant, the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance;" etc. In Psa. 105: 6-11, are the same words, and in Psa. 111: 7, 8, we read, "All his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness."

Again we find in Psa. 103: 17, 18, "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them."

In Psa. 78 we find that this law is to last as long as a child is born. See verses 5, 7. Now turn to Jer. 11: 3. "And say thou unto them, Thus saith the Lord God of Israel; Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God." No man can say truthfully that these words do not refer to the covenant of the ten commandments.

Why will people claim that God's Word is true and take so many ways to prove that it is not true; at least such parts of it as do not suit their convenience to obey? Their eyes are blinded; they cannot leave their idol. Do you not know that rebellion against God is as idolatry? See 1 Sam. 15: 23. I have shown you in three places: first, it is to a thousand generations; second, it is for ever and ever, from everlasting to everlasting; third, as long as a child is to be born or from generation to generation, and that God has pronounced a curse upon every man that obeyeth it not. Also that we are to be judged by it. Now I will show you that because men have changed the ordinances and broken the everlasting covenant the world is to be burned. Isa. 24: 5, 6. "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Please read the whole chapter.

Let us use common sense. Is it a Christian act to violate God's Word and teach men so to do and then call it Christianity? It is not all who say Lord, Lord, that will enter the kingdom of heaven, but he that doeth the will of the Father which is in heaven. These are the teachings of Christ himself.

Third.—The Book of the Covenant. Having reviewed the Covenant of Promise and the Covenant of Commandments, let us now consider the Book of the Covenant.

The Book of the Covenant is the ceremonial law, or the law of the priesthood, which the Lord commanded Moses to write. After he had written all the words of the Lord he commanded an offering of burnt offerings and of peace offerings, taking one-half the blood to sprinkle upon the altar and one-half upon the people, thus confirming the agreement or covenant. See Ex. 24. Verse 7 reads: "And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said we will do, and be obedient." In verse 8 Moses said: "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." In this book Moses had written the instructions God had given him for the building of the tabernacle and all the instruments belonging to it, and the order of all the duties of the priesthood, meats and drinks, feasts feast days and fast days, sacrifices, and every direction pertaining to the use of these things; and this book is called also the Law of Ordinances. These laws and ordinances, pointing forward to Christ, were types of him and his redeeming work. They made nothing perfect, and were only added till the seed should come according to the Covenant of Promise made with the fathers. Now this law was *added because of transgression*. If no one had violated the ten commandments there would have been no necessity for this law. Paul says: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." Gal. 3: 19. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith," (verse 24). What law is this? The law of the priesthood. This law brought us into bondage, but Christ came to free us from that law and all its ordinances and ceremonies and nailed them to the cross. Col. 2: 14. In Eph. 2: 15, Paul speaks of Christ as "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Now we see a change in the priesthood; then there must be a change in the law. What law? "For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7: 12. "For the law made nothing perfect, but the bringing in of a better hope did." Verse 19. That Christ came an high priest of good things to come by a greater and more perfect tabernacle not made with hands, a minister of the sanctuary which the Lord pitched and not man, is an inspired teaching which shows that the priesthood had changed. Please read the eighth and ninth chapters of Hebrews.

The old covenant was ratified with the blood of beasts, but Christ ratified the new covenant with his own blood for an atonement of sin, and having ascended up to heaven has entered the true tabernacle and

is at the right hand of God, in the holiest of holies, pleading his own blood for our sins over the ark of the covenant containing the moral law, or ten commandments, unchanged, just as they came from the hand of God. Now I think I have shown you that there is no change in the law—only in the law of the priesthood, the ceremonial law.

Those ceremonies looked forward to Christ; those now required look back to him. The ordinances brought men into bondage. He freed us from that bondage, leaving only two simple expressive ordinances—the Lord's Supper and baptism. Oh, I can say, Praise the Lord, praise his holy name.

Now I would call your attention to the fourth commandment. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2: 3. Notice it is *the* seventh day, not *a* seventh day. We may keep every other or any other day in the week and work on that day and we have disobeyed. Christ said the Sabbath was made for man; then it was made for you and for me and the whole human family. God gave it to us to keep holy and thereby honor him by following his example to rest from labor, and that by so doing we might remember him as our Creator and have time to worship and praise him. It is the only one of the ten which speaks of God and tells us who he is that gave the law.

There are lords many and gods many, but only one God that created heaven and earth, and he made the Sabbath a sign between him and his people. For how long? For ever and ever. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31: 16, 17. The Sabbath remains and that too on the seventh day of the week as long as it remains a fact that God rested on that day, and every effort to change that law is to set at naught God's Word and to set man's word above his. Men change the Sabbath to another day and call it a Christian Sabbath. Why not make a Christian god and worship it? One is just as easy to do as the other. There is no difference. We find it predicted that a certain power shall set himself above God, or all that is called God; and to show himself to be God he thinks to change times and laws. We find this in Dan. 7 and 8. This power is called the little horn. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High." All the Protestant denominations agree in calling this power the Roman Catholic power. Has that power done this? Every one knows we are keeping Roman time—not God's or Bible time. Every day of the week is named after a Pagan god. The beginning of the day and the beginning of the year have been changed. What law is to be changed? God's law—the fourth commandment, the day of the Sabbath—Rome admits having changed without any authority from the Bible. Those who claim to take the Bible and that only for their guide, make their claim false by keeping Sunday for the Sabbath. Those who reverence and keep holy Sunday as the Sabbath should also keep the other ordinances of the Roman Catholic

church, such as Good Friday, and others; believe in their purgatory, etc.

Think now; where do you find one word in the Bible to show that the Sabbath has been changed? I answer for you: Nowhere. I will call your attention to Christ's own words. Matt. 5: 17, 18, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Now we will see what he said to the Pharisees for changing the fifth commandment. "In vain do ye worship me, teaching for doctrine the commandments of men." "Making the word of God of none effect through your traditions." Is it not as bad to change the fourth commandment as the fifth? Mark 7: 6-14. I might refer you to many more passages, but will only quote one from Paul. I have tried to do as he said he had done. "I have not shunned to declare unto you the whole counsel of God; but though we or an angel from heaven preach any other gospel unto you than that we have preached let him be accursed." You may search all of Paul's writings and not find one word of any change in the moral law; yet he speaks of a time to come when men will not endure sound doctrine. "And they shall turn away their ears from the truth and shall be turned unto fables." What is truth? David says in Psa. 119: 142, "Thy righteousness is an everlasting righteousness, and thy law is the truth."

Now, my dear friends, study this thing carefully, and if I have made a wrong statement or misinterpreted the Scripture in any way, please show it to me and do me a favor.

CARTWRIGHT, Wis., April, 1897.

## Home News.

New York.

CUYLER HILL.—The Quarterly Meeting at this church, the last Sabbath in July, was one of hopeful interest. The church has been so depleted by death and removals that many thought there was no use in trying to hold any more meetings. Besides, the roof of the church is so worn that it was not deemed best to open the house this rainy weather. But the trustee kindly offered the school-house, near by, and the many that examined the church expressed a new interest to do something to put on another roof and put the church in order. Notice was given out for a one day's meeting, and it proved a great success. The school-house was packed full, and Eld. B. F. Rogers preached on the Christ-life with his usual earnestness and convincing power. About sixty ate dinner together and enjoyed the noonday hour. After dinner Eld. O. S. Mills preached in his logical and practical way to an interesting congregation, and a good conference-meeting followed. At the close all admitted that it was an interesting and very profitable meeting.

Brethren and sisters, let us help the feeble churches and scattered Sabbath-keepers.

L. R. S.

THE shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—Phillips Brooks.

## Missions.

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

CHILDREN are the divinest, richest and completest gifts of God to men. They are more than acres, business blocks, gigantic enterprises, gold, silver and precious gems. What is the gift of a fine house, gorgeously furnished, compared to the gift of a son; or a large, rich farm compared to a daughter? Houses, farms, fortunes are material; but the gift of a child is a gift of an immortal soul. Some parents have no higher idea of the worth of children than the amount of work they can do; than so much force to accomplish certain results, so much wages; than instruments for securing greatly desired ends, to gratify ambition. The highest worth of children is intrinsic, not commercial. The great and true worth of a child is what is embodied in him. In him are all the possibilities of character, of nobility and greatness in life, of eternal destiny. The rough, black stone which you may hold, and regard of no worth, may in the hands of an expert, after cutting and polishing, prove to be a diamond of great lustre and worth. So children have in them the qualities which, brought out, trained, polished and perfected, make them more beautiful, of greater worth to the world, than all the diamonds of the earth. They are powers, not gems, to make manhood or womanhood, to make or unmake society, to lift the world up or drag it down, to bless or curse mankind, to inherit eternal life or death. Children are of great worth to parents in view of what they have to do for them, and what the little ones will develop in the parents. They are to receive love, and they develop love in the father and mother. Parents are to be wisdom and strength for them; and, in turn, they develop wisdom and strength in the parents.

SINCE the highest worth of children to parents is the gift of souls to be trained for the highest ends of earth-life and of the life beyond, how important the training. It should commence very early, even with the babe in its mother's arms. Early impressions are the most lasting. Principles ingrained in the child stand by one through life. The bending of the twig or little shoot gives the bend to the huge tree. The sending of the first roots deep into the soil gives the future strength to the future tree to withstand the mighty storm. So with the principles and habits of life. The child taught at its mother's knee to lisp a prayer will never forget it, and the influence will never leave him, whatever may be his lot or life. The training means much, and must be broad. It means spiritual, intellectual and physical training. Parents should not and must not put spiritual training last, and physical and intellectual first, as they are too apt to do. The three should harmoniously go together to make the symmetrical man, and a successful life and destiny.

Solomon's injunction to train up a child in the way it should go has reference to the way of right, of principle, of righteousness, the way to God and to glory. The apostle Paul teaches that the first duty of parents is to bring up their children in the nurture and admonition of the Lord. Parents teach their children a great many things; how to be polite and graceful in company, how to get on in the world; business ways and methods,

prudence and economy; how to avoid the meshes of evil—but leave them to form their own religious notions, or get them where they can, whether from poisonous books, irreligious people, scoffers of religion, or rank skeptics. The injunction of the apostle is to bring them up, not let them come up. There is too much ostrich culture in many professed Christian families, in regard to the religious training of children. The ostrich lays its eggs in the sand, leaves them there to hatch in the sun, and the little ones when hatched know no mother's care at all, but must care for themselves, grow up the best they can. The first duty of parents is to ground their children in righteous principles, to put them on the granite basis of Christian character; for character is of more importance for this life and the life to come, than worldly rank, position, occupation or money. It is better to start a son or daughter in life with holy principles, with integrity toward God, with Christ the foundation of character and the hope of glory, than to start him or her with everything which this world counts a good start, and have no religious principle or hope.

How shall we bring children up in the nurture and the admonition of the Lord? By direct instruction in the doctrines and duties of religion, just as we teach them anything else we wish them to know and practice. We can take them to church, not send them, that they may hear the preaching of the gospel. Take them when young, yes, as babes; for as a rule pastors like to see them in the sanctuary. Only about one-third of the children of any town, or even a rural district, are taken to church services. It is a shame and a wrong to neglect the religious training of children in that way. Parents should go to the Bible-school and take their children with them to study the Word of God. It is far better to take them; but if you cannot take them, send them. It is better to be bothered, to work hard to get them ready for church or the Sabbath-school, than have them come up without any regard for the Sabbath, the church, religion, with no hope in Christ.

The most potent method of teaching is example. If father or mother neglects the public worship of God, the children will grow up to do the same thing. Parents who have no family altar, who do not pray, are teaching their children not to pray, and, when they have homes of their own, to have no family altar. If parents do not care for or read the Bible, their children will follow their example, and that for life. We should not only pray, dear parents, but pray with and for our children. Father's and mother's prayers will go with the children all through life, and their influence will never forsake them. Home life is almost everything in making the future man or woman. The boys and girls who are brought up in religious homes, carefully trained in spiritual things, are far more easily led to Christ than those of irreligious homes; and when they become Christians, are far more stable, exemplary and enduring, and as a rule are more active and helpful in the work of the Lord. The pastor or evangelist knows and feels in his work the great difference in home life and training, in his efforts to lead young people to the Saviour. The churches need evangelistic work, and much of that need is from the lack of good and earnest religious life and training in the home. Parents, what are you doing religiously for your children?

# Woman's Work.

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

For the Shut-Ins:

## THE SHADY CORNERS.

BY MARGARET E. SANGSTER.

The shady nooks and corners,  
So quiet and so cool,  
Where springs the crystal streamlet,  
Where glooms the dusky pool,  
I leave the path to seek them;  
No dearer haunts I know  
Than just the lonely places  
Where patient mosses grow.

The shady nooks and corners  
By forest, brook, and burn,  
They hide, in deep recesses,  
The waving, feathery fern,  
And through their sheltered silence  
Shy wings flit to and fro,  
And bits of song are breaking  
Where humble flowers blow.

The shady nooks and corners,  
Apart from stir and strife,  
And distant from the tumult  
Of busy, whirring life,  
Where some of God's dear children  
Alone are left and low,  
There, star-like, strong, and steadfast,  
The lights of promise glow.

The shady nooks and corners  
Wherein we dwell with God,  
And conquer pain and weakness,  
Sustained by staff and rod—  
Perhaps in all earth's journey  
Naught sweeter shall we know  
Than just the sanctuaries  
Where hidden graces grow.

The shady nooks and corners,  
Screened from the glaring day—  
Songs in the night he giveth  
To those who watch and pray;  
And blessing comes when, leaving  
The trodden road, we go  
To rest amid the shadows  
Where living waters flow.

—The Open Window.

## A BIT OF GOOD ADVICE.

BY MRS. CORA B. SINDALL.

Woe unto you when all men shall speak well of you; for so did their fathers to the false prophets. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven. But I say unto you which hear, love your enemies, do good to them which hate you, and pray for them which despitefully use you. Be ye therefore merciful as your Father is merciful. Judge not and ye shall not be judged; condemn not, and ye shall not be condemned; forgive and ye shall be forgiven. For if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye. If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. For if a man think himself to be something when he is nothing, he deceiveth himself; but let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. Therefore, all things whatsoever ye would that men should do to you, do you even so to them. Bear ye one another's burdens and so fulfill the law of Christ. Be ye therefore

followers of God, as dear children. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. As we have, therefore, opportunity let us do good unto all men, especially unto them who are of the household of faith. Let brotherly love continue. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he has seen, how can he love God whom he hath not seen. He that loveth not, knoweth not God; for God is love. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. This is my commandment, that ye love one another as I have loved you. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man. Abstain from all appearance of evil; let not the sun go down upon thy wrath, neither give place to the devil, and the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. Watch, therefore, for ye know not what hour your Lord doth come. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or evil. But let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation. Pray without ceasing. Set a watch, O Lord, before my mouth; keep the door of my lips. Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.

Commit thy way unto the Lord.  
O taste and see that the Lord is good.  
Rejoice in the Lord, O ye righteous.  
All the earth shall worship thee.

Blessed be the Lord my strength.

Save me, O God, by thy name,  
I will praise thee with my whole heart.  
Night unto night sheweth knowledge.  
Deliver me, O Lord from mine enemies.  
Attend unto me and hear me.  
Let the people praise thee, O God.  
Let all the people praise thee.

VERONA MILLS, N. Y.

## CLIPPINGS.

A DEAR friend, a minister in the Society of Friends, said to me the other day in his quaint style:

"Thou must remember that thou wast created for the purpose of helping to bring the world to Christ."

Since that day a sense of the great respon-

sibility of living has grown strong in my soul, and I come to you with these words: "Awake, thou that sleepest! "Redeeming the time, because the days are evil."

"In the good time coming," says the Sidney Presbyterian, "no church will consider its duty done until it pays as much for the salvation of its neighbor as for its own. The rule will be, one minister, one missionary."

WHAT cares the child when the mother rocks it though all storms beat without? So we, if God doth shield and tend us, shall be heedless of the tempests and blasts of life, blow they ever so rudely.—Henry Ward Beecher.

WHY should we be care-stricken? What business have we to be sad in the sunshine? We have nothing to do with the past, nothing to do with the future. We have to do with the present only, and that even in the hour of trial we are, by God's grace, strong enough to bear.—Canon Farrar.

"NEVER was I so touched," said a friend, when talking of his children, "as by a remark which one of my girls, aged eleven years, made when last I took her for a walk. Looking up into my face she said, 'I like walking with you, father, because we are always such friends.'" This is a feeling parents should cultivate in their children, and the more ready they are to walk with their heavenly Father the better able will they be to do so. Let us obey God and then we shall desire to walk with him instead of trying to hide from him as did Adam and Eve when they disobeyed. Walking with God includes endeared friendship, reposing love, holy cheerfulness. What idea, indeed, of blessedness, of peace, of holiness, of calmness, does it not convey to the mind?

A BROKEN BUCKLE.—Dr. James Hamilton tells of a gallant officer during the old-time English wars, who was pursued by an overwhelming force, when he discovered that his saddle-girth was becoming loose. He coolly dismounted, repaired the girth by tightening the buckle, and then dashed away.

The broken buckle would have left him on the field a prisoner; the wise delay to repair damages sent him on in safety amid the huzzas of his comrades.

The Christian who is in such haste to get about his business in the morning that he neglects his Bible and his season of prayer rides all day with a broken buckle. He "rides for a fall," as the English say, and if he is tumbled into the dust, he has nobody to blame but himself.

SEVERAL years ago some of us were assembled in Calvary church, New York, to bear our testimony to the life and influence of the late Dr. Edward Washburn. I may venture now to violate the confidence of a domestic incident which transpired then, and which I think you will own has its significance and appropriateness here. One after another, Phillips Brooks and others like him, rose in their places in that crowded study to tell what they owed to the genius, to the high spirit, to the unswerving loyalty to duty, to the splendid courage, to the rare scholarship, to the philosophic insight, to the prophetic utterance of Edward Washburn. The testimony was done. At the door all the time there stood a slender woman, who had stood during his life nearest to him of whom we spoke. I never shall forget her face—the passion of it and the pathos of it—nor the power, tender but reproachful with which she spoke, when at length we were still: "Oh, if you loved Edward so, why didn't you tell him of it while he lived?"—Bishop H. C. Potter.

## Popular Science.

BY H. H. BAKER.

### Building up of Woods.

Heretofore in the manufacture of boards for carpenter use, nearly one-quarter of the log, however fine and valuable, has been sacrificed in its separation and lost in saw-dust. Only those in which the grain was ornamental, such as mahogany, black walnut and pin or curly maple, were thought worth while to be made into veneers, and used as facings in cabinet work. The first improvement was in making clapboards. It was accomplished by hanging the log on centers on a movable carriage, having machinery for elevating or depressing the log. The log was set so that the saw would cut seven inches deep in passing through. It was then rotated enough so that the saw would leave the required thickness for the thin edge of the board. This would leave the outer edge thicker, making the board beveling, thus causing a better finish when on the building. When rotated the boards were removed, the log elevated, another circuit made, and thus the log could be worked with a thin saw and less waste. This method for cutting lumber for house covering is continued generally.

But now a change is coming rapidly to the front, and it gives us great pleasure to chronicle its progress. This change is meeting with great favor in Canada, where timber is the most plentiful.

The improvement mainly consists in the saving of lumber and freights, by taking the log, hanging it on its centers and bringing a knife to its surface in a shaving position, so as not to break the grain of the wood, and is fed to the log by a screw. The log is then made to revolve and is soon made into a roll in one long thick shaving from the circumference to the center.

The next operation is what is called the building-up process, by cementing or gluing these thin pieces together transversely, from two to four thicknesses, as the articles desired may demand. It is claimed that a door made in this way of different woods possesses greater strength, flexibility, and durability, than can possibly be made from a solid grown piece. Wood put together in this manner cannot warp or twist under any conditions, and is stronger in every way.

I am informed that there is a factory in Buffalo, N. Y., that manufactures doors of built-up wood, with hollow frames, making the doors much lighter and stronger than those made in the usual way. These built-up woods are now being much used for chair and settee seats and backs, and for packing boxes, trunks, and many other articles. Beautiful ceilings and wainscotings can be cheaply made by using the cheaper woods for the building up, and then facing with wood of finer quality.

### READ IT, STUDY IT, BE STIRRED BY IT.

Next Sabbath I expect to present to our congregation in Dodge Centre, in place of the regular sermon, the Secretary's Annual Report for the American Sabbath Tract Society. This report should be more than read; it should be preached with all zeal and power. It is a matter of life and death to us as churches and individuals. This Sabbath-question is no side issue. Hear this: "Breadth, depth and strength in all spiritual experiences come through such work as we are called to

do." Too many Seventh-day Baptists consider this as a merely sectarian affair, but they think so because of a very near-sighted, narrow view. This is God's work. It is not the only work, nor work to be done to the neglect of any other gospel work, but it is a special work to be emphasized at the present time. In connection with all evangelical truth there has always been for the true disciple some special, present truth to contend for, because that one truth, more than others, was neglected by the masses and by the churches. This report points out dangers. We must not be indifferent to them. The danger to Young People's Societies of Christian Endeavorers is "a destructive undenominationalism." Christian Endeavorers, look into this matter. There is danger of our being poisoned by the growth of no-Sabbathism. It is a contagious disease. "We must awaken and work with a zeal hitherto unknown, or these popular influences will overcome us as the smoke of a burning building does the stifled fireman."

Some of us are especially interested in other great reforms, for instance the great temperance question. But this report truly shows that God must be enthroned in human life through the authority of his Word, before these other reforms can be successful. As the temperance issue has shaped itself, we are enabled to bring the Sabbath-question before the people. Seventh-day Baptists have tried to divorce the Sunday issue from the temperance issue, but while doing so, the most of them have been forcing both issues to unite by voting for the license system, which more than anything else has brought the Sunday legislation question into connection with the temperance issue. Wipe out the iniquitous license laws and the Sunday issues will go with them so far as their connection with the temperance question is concerned.

Yes, "we must rise to a higher appreciation of our history, and to a better comprehension of the greatness and importance of our work." Here is work for our Juniors, our Christian Endeavorers, everybody. "Work is salvation from indifference and spiritual decay."

I shall preach this report with increased interest, and prayerful study will follow it, I hope, by all who hear. It will be published in our Conference Minutes, but do not let it be buried there. Seventh-day Baptists, the opportunities of your life are here. Improve them. "We stand on the shore of the Red Sea of great opportunity. The promised land of higher spiritual life and true Sabbath Reform lie on the other shore. Success is before us. The double slavery of lost opportunity and of disobedience lie behind us." God save us from indifference and spiritual decay.

H. D. CLARKE.

AUGUST 24, 1897.

### CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

Just now we are having a decided religious awakening, under the labors of Eld. D. W. Leath, an evangelist, late of Texas, and a somewhat recent convert to the Sabbath. The meetings have been held every night and twice on Sabbath and Sunday. Just now they are interrupted by the long-continued rain. Much interest has been manifested, and quite a number have expressed a desire to become Christians. Some, we hope, have been converted. We hope

to continue the meetings as long as the interest is maintained. There are other neighborhoods where similar meetings might be profitably held.

The people in the vicinity of Beauregard have recently organized a "Fruit and Truck Growers' Association," and expect to have a building for cold storage and other facilities for successful truck-farming and marketing. Hewitt Springs has good facilities for this business. There is no reason why Northern Sabbath-keepers might not come here and purchase cheap land and cheap village property, and engage in this undertaking, thereby helping themselves and helping the cause of true Christianity.

H. H. HINMAN.

BEAUREGARD, Miss., August, 1897.

OBSERVE what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of yourself.—Bengel.

### How's This.

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

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

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

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

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

Hall's family Pills are the best.

### Special Notices.

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

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

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

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

ALFRED WILLIAMS, Church Clerk.

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

M. B. KELLY, Pastor.

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

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 Farrow, Otto VanHorn, Mrs. Dell Schrader. Vocal solo: Miss Bertha Davis.

A. M. VANHORN, Moderator.

BERTHA BABCOCK, Secretary.

MARRIAGES.

**BUNCE—GLASS.**—At the residence of the bride's father, A. G. Glass, Adams Centre, N. Y., Aug. 5, 1897, by Rev. A. B. Prentice, Vernon W. Bunce and Rena A. Glass, all of Adams Centre.

**BOND—FURROW.**—At the Seventh-day Baptist parsonage, in Garwin, Iowa, Aug. 3, 1897, by the Rev. Mrs. Perie R. Burdick, Mr. Edgar Bond and Miss Blanch Furrow, both of Garwin.

**KRAUGH—OVERMIRE.**—At the home of the bride, near Garwin, Iowa, Aug. 10, 1897, by the Rev. Mrs. Perie R. Burdick, Mr. John J. Kraugh and Miss Orpha Overmire, both of Garwin.

**KOPPLIN—ROGERS.**—At the Seventh-day Baptist parsonage, Walworth, Wis., by Rev. S. L. Maxson, July 17, 1897, Mr. F. W. Kopplin and Miss Mary L. Rogers, both of Harvard, Ill.

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.

**GREEN.**—At North Loup, Neb., July 14, 1897, Rachel L., youngest child of Herbert I. and Emma L. Green, aged 6 years, 7 months, and 14 days. Of such is the kingdom of heaven.

**MAXSON.**—At Saranac Lake, N. Y., Aug. 19, 1897, Mrs. Joanna Kenyon Maxson, in the 66th year of her age.

Sister Maxson was the daughter of Joel and Lavina Maxson Kenyon, and the wife of Schuyler A. Maxson. She leaves one daughter, Mrs. Eleanor Stimson, of Saranac Lake. Mrs. Maxson was born and reared in the town of Wirt. Her home for several years has been at Plainfield, N. J., but her church membership has not been removed from Friendship, where she has been a faithful member for 47 years. Her funeral was held from the home of her brother-in-law, Charles Mix, of Friendship. Burial in the family cemetery at Utopia.

Literary Notes.

THE *Good Health* for August has for its table of contents: "The Nobility of Health;" "New Intoxicants;" "The Influence of Exercise on Growth;" "How to Care for Food-stuffs;" "How to Guard our Youth Against Bad Literature," and other articles of interest and instruction. Battle Creek, Mich.; \$1 a year.

THE September number of *How To Grow Flowers* is an unusually interesting and valuable one. It is devoted largely to the culture and care of winter-blooming flowers. "Bulb-Growing in Holland" is an article of great value. It is written by an extensive grower of Dutch bulbs, Mr. R. A. Beerhorst, and gives a great deal of interesting information. Eben E. Rexford writes of "Fall Work in the Garden," and a number of other leading floral writers discuss seasonable topics. Five cents at newsdealers, or fifty cents a year with elegant bulb premium, of the publisher, Springfield, Ohio.

*Harper's Magazine* for September will open with an article entitled, "Around London by Bicycle," in which Elizabeth Robbins Pennell will detail a series of rides, radiating from the metropolis, which bring the traveler to a greater variety of places of literary interest than is accessible elsewhere within the same compass. The article will be richly illustrated by Joseph Pennell. In "The Great Medicine-Horse," an Indian Myth of the Thunder, Frederic Remington will tell and illustrate an ancient and highly suggestive legend as it came to him through a half-breed interpreter. "The Milk-Weed," the last unpublished work of the artist-author, William Hamilton Gibson, will be illustrated with his characteristic delicacy. A significant forecast of the part the United States must be prepared to take in future conflicts will be given in "A Twentieth-Century Prospect," by our leading naval authority, Captain A. T. Mahan, U. S. N.

September Ladies' Home Journal.

The September *Ladies' Home Journal*, in the variety, interest and timeliness of its articles, and in the beauty of its illustrations, is a notable number of that magazine. A spirited article by John F. Coyle, "When Henry Clay Said Farewell to the Senate," describes the most impressive and dramatic scene ever enacted in Congress; and another, by Clifford Howard, tells of "Destroying a Million Dollars a Day," the task of the redemption division of our Treasury. Elizabeth Bisland, in "The Difference between Mrs. A. and Mrs. B.," defines the exactions that "The Four Hundred," or the dominating social circle of communities imposes upon an aspirant for admission to its ranks.

The second part of Hamlin Garland's serial, "The Spirit of Sweetwater," will appeal to every reader of romance, and the first of Mrs. Mark Morrison's "The Pixies and the Elaines" series will charm every child who may follow the adventures of those winsome fairies. A composition for the piano, "Golden Vineyard Waltzes," the musical feature of the magazine is regarded by its famous composer, Edward Jakobowski, as one of his best. Edward W. Bok, with characteristic directness, discusses "On Being Old-Fashioned," and other topics of especial concern to women. William Martin Johnson describes and pictures "Floral effects for Home Weddings," and Walter Germain tells of "The Groom's Part in the Wedding." Other articles that have a special, practical value detail how photography can be successfully pursued as a profession by women; tell of "The Best Shade Trees for Small Gardens"; give advice in nursing the sick; explain and picture some striking household decorations, etc.

Mrs. Rorer's cooking lesson treats of "Making Bread and Rolls," and she also points out "Small Leakages of a Household," and how to prevent them. The fashion articles on winter gowns, hats, coats and jackets, by Isabel A. Mallon, have the value of being profusely illustrated by photographs from the latest Paris designs. There are also poems, various short sketches, and the departments; so there is nothing lacking to make the September *Journal* a complete family magazine. By The Curtis Publishing Company, Philadelphia; ten cents per copy; one dollar per year.

NANSEN'S TESTIMONY.

Do you envy Nansen's robust health? Then listen to what he says about the use of stimulants and narcotics. His testimony is supremely valuable because he does not speak from mere theory, but from very real arduous and prolonged experience, his splendid physical condition being the best possible evidence of the soundness of his conclusions. Dr. Nansen states in a Belgian journal that his experience has led him to take a decided stand against the use of stimulants and narcotics of all kinds, and he took no intoxicants with him on his recent expedition. He says it is obvious that one can get nothing in this life without paying for it in some way or other, and that artificial stimulants, even if they had not the directly injurious effects which they undoubtedly have, can produce nothing but a temporary excitement, followed by a corresponding reaction. Stimulants, with the exception of chocolate, which is mild in its effect and at the same time nourishing, bring practically no nutritive substance into the body, and the energy which one obtains in anticipation by their use at one moment must be paid for by a corresponding exhaustion at the next.—*The Standard*.

**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.

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THE FEAR OF BEING SENTIMENTAL.

The adjective "sentimental" has come to have a rather sinister meaning. We apply it to silly, weak-headed, and insincere people, and in our recoil from everything that savors of sentimentalism, are in danger of esteeming direct and matter-of-fact ways of speech and conduct too highly. Of course, no one should say what he does not feel, but it is our duty to feel kindly toward others, and to express ourselves appreciatively; and there is a good deal more genuine kindness and consideration, especially in New England people, than ever gets expression. They repress themselves through fear of being thought "sentimental." There are probably many New England fathers and mothers who never kiss their children, or indulge in any manifestations of personal affection for them, after they are out of arms. And unless all signs deceive the observer, husbands and wives in this part of the country manifest rather less affection and delight in each other, at least "before folks," than in any other part of the world. There are many New England children who never heard their father say a lover-like word to their mother. This matter-of-fact, restrained New England temper may have great merits, but in the home its effect is not wholesome. The atmosphere of affection, delight, and sentiment should be native to the family. There is many a tender-hearted, loving child, and affectionate wife, who is having a sweet and wholesome nature repressed and embittered, and sometimes diverted to its ruin, because the natural outlet of emotion and affection in the family circle is dammed up by the absurd fear of some one, who sets the tone of the household life, that a little demonstrativeness of affection or appreciation would be "sentimental."—*The Watchman*.

It is easy to confound causes with effects. Summer showers do not so often lower the temperature as the lowering temperature produces the showers. Christianity is a cause, civilization is an effect, or result. It was the testimony of one of the great missionaries that civilization never civilizes, for it is only a condition of society, not a moving power. When God drops out

of the social and individual consciousness of men, civilization deteriorates. When Christ takes possession, civilization advances. He who can say "Christ liveth in me" has within himself the sure power by which civilization can move forward and upward.—*S. S. Times*.

"OURS is a civil government, strictly and exclusively; its jurisdiction extends over only civil affairs. A Christian government implies a state religion. Religious liberty does not mean liberty for the Christian religion alone."—*Rev. J. L. Wilkinson, Baptist*.

NOTHING can work me damage but myself.—*Saint Bernard*.

THE ONLY ALTERNATIVE.

BY G. H. LYON.

Some Condition of Success in the Prohibition Party is Wanting. What Is It?

Note on pages 7 and 8, the absolute condition stated by Prohibitionists themselves in the first plank of their National Convention of 1884.

This was the notable Convention from which most men began to have knowledge of the Prohibition Party. The framers of the words may not have intended as they are construed in this book. Whether God in his providence caused them to be thus placed, to point the way, affirming the absolute condition, is left for us to discern.

That condition persistently refuses to be modified. An absolute condition cannot be modified.

Read this book. If it cites correctly, you cannot too quickly place yourself in line with it.

Ask your neighbor to read it.

The Prohibition issue is involved with the Sabbath issue in a way which we have little suspected.

What some say of "The Only Alternative."

Rev. Boothe C. Davis, Ph. D., President of Alfred University, Alfred, N. Y.:

"I have given it a careful reading and am pleased with it. It presents plain facts in a forceful and impressive way, and must do good wherever it secures a reading. I am glad to give you this opinion in regard to it."

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"The book we think to be a very able presentation of the Sabbath question and its relation and bearings upon the success of the Prohibition Party; or indeed the Government itself. I am rejoiced to know there is somebody who not only has such a clear insight into these things, but is also able to put it before the people in such a clear and concise form, and has the interest and push to do it. I trust you will be blessed for the active part you have taken, and sincerely hope you may receive much financial help in the matter."

Rev. J. Hendrick, pastor of the Baptist Church at Angelica, N. Y.:

"Your book must have cost quite a sum of money, spent very foolishly. In fact you might better have thrown it into the fire; or a great deal better have done some other things with it, so far as any good to the cause of Prohibition."

You may have the satisfaction of speaking your mind on the Sabbath question; but in linking that to Prohibition, you might as well undertake to whistle against a cyclone."

Rev. Dr. A. E. Main, Plainfield, N. J.:

"From the standpoint of a Sabbath-keeping Prohibitionist, it makes a strong argument. I wish all conscientious Prohibitionists would read the tract and have some of their inconsistencies revealed to them by a conscientious and thoughtful and self-sacrificing brother."

Rev. Dr. A. H. Lewis, Plainfield, N. J.:

"Yours, *The Only Alternative*, has reached me here. It is a worthy and just and potent appeal to your party for right and justice. It is wholesome truth whether they heed it or not. Go ahead on that line. Cry aloud and spare not. Both temperance reform and Sabbath reform demand what you so justly ask. Push things, and may the Lord guide you."

A great number confess the truth of what is set forth, but continue as before in the way that works great mischief. How long before they will act upon the conviction it makes remains to be seen. Do not wait!

41 Pages. 1 Copy 15 Cts. 2 Copies, 25 Cts. 10 Copies \$1.

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