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$2.00 A YEAR

BABCOCK BUILDING
PLAINFIELD N J
Sabbath Recorder.

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

Entered as Second-Class matter at the Plainfield, N.J. Post-Office, March 12, 1885.

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

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

Nor least among the works of charity is that which provides a “Fresh Air Fund,” to aid thousands of poor children to leave the cities for a few weeks in the scorching heat of summer and avail themselves of the pure air of the country. Children are the hope of the Christian churches and country life. Many of these children are at the most impressive period of their lives when they make these visits, and they will never forget the good lessons learned. Already there are many instances recorded in which children who never learned to reverence the name of Jesus in their homes, have returned from their country recreation, made possible by the contributions of money to the Fresh Air Fund, to be missionaries in their own homes and among their city associates. In this connection the recreation of city children should be encouraged to do still more, remembering the words of Jesus, “Whose shall receive one such little child in my name receiveth me.”

The term “reformation” is very freely used to indicate much-needed changes, both in politics and religion. Dr. Joseph Parker, of London, is evidently getting tired of the term, and declares in a recent article that “not reformation, but regeneration, is what the world needs.” We readily grant that the world’s first and greatest need is regeneration. If all men were truly and completely regenerated, reformation would be universal and complete. But as the world has always been, and is likely to be for some time to come, even regenerated people often need reformation. No church has yet attained such perfection of Christian character as to do away with something higher. Granted that every member in any Christian church has been truly regenerated, and there will doubtless be room even then for reformation. Give each process full play, reformation first, then Christian living, the correction of habits of thinking and doing, and better practices; and this process will be “reformation.” Do not banish either, but let us have both in their natural order and completeness.

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

Study the lives of that class of people who take pride in calling themselves Free-thinkers, and then tell to anxious listeners what you have found. Are they the world’s real benefactors? Are they more benevolent and kind-hearted than those who believe and practice the principles for the government of faith and human conduct as contained in the Bible? Are they better citizens, truer friends, more desirable as neighbors? While apparently zealous in their efforts to destroy faith in the Bible, do they present any better theory; or ground of faith, or more comforting assurances? As a rule, are their own words more reliable, their own opinions more sound, their own characters more exemplary? Are doubting, and denying, and criticizing, and ridiculing habits of mind, more those of sober intelligence? Examine these traits of mind and character, comparing them, and their natural fruitage, with the faithful, believing, loyal Christian and his works, and then tell us on which side you prefer to take your stand. Many so-called Free-thinkers are once believers. They have become apostates from reason and sound philosophy. “Free-thinking” is not necessarily deep, or correct thinking. The term “Free-thinker,” as usually appropriated, is incorrect; and misleading. It is an assumed name, which is applied to skeptics, infidels or deists. Shallow-thinkers, apostates, skeptics would be terms better suited to express a truth which cannot be made too emphatic: “There are also many other things which Jesus did, which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.”

There are only six of the eight sayings that read in the order being so obliterated that only one word remains, and the eight is also undoubtedly.

The second of these newly discovered say-
ings of Jesus seems to be the most difficult of explanation with some who would prefer to have it read otherwise. The Independent of July 15, publishes the translation of the Greek as it has been cabled to the Sun and the Journal, of New York. The Independent says: "The stirring and entirely new. It reads: 'Jesus said, Except ye fast to the world ye shall in no wise find the kingdom of God; and except ye keep the Sabbath ye shall not see the Father.' This being at variance with the accepted teachings of Christ, it is perhaps the Jewish aeronaut, made a successful ascent. He says: "But logion 2, we are told, 'is at variance with the accepted teachings of Christ, a Jewish forgery in support of the Jewish Sabbath.' Though both to deprive our Seventh-day Baptist brethren of their cause for great rejoicing, one cannot but admit the principle that the rejected logion of Christ must be interpreted in accordance and not 'at variance' with his accepted teachings; if such interpretation be possible. In this case it happens to be the hardest interpretation, which is impossible. The accusative of specification, unto the world entire it is real, spiritual, Jewish or Jewish-Christian, sense of logion in both clauses, and makes it instead an admirable and characteristic example of the true conservatism of Jesus. We know him to have opposed all mere iconoclasm, to have sought a higher fulfillment for every jot and title of the law which he superseded, to have declared himself least in the kingdom of heaven, who should teach the mere 'loosening' of 'the least of these' commandments; and him 'great' who should both 'do and teach.' Prof. Bacon is fair to show how Jesus taught that both fasting and Sabbath-keeping are not to be destroyed, but fulfilled in such spiritual service as will lead them to 'see the Father.' He adds that "Thus interpreted the whole logion is in the line of Isa. 58, and perfectly in the spirit of Jesus."

BREVIES.

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

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

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

The Ocean Grove Camp Meeting Association met with a loss in the death of Rev. Dr. Elwood H. Stokes, their President, on July 16. He was ill about two weeks. His age was 82 years. Dr. Stokes has been the leading spirit in the management of these annual meetings at Ocean Grove and in building the great auditorium.

CONTRIBUTED EDITORIALS.

By L. C. Randolph, Chicago, Ill.

Divine Healing.

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

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

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

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

A woman, who had been a helpless invalid for a long time, reports to us that she was instantly restored to perfect soundness through prayer. Her husband is a very honest man, whose name is gratefully known by thousands, examined her and found that her heart, which had been double the usual size, was now perfectly normal. He turned in amazement to his assistant and said: "It is of God!" No, this woman was not a disciple of Dr. Dowie; but simply a believer in Jesus Christ. She has unusual ability, and is of high Christian character. Understanding the Master's promise to be literally true, she claimed its fulfillment in her case; and, whereas, she was been been under the impression of disease, now she walks the earth a free woman.

Let psychologists analyze and dissect. The fact of a wonderful healing still remains, and
its instrument was faith. The Lord worked through psychological laws? I am perfectly willing. It would be quite like him, as he is their author.

Big Foot Academy Reunion.

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

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

LAKE GENEVA, Wis., July 17.—[Special.]-One of the most pleasurable gatherings which have been held on the shores of Lake Geneva this year took place last Thursday at Glenwood Springs. It was a reunion of nearly 300 pupils of the old Big Foot Academy, now the site of the town. Two and one-half miles from the head of the lake, and built in 1857. Nearly every state and some of the territories of the Union were represented, and the afternoon was made more delightful by a splendid program of papers and speeches of a reminiscent character. Dr. H. C. Haze, now of Lockford, Ill., was the first teacher of languages, but could not be present. An organization was perfected and yearly reunions will be in order hereafter.

A Tribute to President Whittford.

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

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

A STATEMENT.

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

Scott: $15.00
Linckens: 5.75
H. B. Sturdevit: 4.00
Guyler Hill: 1.00
Ottawa: 6.25
Franklin: 7.50
Delauney: 98.25
Total: $80.75

Respectfully submitted,
L. M. COTTCHEL.

Tract Society Work.

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

The editor of this department was "on the wing" from the middle of April until the 14th of July, speaking in a different place each Sabbath, and traveling some thousands of miles. The excessive heat of the last three weeks of the time in Wisconsin and Illinois made it impossible to avoid a temporary break in editorial work. After the Northwest Association at New Aubrun, Minn., The Secretary visited Walworth, Wis., and Chicago and West Hallock, III. He reached home late on the 15th of July, too nearly sick to write until this late, the 15th. Correspondents whose letters have not received attention are asked to be patient while he picks up the threads of home work, and prepares the Annual Report for the near session of Conference.

The agitation in Jewish circles as to whether the Sabbath shall be formally given up for Sunday, or more exactly, for no day, is still kept up. The few who desire that the Sabbath shall be put aside, like Rabbi Rosenau of St. Louis, who has returned from Iran with praises for "American Jew-ry is all agog," over the matter, make noises much greater than their number warrants. That worldly-minded Hebrews, who care more for business than for religion, would hail such a step, goes without saying. Jew and Christian and the non-religious business man are alike in this matter. But up to date the agitation has strengthened the love of the devout Jew for the Sabbath. If the agitation continues, the line will be more plainly drawn between those who are loyal to Jehovah and those who are ready to turn away from his law. It is folly to talk of finding better or higher religious life, for the Jew, by going over to Sunday. Who leaves the Sabbath for Sunday leaves a "holy day" for a "holiday," loyalty to God and his Word, a principle of health and moral and spiritual religion for world tainted formalism or open unfaith. The Jew who goes seaking by leaving the Sabbath goes hunting for "Apples of Sodom."" The International Evangelist, of St. Louis, Mo., a weekly "theological monthly," lesson, Acts 15: 1-6, 22-29, either misunderstands the position of those who keep the Sabbath or else it takes special pains to misrepresent them. On page 34 of May number it says:

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

We who keep the Sabbath and reject the Sunday do it as an act of obedience to the law of God, and in accord with the example of Christ. Obedience is the evidence that one has been saved and has the "faith working by love." To-misrepresent Sabbath-keepers as "Judaizers," i. e., as rejecting Christ, is the common stock-in-trade argument of those who essentially deny the authority of the law of God, and ignore the example of Christ, by discarding the Sabbath for Sunday. Such a course is as unworthy of Christians, as the false charge of "Judaizing" is unjust to Sabbath-keepers. According to the International Evangelist, Christ was a reproachable "Judaizer" in the matter of the Sabbath.

HOW THE SABBATH CAME TO BE CHANGED.

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

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

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

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

The same Holy Spirit who was thus guiding them into all truth was also guiding them away from error by showing them that the abandonment of the Seventh Day for Sunday was in reality the overthrow of Judaism and the establishment of Christianity as the true religion and the only path to the commonwealth. This was all a part of the fulfillment of the promise of the Holy Spirit to guide them into all truth, and to bring the whole world at length to see and receive the all-comprehending truth of Christ's supreme divinity; thus to honor the Father in glorifying the Son.

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

Yours for the truth,
H. P. ST. PAUL, Minn., June 8, 1897.

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

REV. JOHN LIVINGSTON HUFFMAN.

(Continued.)

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

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

In the winter of 1857 or '58, while staying in Watertown, Wis., he made before men a bold confession of his purpose to abandon his sinful career and to find peace of mind in religion and to find peace of mind in religion, a few years, as before stated, to make his after residence in Milton. He rented land in that part of the township, himself cut out from the start to be member of the Met.hodist church, and held his connection with meetings of revival and with the school-house, near which he was residing. Mr. Huffman often stated subsequently, that this interview was the means which in a few months, helped to turn the whole course of his after life.

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THE SABBATH RECORDER

Missions.

By O. U. Whittington, Cor. Secretary, Westery, R. I.

We first learned of Rev. J. N. Belton through the Rev. George W. Hills, then Missionary Evangelist on the Southern field, by whose influence he came to the Sabbath. We first met him a year ago at the Eastern Association, held at Westery, R. I. He was a fresh breeze at our home. He won a place in all of our hearts once for his honesty and conscientiousness, his spirituality and consecration. He had come to the Sabbath; was re-joicing in his observance, and found a new joy in the Lord, and in Sabbath-keeping people. He had a clear, good thinker, had a high conception and tone in whatever he said. He preached an excellent sermon, and his experience, which he related, in coming to the Sabbath; his surrendering all things for the truth, won the respect and love of all who heard him. He was anxious to do something for Christ and his Sabbath, as he was thrown out of work by the people he was serving, because he had embraced the Sabbath of Jehovah. The Evangelistic Committee of the Missionary Board employed him as an Evangelist. The Evangelist George W. Hills was compelled to leave the field, on account of his health, and by the advice of his physician that he could no longer work in the Southern climate. Mr. Belton proved to be an energetic, capable, and successful worker. He moved from the Bluff, Ala., to Attalla, Ala., where he could be among our people and have better facilities for getting to the different parts of the field of his labor. Here he engaged in the work with great energy and devotion.

On the first of January of this year, he was transferred from work under the Evangelistic Committee to work under the Board as General Missionary on the Southern field. In the summer he desired to engage in tent work in Attalla, Whiton, Culman and other places in Northern Alabama and Mississippi, with which Mr. George W. Hills had used in the work was placed at his disposal for use. Bro. A. P. Ashurst was sent to him to assist him in the Gospel tent work. It was in erecting the tent in Attalla, for a Gospel campaign, that this brother was most successful and worked most. The Board feels deeply pained at the fatal accident, and greatly mourns his death and the loss of so efficient and devoted a worker in the South, so well prepared and adapted to work among Southern people, both by training and wide acquaintance. He fell at his post, and his dying request was not to let the work stop. He had just returned from a visit in Culman County, where he expected to organize a church, composed entirely of converts to the Sabbath, but had to defer it on account of sickness. He had commenced, from funds and labor pledged there, and funds from the North, to build a meeting-house in Attalla for our people, the foundation of which was nearly done at the time of his death. The work upon it is, however, going ahead, the weather being temperate and work, and began a grand temperance reform in Attalla and Etowah County, which resulted in the organization of the Etowah Temperance Association, which is carrying on a active campaign against the manufacture, sale and use of intoxicating liquors, as a beverage, in the country. Mr. Belton was the founder of the Association, and was its President at the time of his death. Our people at Attalla, and other communities where Bro. Belton has labored, feel deep in his death and are somewhat discouraged by the loss of their leader; but while the workers fall, the work must, reported and upheld. And it is at the head of it. The bereaved wife of Mr. Belton and the two little girls have the deep sympathy and earnest prayers of the Missionary Board and all the people in their great sorrow and loss. May they be comforted and upheld. And the dear Saviour, with whom Bro. Belton is now realizing the glories of the heavenly home, Bro. A. P. Ashurst is on the field carrying on the Gospel tent work, and looking after our interests in Northern Alabama at present. Pray for him and the work.

FROM GEO. W. LEWIS.

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

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

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

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

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

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

We regret that distance and lack of funds made it entirely impracticable for our Association to have sent a delegate to the Association, although we are glad to know that our interests were cared for, and our condition represented by two of our most efficient brethren. We are looking forward to our own Association with great expectancy when we may be able to send only the brethren of the South-west, but also the delegates who are so generously sent from sister Associations.

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

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

Hammond, July 1, 1897.

FROM E. H. SOCCWELL

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

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

It has been my privilege during the quarter to visit isolated fields at Gowrie, Duna, Ripley and DesMoines, and do what we could to encourage and help.

Corn in Western Iowa has sold as low as 68 cents per bushel lately, and oats the same price, while the choleris has swept away thousands of our cattle last year. A crop has rotted in the crib during the last spring, and is useless. Altogether, farmers have scarcely been able to meet their annual farm expenses, and many of them have been utterly unable to pay their rent. Such a discouraging condition of financial affairs has no local known in Iowa during my nine years' experience here. We are looking trustfully forward into the future, hoping and praying for better times, both financially and spiritually.

Wilton, Iowa, July 5, 1897.

WOMAN'S WORK

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

GIVE AS YOU RECEIVE.

When He was the Man of Sorrows--Abridged

Comes to you in beams of darkness, Brooded over in the night;
When a promise, sweet from Holy Writ, Heeded to the soul at noon;
Makes all the tasks that day;
Of comfort, heaven-born,
Go tell it in the morning,
So bowed with grief at day;
So crushed and numb with sorrow,
Our Saviour's love was there;
'Twill come to the poor beset, Like Gideon's army;
Or as Jesus' voice to the troubled sea,
Bidding the waves be calm.
If when bowed by heavy burdens, You go to God in prayer,
And find new strength imparted, Then confessing weakness near,
Remember, with the blessing,
A surplus eye is given;
That you may give to burdened souls,
To light their way to heaven.
Give thanks, and let it be;
And move will be given;
Praise, in the morning;
With the royal gifts of heaven.

SECRETARY'S REPORT.

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

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

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

It is encouraging to note the spirit of self-sacrifice manifested by many of our sisters. We are thankful that this has been accomplished since the close of Conference, for the commendable zeal which has characterized the work of our local societies. If the women in all our churches were thoroughly organized, and every sister, however small her resources, would give something—a very small amount perhaps, but just according to her ability—how much more we might do to help forward all lines of denominational work. As our Board loved us and gave himself for us, so let each of us love the work he has been called to do. It is but the continuation of his own blessed work—that of uplifting and saving humanity.

Never before have such wide-spread opportunities for Christian service been open to us. Opportunity always brings responsibility. We pray that our allotted work with all the energy which the divine inspiration of the Holy Spirit, breathed into our hearts in answer to prayer, can impart to us. Dear sisters, let us give ourselves wholly to this work. Let us make our days as well as our work days. With the spirit of the last crusaders, let us cultivate every faculty and make them bring forth fruit to the glory of God and the advancement of his cause.

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

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

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

And now, while our hearts are thrilled with the inspiration and enthusiasm which the sessions of this Association have imparted, let us plan to inaugurate an advance movement in all our churches. Let us systematize the Sabbath Recorder, Volume 12, Number 11, July 26, 1897, pages 470-471. Copyright © 1897 by the Woman's Board of the Sabbath Recorder. All rights reserved.
For the Shut-ins:  

BEAUTIFUL THINGS.  
By MARY LOWE DIXON.

"There are beautiful things out in the years, and some of them make you say that God is among them anywhere."—A. D. T. Whitney.

It was a queer little sentence that quite twisted the tongue of the dear sick girl who read it, with its "somebody and anybodies and anyways," and she leaned back on her pillow, and placed little hands, and made a wrinkle above her bright brown eyes.

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

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

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

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

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

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

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

As she said this, she had been given a glimpse into one of the 'secrets of the Lord.' She had for the time entered into the Holy of Holies, and so their joy had entered into her, and her joy was full.

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

WOMAN'S BOARD.  
Receipts for June, 1897.

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A MONOGRAPH ON THE EARLY AGITATION OF THE SEVENTH-DAY BAPTIST IN PENNSYLVANIA AND NEW JERSEY.  
1690-1700.  
BY O. B. LEONARD.

ARTICLE V.

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

The first Seventh-Day Baptist church in America was publicly planted at Newport, Rhode Island, in 1671, from seed brought over from England in 1650-1664. There were earnest supporters of these doctrines in that little province from very early settlements, who frequently discussed the Sabbath-question with Roger Williams, the pioneer of soul liberty in the new world, and founder of the first Baptist church on this continent, in 1639.

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

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

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

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

"O Lord and Master of all, With what a tender name or sign We own thy sway, we hear thy call, We test our lives by thine."

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

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

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

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

In several settlements along the Delaware River where these two religious sects predominated, and among the recent influx of Pennsylvania and New Jersey, and from the Palatinate the idea brought the idea with them, or which it was chiefly lost, that the Dutch Baptists in Rhode Island promulgated their views in this part of the country, local history does not state. Occasionally there were New Englanders who transferred their citizenship from Massachusetts and sister colonies to Pennsylvania and New Jersey, between 1670-1700. Some of these may have brought thegerms and transplanted them in this favorable soil.

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

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

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

About this time a permanent and influential Baptist movement was started in a territory near present-day Elizabeth, New Jersey. John Kenyon (son of a distinguished London Baptist preacher), who looked after the scattered believers of this faith in and around the Quaker stronghold. In 1688 he founded a church on the banks of the Pennypack Creek, then in one of the forty-seven townships of Philadelphia County, but now within city limits. He preached occasionally in the neighborhood and at Trenton, Burlington, Cohoesen, Salem and other places in New Jersey. Wherever he founded converts they were baptized by him and regarded members of the same church. If it did not fail prior to 1690, it was said nearly all the Baptists in both Provinces (Pennsylvania and New Jersey) were identified with the Pennypack Baptist church. As to unity of faith and harmony of polity, Benedict, the historian, has said that there was at first only one mind among this scattered membership. "But when their number increased and emigrants from differing churches in Europe incorporated with them, divisions began to take place about various things, such as adult baptism, the time of baptism, singing psalms, Seventh-day Sabbath, etc., etc., which threw the body ecclesiastic into a fever."

Among the members of this vestry Baptist church at Pennypack was William Davis, a Welshman, and formerly a Quaker. About 1691, he had left the Society of Friends and became a "Keithian." Shortly afterwards he embraced the views of the Pietists, being baptized in the Delaware River by their leader, Koster. The next year he was re-baptized into the fellowship of the Cohansy (N. J.) Baptist church, by Rev. Thomas Killingsworth, and from then came to the Pennypack Baptist church, 1695-97. Holding peculiar views about gospel truth, and causing much trouble by advocating his doctrines, and not being willing to conform to the established faith and practices of the old mother church, Davis was excommunicated in 1697. Shortly thereafter he became an enthusiastic Seventh-day Baptist evangelist.

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

Thomas Rutter was another Quaker convert to Baptist sentiment, and maintained preaching services in Philadelphia about the same time. He had been a Keithian and a Pietist. He gathered a small number of Sabbath-observers during the summer of 1698, who held together in church capacity nearly ten years, when the dividing questions of ordinances and the Sabbath scattered the unsettled worshipers. He was recognized by the Seventh-day Baptist mother church at Newport, R. I., as an influential, sound, orthodox preacher of their doctrines. It was through their interposition that the congregation over which Pastor Rutter presided maintained an existence so long and with a good degree of success between him and pastor Davis of a sister church, worshiping on the banks of the Pennypack Creek, were too deep-seated to admit of the continued existence of this society many years, even after brethren Hiscox and Cran dall, of Newport, R. I., had succeeded in adjusting their troubles in 1708. Rutter gave up his work a few years later and entered secular pursuits, dying in 1729.

(Concluded next week.)

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

"If you have never tasted the bitter, you will not know the sweet when you have it."
Young People's Work

By Edwin Shaw, Milton, Wis.

PRESIDENT'S LETTER.

Dear Young People:

This has been a remarkable week. The First-Day Baptist and the M.E. churches gave up their services and joined with us. The lower floor of the old Berlin church was packed full, and the gallery partly filled.

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

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

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

In six short weeks we have come to love each other, neighbors and friends have never looked so good before to some. God has never seemed nearer to them in this Gospel, "Her ways are ways of pleasantness, and all her paths are peace," though they diverge, and some of us could not speak as we parted at the church, at the depot, in the streets, and homes. I cannot see through the fog of the future, but we all look to God the Father and the Son, and the Holy Spirit, who shall comfort us further. "The Lord watch between me and thee when we are absent one from another." E. B. Saunders.

REDEEDED RATES TO CONFERENCE.

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

The rate from New York to Salem, W. Va., is $12.50, and from Plainfield and Dunellen it is the same. From Philadelphia the rate is $11. The round trip from New York and vicinity cost $16.07, and from Philadelphia $14.74, exclusive of sleeping-car or drawing-car fares.

Arrangements have been made providing for stop-over privileges at Washington. A special sleeping-car will be provided from New York, if enough applications for berths are received to warrant it.

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

COM. ON R. R. FARES.

TRUNK LINE ASSOCIATION.

REDEEDED FARES ON CERTIFICATE PLAN.

GENERAL INSTRUCTIONS.

1. The reduction is from the treasury, i.e., from Niagara Falls, Buffalo, Dunkirk, and Salamanca, N. Y., Erie and Pittsburg, Pa., Bellefonte, Ohio, Wheeling, Parkersburg, and Cumberland, Md., and points thereon, except in New England.

2. The reduction is fare and one-third on Committee's certificate, conditional on there being an attendance at the meeting of not less than 900 persons who hold proper certificates obtained from ticket agents at starting points, showing payment of full first class fares of not less than 75 cents, through to place of meeting. Agents at all important stations and coupon ticket offices are supplied with certificates.

3. The committee will sell, however, the ticket agent at a local station in not supplied certificates and through tickets to place of meeting, he can issue the certificate at the earliest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket in that manner.

4. Going tickets, in connection with which certificates are issued for return, may be sold only within three days (Sunday excepted) preceding the first three days of the meeting, except that, when meetings are held at distant points to which the authorizing certificate in greater than three days, tickets may be sold before the meeting in accordance with the limits shown in regular tariffs.

5. Deposit the certificate with the secretary or other proper officer of the organization at the meeting, for necessary endorsement and view of special agent.

NOTE.—The Secretary or person to endorse certificates should have them in his possession at least a week, and write his name, title, place, and date, as provided for on blank sides of each certificate, inscribed in full title (to indicate the meeting) they shall then be shafe for the view of the ticket agent at the points on the route covered by the offices of the meeting, for his assistance, and when countersigned by him will enable the ticket agent to reduce the fare set forth in clause 6.

6. On presentation of the certificate, duly filed in on both sides, within three days (Sunday excepted) after the presentation of a certificate, the ticket agent at the place of meeting will return the holder to starting point, by the route over which the going journey made, at one-third usual fare by such route. The return tickets will in all cases be closely limited to continuous passage to destination.

7. Certificates are not transferable, and return tickets secured upon certificates are not transferable.

8. No refund of fares will be made on account of any person falling to obtain his certificate.

REPORT MAKING THE REDUCTION.


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

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

E. L. P. FARMER, Commissioner, Train's Dept.

WM. FLANNING, Secretary.
THE BOY WITH THE UMBRELLA.

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

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

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

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

"Oh, may I come under your umbrella?"

"Yes," answered the boy.

"I'm a butterfly, was caught in her new spring dress. "How wise you are always to carry one! She sat on his fingers, and dried her blue-and-white wings."

At last the sun came out again, and made a great rainbow in the sky and a little bow in the fountain. The butterfly said she must go.

"You have saved my life, you kind boy," said gratefully. "How much nicer to hold an umbrella over such a helpless little thing than to flourish a sword like that big stone doll yonder!" And, waving her pretty wings to him, away she flew.

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

MR. LINCOLN AND THE DYING SOLDIER BOY.

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

Taking the dying boy's thin white hands in his own, the President said, in a tender tone: "Well, my poor boy, what can I do for you?"

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

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

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

The boy looked up appealingly to the President:

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

Mr. Lincoln at once perceived the lad's meaning. "The appeal was too strong for him to resist; so he sat down by his side and took hold of his hand. For two hours the President sat there patiently as though he had been the boy's father.

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

START AT THE BOTTOM.

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

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

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

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

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

The other presented himself and papers.

"What can you do?" was asked.

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

The magistrate touched a bell, which called a superintendent.

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

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

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

"Is the new man getting on?"

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

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

HOW TO HAVE A "GOOD" MOTHER.

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

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

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

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

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

New York.

ALFRED UNIVERSITY.—A number of improvements are being made on the buildings and grounds during the summer vacation. The Ladies’ Hall has been largely refurnished, and it is being provided with a handsomely furnished bath-room and a commodious sink-room, with hot and cold water, on the first floor. The water is being carried to the different third floors, also. The water supply is carried into the building from a deep, flowing well, affording a bonnuncent supply of the purest water. It is expected that the water will be put into the Bardick Hall, as well.

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

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

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

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

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

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

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

ILLINOIS.

WEST HALLSCK is a modest little country village, situated in the midst of one of the most fertile and beautiful farming districts of Illinois. Nestling here among the trees is the village church, and for thirty years or more the mellow tones of the bell from its tower have called the Sabbath-keepers of this community to worship on the day which God appointed for his people. But thirty years ago, three or four times the number of people that now meet here responded to that call for worship. A large number of them have been carried to their rest in the cemetery nearby; more have changed their homes for places farther west. The little company who are left often, with some sadness, refer to the past. The Sunday-school, so long the soul of the Sabbath, has not been known to the quiet life of this people has been disturbed by life from without. It is therefore quite remarkable that twice within the present year have we been cheered and encouraged by ministers who have ventured out of their own homes to come to West Halllock. One of these pleasant experiences came at the time of the deepest mud in March, when Rev. Mr. Witter, of Albion came with his scotchip, and on the night after the Sabbath entertained and instructed us with his beautifully illustrated lecture on Pilgrim’s Progress. Notwithstanding the unpromising mud, there was a good attendance not only upon the lecture, but upon the two services beside at which Mr. Witter preached with interest and profit to us all.

It was on the hottest and busiest day of the year that the pleasure came to us, and Dr. Lewis, trying to look cool and pleasant, and succeeding in both particulars as well as could be expected with the thermometer registering 105° in the shade, alighted from the Sante Fe train at Eolia, the port of West Halllock. His coming had been as vigorously announced as possible, but the unfavorable circumstances of heat, and the busiest of seasons, made the outlook for a large attendance at the proposed meetings somewhat discouraging. But our hope in seeing people who have been the Sabbath-day service was fulfilled, when Dr. Lewis helped us to an intelligent estimate of the value and importance of Sabbath truth not only in the light of Bible teaching, but from the suggestive lessons of church history. Reference to our own religious ancestors was made, and gave us a higher appreciation of what we owe to great and true men who have suffered before us in this work. John 4: 38 finds a forcible application to us in the light of this history. He set before us with hopefulness and courage the possibilities and responsibilities in view of the present demands and past blessings. A few of our friends were present to hear the topic, “Why we are Seventh-day Baptists,” which was interestingly treated at night. On Sunday night the house was crowded. This is something out of the ordinary in West Halllock experience) with an intelligent audience, more than half of whom were First-day people. Dr. Lewis was at his best, and in his own inimitable way captivating the audience as he told them of the relation of the Sabbath to the great reformation movements of the day, and, especially, its relation to Roman Catholicism. The candid and the spirit of kindness and sympathy permeating this address disarmed criticism from the start, and all listened in rapt attention. The fee of $10 a dollar more than once for a lecture not so good as that;” “The best thing I ever heard,” were remarks representing the popular feeling toward this effort.

But the helpful influence upon our own people was one result prayed for, and there are already hopeful indications that the prayer is answered. 1. We are now in fuller sympathy with our denominational work. 2. We have a free and holy Sabbath, while being right, was, after all, of but little consequence. Dr. Lewis has helped us away from that thought. 3. “The truth we hold is infinitely larger than denominational lines.” Since God’s truth is so large and important, we rejoice more on account of our relation to that truth, and care less for whatever of humiliation there may be in the numerical smallness of the people with whom we are identified as “fellow-helpers with the truth.” We are sincerely grateful for Dr. Lewis’ coming and we believe that our prayer is that he may be spared to us many years, to help others, as he has helped us, to a higher conception of our privileges and duties as Sabbath-keepers.

V. JULY 19, 1897.

South Dakota.

SMYTH—Harvest with us is about two weeks later than usual on account of late seeding. Grain has grown very rapidly and is making an average crop. Our people in other societies have not found out yet that this is one of the finest locations in the West. The amount of moderate money to make a good home; a fine rolling prairie with a very deep, rich soil, which has only to be “ticked with a hoe to yield an abundant harvest.” One man with four horses can farm two or three hundred acres. Living around our older and larger churches are very many who would not doubt better their condition by coming here.

Our church is in a fairly prosperous condition. Like other places, people come and go. Some who went away last fall are returning.

Our congregations usually number about fifty. The Seventh-day Baptists were here early, and which was indeed a precious season enjoyed by our First-day friends as well as ourselves. Eld. Babcock won the hearts of the people by the kind Christian spirit in which he presented God’s claims upon us to “remember the Sabbath-day to keep it holy...” One of our First-day friends are almost inclined to accept the truth and join our society.

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

JULY 16, 1897.

MORE VALUABLE THAN MONEY.

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

INTERNATIONAL LESSONS, 1897.

THIRD QUARTER.

LESSON VI.—WORKING AND WAITING FOR CHRIST.

For Sabbath-day, Aug. 7, 1897.

LESSON TEXT.—I Thess. 4: 9-5: 2.

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

INTRODUCTION.

The church of Jesus had grown in numbers and spread over Palestine, Syria, And Minor, the adjacent islands and even to Greece and Rome. It had gathered into its fold Jews, Romans, Greeks and many heathen peoples. It had been in all it had the power to draw towns, councils, in market-places and far away. But the human heart, as the trials came more and more upon them, so they saw the foretaste of the coming of the dead and the joy and activity. The gospel had been preached in the corner in a row; it was the sweetest, most unselfish expression of the power of the Word of God to bear in love and conquer. That the sincere milk of the Word must be sandwiched between the mighty magnet. Enough to swamp a man, purest high. Enough to whisper words in her ears,aming and sweetening all. Hence the word rendered study may be understood. Extra trimmings are not the hallmark of a true Christian. Love never talk of saving wood and so much else. Extra trimmings are not the hallmark of a true Christian. Love has been taught from her earthly h e a v e n. The only thing they know, where she was as a child, they saw the quiver of lip and chin—overspake and Outspoken the youngest, frattest brother: "You talk of saving, and an' tea" sugar all the while, but you never tell us that mother! PREACH THE WORD.

Not from the Word nor about the Word, but the Word itself. There seems to be an unmistakable disposition among our preachers and workers to be sensational and sentimental preaching, and more and more to adopt the expository as the best method by which to reach the pure and simple. The people must believe in a healthy man. It means better and more effective preaching. It is more a gratifying sign to hear the voice of the Word. Nothing, to say that from her youth, and thin, her temples gray, her cheeks sick in; they saw the quiver of lip and chin, and then, with a w r a t h h a t a t h e r, and her name in print and picture. Now she has her face from the first, and thin, her temples gray, her cheeks sick in; they saw the quiver of lip and chin, and then, with a w r a t h h a t a t h e r, and her name in print and picture. Now she has her face

Mrs. Hubbard's Christian life was comparatively undemonstrative; but not, therefore, without the assurance of her acceptance in Christ, and of a place in the kingdom of the Redeemed Ones, that long since passed beyond doubt or question. That sweetness of character, John 14, was marked as a favorite one in her Bible, and she waited her home going. The golden half-century faith, deep sympathy and broad charity were prominent traits in her character. Her companionship was uplifting and unselfish words grew silent in her presence. Of her, it is truly said:

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

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

BY R. H. BAKER.

Take a Look at the Stones.

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

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

Connecticut and New Jersey, at one time, were about equal in furnishing sand-stone, but last year Connecticut furnished but a trifle more than Massachusetts, while New Jersey only produced not to exceed one-third as much as Connecticut.

New Jersey last year gave but a little more than Michigan or Kansas and Pennsylvania, which until within a few years, was not known to supply sand-stone at all, yet the product of 1895 was nearly as much as much this.

If New Jersey and Connecticut combined, and more than any other state excepting Ohio.

In the production of granite, Massachusetts, as a state, holds the first place. Maine is not far behind, and Vermont is rapidly overhauling Maine.

Rhode Island, with her splendid quarries in and around Weyester, continues her output to about a million dollars worth a year, while New Hampshire is coming forward with her granite lists, and shows a quarter million dollars as a yearly output.

Vermont, as usual, leads all the others in the marble. Georgia stands second and Tennessee third on the list.

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

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

Young people, when you visit Washington, don't fail to take in the Geological Department, which will give you substantial information and render your future days pleasureable.

Hard Wood Novelties.

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

There is a tree far away in the forest, taking with them machinery adapted to dividing and subdividing the tree into sections as will best serve for the multitude of various things to be produced. It may be said that here in the forest the tree is set in motion, which is never allowed to cease until its wood is distributed in articles too numerous to mention, and of such varied shapes and sizes as to render it practically impossible to ever return each to its former position in the tree.

We will not undertake to enumerate but a few of the many, and confine the few to a record of say six months or one-half of the year's output of the part we only mention: viz., 600,000 curry comb handles, 3,000,000 handles and 60,000 cup chisel sockets, 6,000,000 variations in the same, knife handles, and more than 4,000,000,000 different sized paint and lather brushes, without numeration, rubber stamp handles, pull handles, turn handles, knife handles, pill boxes, bale boxes, drug boxes, money boxes, etc.

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

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

A controversy has being on going for some time among astronomers, as to the difference, if any, between the composition and structure of meteors and that of comets, one holding they were identical, another holding that there is a wide difference: one showing that meteors travel in streams, and are simply disintegrated comets, while the other showing that comets have no weight, and therefore no material matter, on the faintest stars can be seen through them.

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

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

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

$100 Reward.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to arrest and stay that calls that a constitutional disease, requires a constitutional treatment.

Hall's Catarrh Cure is the only pure curative now known to the medical profession. Hall's Catarrh Cure is the only cure now known to the medical profession, and it is described as being a constitutional disease, requiring a constitutional treatment. Hall's Catarrh Cure, internally acting directly upon the blood and mucous surfaces of the system, thereby destroying the causative element of the disease, and giving the patient strength by building up the constitutive forces so for the cure.

The people who have so much faith in its curative powers, that they offer one hundred dollars for any case that it fails to cure. Send for list of testimonials.

Address: Hall's Family Pills are the best.

THE SABBATH RECORDER.

[Vol. LIX. No. 30.]

Special Notices.

"[All persons contributing funds for the Minapla Mission, 505 Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 540 West 56th Street.

The next Quarterly Meeting of the Otelico, Linck­
leen, DeRyart, Cayler and Scott churches, will be held on Cayler Hill, July 31. Morning services commencing at 11 o'clock, evening service at 7:30 p. m. We hope all the churches will be largely represented.

A number of the churches have not yet paid their apportionments of the expenses of the General Conference. The address of the Treasurer for the summer is scattered. If you have any payment to make, it may be sent to W. C. Whittington, Trent A. S. M. E. 217, July 1, 1897.

Our 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 January, 1895. Services will be resumed September 18, 1897, at 10 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.

Note!—All who desire good photographs by 5 or 5 of the officers and ministers at the latest session of the North-Western Association, can procure the same of E. A. Witter, by sending 10 cents in stamps. Those wishing pictures of the New Aurora church can get them at the same place.

The First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 3 o'clock P. M. All Sabbath-keepers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6120 Inglewood 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, Wood Green, London, N., England. Services in 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London; Sabbath-keepers and others visiting London will be cordially welcomed.

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

By order of Committee.

M. H. Vanhorn, Secretary.

Ten Twenty-second Session of the Iowa Annual Meet­
ing will convene with the church at Wallton on Sunday, September 10, at 10 o'clock A.M. The delegates from Minnesota is expected to preach the Introductory Sermon. Essays are requested as follows: Grand Junction; Miss Jennie Wells, Mrs. H. G. Babcock, W. L. Vanhorn. Wallton; Mrs. Bert Sayre, Miss Rachel Vaalhorn, for the C. E. O. Hour; essay, Eil. F. Lodbor; recitations, Mrs. Hattie Mudge and Olly Arrington. Burlington; Otto Van horn, Mrs. Dell Schrader. Vocal solo; Miss Bertha Davis.

A. M. Vanhorn, Moderator.

BERNICE BABCOCK, Secretary.

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

MASON—LAFORGE.—In the church at Alfred, N. Y., June 27, 1897, by Rev. R. A. Prestby, of Alfred, N. Y., D. D., Carl Mason, of Adama Centre, N. Y., and Rose M. Laforge, of Alfred, N. Y.

FRENCHS—DEELEY.—At the church at Alfred, N. Y., June 27, 1897, by Rev. A. F. Prestby, of Alfred, N. Y., William French, of Adama Centre, N. Y., and Lily S. Deeley, of Alfred, N. Y.

DEATHS.

Summit ordinary saloon-as incurred by fire. Business exceeding twenty hours will be charged at the rate of $1.00 per hour for each fire in the vicinity.

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

In early spring she was taken with a grippe, which left her in feeble condition, from which she never recovered. When about 70 years of age she was converted to Christ, and united with the Scott Seventh-day Baptist church, with which she remained until her death, suffering until removed by death. One son and daughter, and one brother survive her.

HUNNER.—Garydon B. Hunner lived in Limestone, N. Y., and died in Brook­field, July 8, aged 81 years and 10 months.

A large part of his life had been spent in the village of Brookfield. He was known by all of the friends and relatives and neighbors in his district. His wife, who survives him in very feeble health, had been his companion for a little more than sixty years. He leaves three chil­dren—Mrs. W. Barnard, Ed. Dunn, of Brookfield, and J. W. C. Burbick, of Dansum, N. Y.

COON.—Mary Adelle (Whitford) Coon was born at Utica, June 9, 1838, and died at Milton, Wyoming Co., N. Y., June 12, 1897.

She was the elder of the two daughters of Mr. and Mrs. John Whitford. May 3, 1852, she was united in marriage to Mr. W. B. Coon, with whom she resided and with their five children, remain to mourn the loss of their affectionate wife and the loss of their companion. His wife, who was a very kind and indulgent wife, has been her companion for nearly the entire life, uniting with the Utica Seventh-day Baptist church of which she was a member at the time of her death. She was an active member of the King's Daughters organization, Milton Junction, drawn very deeply interested in the benevolent work for that society. In her death the community has suffered a great loss. The funeral services were conducted by Rev. B. L. Maxon, of Walton, N. Y.

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We ask those of our Seventy-day Baptist Friends who contemplate a change of residence, to correspond with the

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RUSSIAN PICKPOCKETS.

One day, while dining together, the French ambassador and a Grand-Duke of Russia was dis­covering the cleverness of the pickpocket in the Russian power.

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

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

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

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

The pickpocket wanted the Grand-Duke to receive the preconcerted signal. He was to request the ambas­sador to tell him to change some money, and put a few in his pocket, and then the secret signal would be given.

He at once received the preconcerted signal. He would then slip his hand under the ambassador's, if possible, the precise amount was, however, found in his little pockets, his hands on.

On a little were given the Grand-Duke, and received.

The first quarter of 1897 showed a rise in the foreign trade of Germany. Trade with all Europe showed a large increase, and especially so in relation to lands beyond the seas, and it was particularly the case to the American Colonies, and with the United States. The East Indies became to employ much more ex­ tended trade relations. As compared with 1895, the first quarter of 1896 showed an increase in the exportation of goods, about 4,000,000, or 250,000. In the course of that year circumstances arose which injuriously affected all industrial countries—namely, the reductions in the United States and the unrest in Southeastern Europe. The first quarter of 1897 shows a fall in value of $6,057,250 compared with the same period of 1896, a considerable decrease. The total exports in that trade were considerably compensated for the fall, many articles, especially the exportation of supplies to the American Colonies. The export trade to Amer­ ica was also fomented by the attempt to make new goods as possible here before the new tariff should come into force. As the first quarter of 1897 shows a fall in the exports to America, the following are the figures for German trade, as given in the New York Times: The total export to the United States in the first quarter of 1897 amounted to $2,350,000, as compared with $29,350,000 for 1896, or an increase of $6,400,000—American Economist.