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THE SECRET.

BY HARRIER DECKER STONE.

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

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

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

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

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

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

L. E. Livermore, Editor.
J. P. Mosher, Business Manager.

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Swear patience, come! Not from a low and earthly source—Wait not till they have their course—Not as accepting present pain In hope of some hereafter gain—Not in a dull and sullen calm—But with the breath of heaven's balm, folding my weary heart submit To bear whatever God sees fit; Swear patience, come!—From "Hymns of Church Militant."

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

The wise words of Evangelist Saunders, written for the Young People this week, about covenant breaking, should be carefully read by all who have access to the Recorder. Do not let us be too generous and give the Young People all the benefit of the close-fitting questions and good counsel therein contained. How anxious we are in times of revival for to find means and ways of saving those whom the Lord has called to the work of His Kingdom. And when we first extended a hand, the trustee that had been prompt in giving the Young People the form to which they as a body had access, it served as a breath of heavenly balm, soothing the weary heart.

The resignation of President Andrews, of Brown University, Providence, R. I., has given rise to much discussion among the friends of that institution, as well as in political circles generally. Various opinions are expressed as to the necessity of the resignation of President Andrews. Some of the friends of President Andrews are in favor of his resignation, while others are opposed to it. It seems to be a simple question of conscience. Evidently he is not in harmony with the trustees, who are held responsible for the proper management of the university. In politics President Andrews is a radical, outspoken free trader. The trustees are not of that faith. They believe the principles of free trade are radically wrong. Many of the patrons and supporters of the school are displeased with free trade sentiments and prefer to patronize other schools where different sentiments are inculcated. The school is becoming unpopular, and is therefore crippled in its usefulness, as the trustees view the case. Hence it becomes their duty to secure such a modification in the teachings of the university as will relieve it of this embarrassment, or to bring about a change of management. The same privilege and duty exist with all similar institutions, public schools, secular corporations, or religious bodies. In some other schools President Andrews' views might exactly fit the case. He might be regarded as the most suitable man that could be found. In that case any president of radical tariff policies would be incongruous and would unquestionably be asked to resign and give place to one like President Andrews. This matter need not be magnified into a case of prejudice and persecution, but is rather one of adaptation.

The Morning Star, a clean and bright representative of the Free Baptists, has in its issue of July 1, 1885, Rev. F. A. Stevens writing on this theme: "Shall We Teach Our Children the Doctrines of the Free Baptist Church?" After a few definitions in answer to the question, "What is Doctrine?" the essayist makes the following rather remarkable statements: What are Free Baptist doctrines? Have we, as a denomination, such doctrines or views not learned by any other? I am not sure that we have. We hold to Bible baptism; so do the Close Baptists, but they are sharply criticised. We hold to a form of Bible baptism; so do the Free Baptists. We hold to Bible and free communion; so do the Congregationalists and others, but they allow for form in baptism, which we do not. We hold to God's willing covenant, which is used to be a distinctive feature, is freedom of the will, but most of the evangelical bodies accept practically the same as dogma. One of the distinctive features belonging to the Free Baptists, unless it be that we actually take the Word of God as our real rule of faith and practice! We hold no doctrines not set forth or commanded by the Scriptures of Divine Truth. I am glad that I belong to a denomination, if it is small, that does not have to resort to argument, or the explanation away of the evident meaning of God's Word. I am glad that I belong to a denomination, if it is small, that does not have to resort to argument, or the explanation away of the evident meaning of God's Word.

The remarkable feature of this essay is the frank admission that Free Baptists hold no and distinctively held by the Free Baptists, but by any other, "unless it be that we actually take the Word of God as our real rule of faith and practice! Now, we suspect that, since the essayist draws the comparison between Free Baptists and Congregationalists, charging the latter with allowing "for form in baptism that which is not Scriptural," some keen-eyed Congregationalist will easily turn the tables against this assumption. Suppose the latter should reply to the essayist, "If you carry out your rigid adherence to Scriptural baptism, you cannot allow God to save those that are not members of the Seventh-day Sabbath; for the Fourth Commandment, and all other Scripture teachings, are much more positive and delusive concerning the day, than are the Scripture rules. Baptists are great sticklers for a "thou shalt the Lord," when discussing the mode of baptism, but immediately fly from their strong in- trent merchandize, if the mere ghost of the Bible Sabbath appears. If Free Baptists are right in their treatment of the Sabbath, then Congregationalists are more easily right in their mode of baptism. If there is no definiteness, "thou shalt the Lord," for any specific Sabbath, surely there is none for any particular form of baptism, and there is no reason for keeping up a separate organization of Christians under the distinctive name of Baptists.

The Babcock School of Physics.

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

It is already well known to the readers of the Recorder that the friends of the University are making an earnest effort to establish a School of Physics at Alfred that will be second to none in the United States. This is a very noble enterprise, and if properly supported by those to whom the University thinks she has a right to appeal, success will be certain. Prof. William A. Rogers, L.L. D., one of the nation's ablest scholars and scientists, the foremost man in the field of Physics at Alfred that has been heard of, and about $75,000 in equipment has already been secured to be at the head of this department as soon as it is in readiness. He furnishes $30,000 worth of machinery and equipment and asks the friends of the University to furnish a suitable building, provided with steam power, to be a university, with a special endowment of $5,000, for providing needed apparatus from year to year.

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

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

One item in the circular reads as follows:

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

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

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

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

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

Some one has taken pains to compare the statistics of the Theological Seminaries, of the different denominations, and find that the Presbyterians have the largest number of students, numbering 5,794, and the Roman Catholics have 1,250 students; Baptists, 1,101; Methodists, 744; Congregationalists, 629; Episcopalians, 444.

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

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

It is said that the Turkish government and the Powers have at length come to an agreement, the "Sublime Porte," ("it is but a step from the sublime to the ridiculous") consenting to the terms insisted upon in the treaty proposed by the Powers, and the Turkish troops are to vacate the forts. The rights of Greece are not wholly ignored, and the Turks, for some reason, seem ready to yield something of their imperious demands.

While the daring Swede, Andrex, and his two scientific companions are halloowing to or from the North Pole, and the world is waiting for some key tidings from their expedition, and while Lient. Peary is also moving Northward searching for that coveted pole, much interest is also felt in the Belgian expedition now sailing in the direction of the South Pole. This voyage was undertaken July 25, sailing from Antwerp, commanded by Captain de Gerlach.

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

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

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


CONTRIBUTED EDITORIALS.

By L. C. HANCOCK, Chicago, Ill.

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

The Ram's Horn outgambles Gamble. The Kansas brother was a pretty fair inventor of brand-novelties. He has just announced a new Saturday forbidden to ask a petition of any god or
THE BROTHERHOOD.

BIBLE STUDY IN A WESTERN UNIVERSITY.

The movement of the past twenty-five years in establishing denominational colleges in the West has been a well-nibbling one in the church. But the poison has been controlled in many cases. It was a difficult task for anyone trying to enforce the law be cast into the den of Babel. It was a hard place for Daniel, said the speaker, in substance. He knew that the decree was aimed at him, and meant his downfall. He had reached a position where he could be of great service to people. It would not do for him to die now. His nation could not spare him. He might have reasoned with himself, "It would be better for me to yield a little more now than to lose everything." He might have gone further, "There is nothing, no reason which requires me to pray three times a day. I might pray once a day, or twice a week, or, in an emergency like this, wait for a month, and at the end of the time make up my back prayers." Or, he might have said, "It is not necessary for me to pray with my windows open toward Jerusalem. I might close the blinds and pray to the Lord my God, for the time being, as we believe it."

Or, he might have said, "As many a good man now would say, "You forbid me to pray three times a day; I'll pray forty times a day." You forbid me to pray aloud; I'll shout my prayers. You forbid me to pray with my windows open toward Jerusalem; I'll go on the house top where all the city can see." But neither the one thing nor the other, did Daniel do. He knew that the first two would be a denial of his God. He knew that the last would be brag and bluster. The thing he did as the record goes was, "He kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

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

As a Christian and as an American citizen, the President's editor is proud of President Andrews, and stretches his hand across a thousand miles to greet one of the noblest men of this generation. There has been a dangerous taint in the water which has flowed from more than one fountain of learning. But the poison has been held in check. We can see it. Brown University has dropped in the element which has precipitated the poison. We can detect it and name it. Appreciating the praiseworthy eagerness of trustees to secure endowments for the institution which they love in support of it. (When it comes to be recognized that our colleges and universities are controlled by men of wealth, and their teachers' and professors' views on economic subjects are shaped by the giver of millions.)

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

What are the results? First, a Christian atmosphere pervades the institution. All the students breathe it, enjoy it, and soon begin to help to produce it. Second, Christian students grow in grace daily. Third, students who are Christians seem to enjoy such study as much as any others, and soon give themselves to Christ. No student of the past seven years has remained in the college three years without becoming a Christian, a few even for one year. At the closed of one school year, at the close of the college dining-hall, it was found that with fifty-three students present every one had been at the communion table that morning, several of them for the first time. The praise is all due to Him whose Word has thus been honored, and who always thus honors the study of His Word. Any family, or individual, or Sunday-school class, can study the Bible in such a way—Sunday School Times.

A SQUARE LOOK AT IT.

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

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

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

(Continued on page 498.)
Tract Society Work.

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

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

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

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

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

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

The New Found "Sayings of Jesus" and the Sabbath.

For more than a century past, careful and devout scholars have agreed that we may justly expect to find "Sayings of Jesus" recorded which are not in the Gospels. What John (20: 30; 21: 25) says of the works of Jesus, may apply to his words. Paul mentions (Acts 20: 35) a saying of Christ—"It is more blessed to give than to receive"—which we look for in the New Testament. Hence it is that from time to time scholars have published lists of what they regarded as "unrecorded sayings," "logia," which are now styled "agrapha," a term first introduced by J. G. Korner, in his "De vermonibus Christi agraphis." (Leipzig, 1776), where sixteen such aphragna are given. The agrapha collection reached its climax in the work published by Alfred Resch (Lipsig, 1889). Before Resch, Hofmann in his "Leben Jesu nach den Apokryphen" (1851), Westcott in his "Introduction to the Old Testament" (1879) and P. Schaff in his "History of the Christian Church," Vol. I, (1882), published lists of agrapha. Following Resch, Nestle published a list in his "Novi Testamenti Graeci Suplementum" (1890), and in the same year Ropes, of Harvard University, in "Die Sprache Jesu, eine Kritische Bearbeitung des von A. Resch gesammelten Materials."

The latest discoveries were made in January last of very old papyri containing alleged "new sayings" of Christ. The collection comprises a dozen leaves such 5½ by 7½ inches in size, remarkably well preserved and clearly written in uncial characters of the ancient Greek. One of these leaves contains eight "sayings of Jesus," each commencing, "Jesus saith...." The dates which have already been assigned to these "sayings" vary from "sixty years after the crucifixion," to "the year 200 A. D." That they belong to an early date is evident, earlier than any of the known manuscripts of the Gospels. The second of these "sayings" has already provoked general comment, and with a single exception, so far as we have seen—Prof. Benjamin Bacon, of Yale University, in "Independent of July 224—the religious papers say "This saying must be a forgery."

"Jesus saith, except ye fast to the world ye shall not see the Father."

There is no reason for considering this to be "spurious," except the desire to support the non-Biblical rejection of the Sabbath and the acceptance of Sunday in accord with the traditions of the Roman church, or church of Asia, which Protestants follow in the most self-condemnatory manner. If this saying ("Logion") be interpreted in the light of Christ's words, as recorded in the Canonical Gospels, and with his practice, nothing can be in greater harmony. All Jewish conceptions touching the Decalogue, and the ceremonial regulations were enlarged and filled out, fulfilled by Christ. He lifted the Sabbath from the entangling burdens which formalism had heaped upon it, and taught such conceptions and observances, which Protestants follow, as is in exact harmony with what he taught, in so many ways, about that kingdom. The true conception of the Sabbath, and its deeper meaning is set forth in the second clause of this "saying," and it was natural that these should be associated, since the Jews had reduced both fasting and Sabbath-keeping to the low level of mere formalism. It was, therefore, fit that Christ should teach that the Sabbath, as God's representative in human life, when rightly understood, enables man to "hasten to evince the kingdom of God," and to "secure the kingdom of God; and except ye fast to the world ye shall not see the Father." This notion of "Jewishness," as peculiar to the Sabbath, when those who parade it are believing in a "Jewish" Christ and a "Jewish" Bible, shows how deeply the error of Pagans-born, anti-Judaism, perpetuated in the Roman Catholic traditions, is retained by Protestants.

"Jesus saith, except ye fast to the world ye shall not see the Father." This saying of Jesus be interpreted in the light of Christ's conservatism, his obedient spirit and life, and the spiritual tone which pervaded all his teachings, it brings the best of credentials entitling it to acceptance. As it is, then, the popular notions are too superficial to appreciate or understand it.

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

Less than 50 per cent of our societies have enough interest in securing the proper observance of our Lord's day to appoint a committee for that purpose! Less than 13 per cent have had sermons preached upon the subject! Less than 6 per cent have enough interest in this question to discuss it in their Endeavor meetings! Less than 2 per cent have had the matter discussed in the church prayer-meetings!

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

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

The Millionaire and his Clerk.

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

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

"You know our rules."

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

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

For three weeks the young man could find not one customer. One Saturday a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young man was at once named as a suitable person.

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

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

We are not in any danger of swinging too far away from mediaval theology. The fear that swinging from Sunday to any day is the parables of our Lord, and we must swing as far as they do.
In the long vacations, and sometimes the short ones, at the University in 1870, and the two succeeding years, the Executive Board of the Association employed Mr. Huffman, with one or two other students, to do missionary work, chiefly at the Head of the Plank, Fort Erie on the Niagara, N. Y., and at Oswayo, Roulette, Port Allegheny and Bell’s Run, Pa. As a result, small churches were organized in three of these localities, and existing ones were greatly strengthened.

Besides engaging in missionary work for the Association, he instituted and carried through three monthly meeting during the last four years of his stay at Alfred. The first one was held for almost three weeks in March, 1870, at Nile, and the convos numbered between thirty and forty, about a third of whom united with the Friendship church, at Nile, N. Y., as a regular supply for its pulpit.

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

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

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

By G. U. Watforrn, Co. Secretary, Westley, R. I.

LOST NAMES.
No glory clusters round their name on earth,
But in God's heaven is kept a book of names of worth.
And there is given
A place for all who grace the Saviour please.
Although unknown,
Their lost names shine forth in brightest rays
Before the throne.
O, take who will the boon of fading fame!

A place among the workers, though your name
Forgotten be;
And, for better or for worse, if life is found
My lowly place.
Honor and glory are repaid redound
For all his grace!

Christian World.

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

FROM A. C. CROFOOT.

The New Auburn church is small, only twelve families living here at present; but we are trying to hold up the light of God's truth before the people of this community. The interest in the work of the Master is fairly well maintained. The larger part of the church members intend to be faithful to their Christian vows, but some could do better than they do. We need a little more sympathy and charity for each other's weaknesses and faults and a little more care of our Lord. The interest in the Bible school is quite good. The Christian Endeavor prayer-meeting is well attended by the most of the members and the interest is good, considering our numbers. The cause of Christ will prosper; the members of the church will all be true and consistent in their lives.

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

NEW AUBURN, Minn., July 1, 1897.

FROM S. B. WHEELER.
The three months between April 1 and July 1 have been filled with work, anxieties, disturbances and disappointments, but has taught us the goodness and care of God, and working out the advancement of his cause.
The usual meetings have been maintained with good interest. During the quarter considerable improvement has been made on the church lot by grading. It is in a better condition than at any time since the flood of 1894. We hope to make steady progress, both temporally and spiritually.

We were all taken by surprise last Monday, July 5, when the death occurred of our little girl, eight years old, daughter of L. R. Davis, was announced. Many did not know she was sick. Three days before her death she became ill. The doctors failed to relieve her, but thought she would soon be around again. It is now thought that the trouble was fatal from the very beginning. Thus we are reminded that death is ever near us.

During the quarter I have been to Denver three times and have done some pastoral visiting of interest. I am looking forward to the work of the little church. I feel that the work is a little more stable than at any other time, and that the people, are steady and secure. I feel that the church is in the right direction and that it is a church on the way to a great and glorious future.

FOUR S. MILLS.

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

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

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

LINCKLAEN CENTRE, N. Y., July 12, 1897.
to doubt that he was such, request a lady to pass up his forke, though he could easily have done it himself by rising a little and leaning forward, and her ready compliance and the look of unconcern on the faces of the other persons at the table gave me an idea that he had committed no solecism from an English point of view. That spirit of chivalry which leads the American gentleman to remove his hat in the presence of ladies, even in many semi-public places, where otherwise he would wear it, does not obtain here. In fact, in London, gentlemen wear their hats in many places where I have been used to seeing them removed.

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

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

I am emphatically, as I have always been, an opponent of the contention for "woman's rights," believing that women can have and do have all rights as soon as they are able to exercise them intelligently and, and I have no reason to believe that English women have fewer of these privileges than their American sisters. But I do believe that women cannot develop to the full extent of their possibilities unless they do not stand intellectually in the same position as the lower animal, but far from his equal in position for intelligence.

I feel strongly impressed to tell my American sisters that they do not realize how blessed they are in their hand-in-hand companionship of men. They are not, in their language, placed in an unlimited influence over their brothers and their sons. Given this vantage ground, what can they not accomplish merely in the home, without ever seeking a public field for their prowess? But it is not only in the home that you are in a position to accomplish so much. You are in the home that you are in a position to accomplish so much.
What centers of usefulness their homes may all become! What men they may train up for God and the state! But they do something else besides remaining at home if they achieve all this. They must not give themselves up to the idle and foolish modes of life which are often regarded as essentially feminine, and they must keep intellectually and spiritually space with the times, even at much labor and pain to themselves. We cannot expect to be able wisely to train the growing minds of our boys if we ourselves mentally in the same position we occupied when they were babies. It is a delightful thing when a mother does not have to part company with her sons at a certain age, but can keep them close to her at school, receiving from them their best thoughts because of their consciousness of the deep sympathy they will awaken in her heart. Sympathy is by no means a thing of course between mother and child, even when the most devoted love may abound. Sympathy is not love nor pity. Some of its primary definitions are: "feeling which corresponds to the same feeling in another," "an agreement of affections, likings, tastes," etc. And Steele says, "There is a kind of sympathy in souls which is the power and skill of loving and disliking at once, which may lavishly affection upon her household and serve their bodily needs with devotion and yet not have the slightest sympathy born of a knowledge of their particular feelings, desires, and aims in life, and consequently no real influence over the members of the family after the children have grown out of the nursery.

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

Yes, it is something to be the best kind of a "wife and mother," and I have written enough if I have proved that while we have this immense work cut out for us, we married women, at least, have but little reason to seek for other fields for our energies, nor will any of our talents be lost in obscurity. No amount of intellect or spirituality can be greater than Sabbath in various forms at home, and, to return to my first point, we American women can be simple wives and mothers and yet retain the profound respect of our husbands and sons, and make our lives as full and rich as they can be even while they are creating us with minds capable of appreciating his choicest gifts.
the Seventh-day as the special day of public worship, and made it a matter of sincere conscience. The statutes in Pennsylvania on the Sabbath-observance were very mild and without severe penalties for disregard by individual persons. The law was the law of the Seventh-day for religious worship. On this subject all written history and local tradition are silent. Some individual consideration of the Sabbath question may have taken place as early as this, 1605; but no open, public controversies about the Sabbath question were held until after the year 1700. At least the writer can trace no division of opinion among the Baptists of Piscataway or Middletown on this point up to the dawn of the eighteenth century.

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

FROM DISCOURSES ON PHILLIPPIANS.

To not a few, worn and weary with the burdens of life, the day will be a joyous one which releases them from the confinement and the надо engagement of this present sphere, and gives them a few hours' enjoyment of the happiness of the Jerusalem that is above.

Parkham tells us that more than sixty years before the Pilgrims set foot on Plymouth Rock the French Huguenots, under the direction and influence of Coligny, attempted to establish this coast of Brazil. Several ship-loads of emigrants were sent out, and the work went on bravely for awhile, and the project was full of promise. But the men in charge of the enterprise treasured it; and the poor colonists—or such of them as were spared to live—had to get back to their native land as best they could. Amongst them were several ministers who had gone out from Geneva. These were treated with their heartless and time-serving betrayers with special severity. The only way in which they could effect their return was to wait on an island, exposed to starvation and butchery by the savages, until a vessel loading in the harbor should be ready to take them aboard. At length they embarked. Their vessel was a crazy hulk, and drifted only slowly on her way. "Storms fell upon her, the provisions of water and salt were used up, the casks were empty, and tossing in the wilderness of waves, or rocking on the long swells of subsiding gales, they sank almost to despair. In their famine they chewed the Brazil wood with which the vessel was laden, devoured every scrap of leather, singed and ate the horn of lanterns," and hunted and fed on everything like some form of life the ship contained. "At length, stretched on the deck, sick, listless, attuned and scarcely able to move a limb, they despaired across the waste of sea and under those faint, clouded, and weathered skies marked the coast of Brittany." It was the solid earth. It was the home land. It was their beloved England, the land of the English. They can trace to the dawn of the eighteenth century, is known, and no division of opinion amongst the Baptists of the Old England type, steadfast soundness in religion, having duly observed the Seventh-day, for religious worship. It is the old England type, steadfast soundness in religion, having duly observed the

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

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

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

The same grand jury presents Thomas Moore, Thomas Bolier and Matthew, son of the Sabbath, by preying men on the Sabbath-day to go to Albany.

Third Tuesday of September, 1695, the grand jury presented James Riggs of Piscataway in the county of Middlesex, for being at several works upon the Lord's-day.

It may have been that some of these, and others not recorded, performed labor on the first-day of the week without compulsion of conscience of the individual persons. The law of the Seventh-day for religious worship.

By the way, it may be of interest to note that Jacob Fry and John Winthrop were included in the list of persons who were fined for violating the Sabbath in New England, and that the fine was one shilling.
Young People's Work

By Edwin Shaw, Milton, Wis.

PRESIDENT'S LETTER.

Dear Young People:

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

"And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See for the Lord hath given you the Sabbath, therefore rest ye on the sixth day."

"The seventh day has been lost." How could we lose the seventh day and not the first day? Keep sweet, this is not an unsettled Bible question so far as scholars are concerned. The unsettled question is, "What are Christians going to do about it?" They have some predicted that it will be "nationalized." I am not quite sure a 'nationalized' Sabbath is any good. "What are our people are irritated on this question Christians going to do about it?" They have some predicted that it will be "nationalized." I am not quite sure a 'nationalized' Sabbath is any good. "What are our people are irritated on this question Christians going to do about it?" They have some predicted that it will be "nationalized." I am not quite sure a 'nationalized' Sabbath is any good.

One young man said to me not many days ago, "Which is the seventh day?" I asked him if he had an almanac. That will tell you which the seventh day is. Another said, "The seventh day has been lost." How could we lose the seventh day and not the first day? Keep sweet, this is not an unsettled Bible question so far as scholars are concerned. The unsettled question is, "What are Christians going to do about it?" They have some predicted that it will be "nationalized." I am not quite sure a 'nationalized' Sabbath is any good. "What are our people are irritated on this question Christians going to do about it?" They have some predicted that it will be "nationalized." I am not quite sure a 'nationalized' Sabbath is any good.

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The world can tell if we have peace, "great peace." They can also tell if we are simply cranks on this or any other Bible question, and simply delight in pulling, or trying to pull others down, be it ministers or laymen who may not yet see as we see. The ease with which people are irritated on this question shows there is a want of fitness of character. Any irritation on our part points in the same direction. Again I say, keep sweet.

E. B. SAUDEH.

ABOUT COVENANT BREAKING.

BY E. B. SAUDEH.

Now that the special revival meetings are closed, and some members of the church who have been walking disorderly have not been punished, what can we do further for them? This is a question, and with which I have been scores of times. In many cases if it had arisen in the minds of the good people, before the offender had gone so far, I have no doubt a kind word from some of them would have checked, or saved, the offender, who now may have gone very far away. You will agree that the church is to save men. We have covenanted together to watch over, pray for, admonish in love, etc. To be sure, our wayward brother has broken his covenant. Have we? He admits it. Do we? He may have broken his first. Have we not been tempted too? Have we not broken turns and let broken go to him and confess we have not kept our covenant relations in his case, and with him. If a few confessions from friends do not bring confession in return, from the wayward, I shall say to him, 'I find I have broken my covenant relations with the greater share of those who have been stricken from the church-roll where I am a member. I grant you it is an unusual thing, yes, a hard thing to do, but we have covenanted to do just this thing. If we are going to send the preacher or deacon to watch over, admonish, etc., let's put it in the church covenant or let us do it ourselves.

No doubt there comes a time in many cases where the hand of fellowship should be withdrawn, but let us try, as brethren, to make our confessions to the offender before we ever lift our hand to those who are Chris-
There has been some very serious illness among us, but the prevailing report is that of improvement.

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

Dr. Lewis preached a powerful sermon in Handel Hall June 27. The audience was deeply affected, many being moved to tears.

One lady, not a Sabbath-keeper, said she would willingly walk ten miles to hear such a sermon. She agreed with Dr. Lewis on every point except one—that being the Sabbath. We expressed a hope that the agreement would yet be complete.

**ABOUT COMING TO CONFERENCE.**

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

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

Now, I trust you won't be alarmed Salem is not infected with an epidemic of this disease. Not a case here nor, and we have had none for months; and we cant imagine what could be the object of any one in starting such a story. It will be just as safe for you to come to Conference as it will to stay at home, so far as this is concerned.

Second. I wonder how extensively the impression prevails, that "West Virginia is so far away, and requires such a tedious journey that I cannot go." To all such let me say that Salem is only half way from New York to Pittsburgh, and much of the journey between those two cities. Crowds of our people make that journey every time Conference is at either extreme, and why should it seem too far for either section, when they have to go only half way? Salem is not on such a remote outskirt of Seventh-day Baptism after all; but is more nearly the center than may appear at first thought.

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

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

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

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

The train leaving New York in the morning at 10 o'clock passes Salem between 12 and 1 o'clock at night. This train reaches Graf ton at 11.45, and connects with the accommodation at 11.7 A. M. The 5 P. M. train from New York is the only one landing you in Salem by daylight, without change of cars.

There is everybody, who can come. Dismiss all fears and send in your names as delegates to Conference. Please don't fail to fill in the blanks on the address of the Committee elsewhere in the Recorder. Salem hopes for a large attendance.

Theo. L. Gardner.

**CORRECTION.**

To the Editor of the Sabbath Recorder.

In your issue of July 19, I notice a "Sketch of the New Auburn Church," by Bro. H. D. Clarke, in which he says, "While the church was organized at different times by Elds. C. M. Lewis, H. B. Lewis, J. E. N. Backus, T. O. Burdick and others." It should have been F. O. Burdick. Among the constituent members he mentions "Z. Weedon Burdick and wife, Emily." It should have been W. O. Burdick.

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

P. O. Burdick.
LESSON VII.—ABSTAINING FOR THE SAKE OF OTHERS.

For Sabbath-day, Aug. 14, 1897.

LESSON TEXT.—1 Cor. 8: 1–13.

INTRODUCTION.

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

REVIEW.

1. Our Knowledge Limited. Touching things offered to idols. It was the heathen custom to offer sacrifices to idols, in which the heathen called the animals, and the rest, falling partly to the priests and partly to the offerer, might be eaten at the temple or sold at the market. This meat was held at such a low price that it was connected with the eating of the heathen, and that the money accruing from it would be used for the support of the temple. The heathens believed that the sacrifices to idols became a substitute for them; (2) We have no direct moral influence upon the person eating. Thus became a kind of substitute for that; (3) We have no direct moral influence upon the person eating. Christians have given next valuable substitute. Christians have given up, too. It is a wonderful work of grace. Let the writer give an illustration of this great revival and conversion business. Hence Dodgson Centre last winter the Volunteers and Christian members, to the effect that there will be some conversions, for a sermon and disciple ministry, touching from the Scriptures as they should be taught, will realize more intelligent conversions.

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

We read in the Recorder a statement that the Volunteers during the past year claimed between forty and fifty thousand converts. Many of that proclaimed to be such, who think God for such a wonderful work of grace.

The palm for absent-mindedness is taken by a learned German professor, who one day noticed his wife placing a large bouquet on his desk: “What’s this?” he exclaimed. “A flower.” “Why,” she exclaimed, “don’t you know that this is the anniversary of your marriage?” “Ah,” replied the professor, politely, “Kindly let me know when yours comes around, and I will endeavor to reciprocate the favor.”—Selected.

The way to get rid of a world of little troubles is to have a great soul.
Popular Science.

BY H. H. BAKER.

The Vast Deep.

The temperature, unlike that of the crust of the earth, diminishes as you descend until it reaches the freezing point; and in some great depths, the thermometer reads below the freezing point. The weight of the water causes a tremendous pressure. This is seen on a small scale, where water is let loose under a pressure of its own weight of only fifteen or twenty feet. It is estimated that the pressure on the floor of the ocean is equal to the weight of 5,000 fathoms, or nearly the whole length of their bodies. All deep-sea fish and animals when expired the air bladder would become distended by the pressure, and that the smallest fish should happen to throw its eggs, the smallest eggs would be harder than steel, and readily scratch when a roll is woven or stretched. When a roll is woven or stretched, the director of the deep-sea exploring staff conducted the deep-sea dredging expeditions of the war ships Light- ning and Porcupine, in 1868-69, and was the leader of the director of the deep-sea exploring staff on the Challenger from 1873 to 1876, and died at Edinburgh, March 10, 1882. He tells us about the phosphorescence of the sea, how the sea on one night was a perfect blaze of light, and that lights and shadows were thrown very strong on the sails of the ship and that the smallest print could easily be read. Deep-sea fishies that live at these great depths, and swim under great pressure, are provided with air-inflated swimming bladders of peculiar construction. If any of the fish should happen to ascend a little too high the air bladders would become distended by having the pressure diminished; it would then meet with a sad accident and fall upward until it reached the surface, in spite of all it could do. Deep-sea fish and animals when brought from no further than 500 fathoms, expire before they reach the surface and with bodies so distorted as to show a violent death. Numbers of deep-sea animals are supplied with long feelers, that answer in the place of light; others have round organs that constantly emit phosphorescent light along nearly the whole length of their bodies. All in all the sea seems fitted for the position they occupy.

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

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

Lining for Carpets.

A new article for the lining of carpets has lately been invented by Mr. W. A. Maurain, of Providence, R. I. In order to manufacture he has had to invent a really novel kind of a loom to weave it in. The loom himself is fed automatically strips of paper, a yard long, through a tube so arranged that it folds the paper lengthwise, and thus forms the web, a quarter of an inch thick. These strips are firm, yet very elastic. They are firmly bound together by the threads of warp. When a roll is woven it is then placed on another machine, which covers the entire surface with paper and stitches the edges, thus forming a paper selvage.

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

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

Carbon Sheets.

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

We notice that in the Electro-Chemische Zeitschrift Dr. Albert Lessing claims that he can produce the carbon sheets by a refining process, free from cracks and homogenous, whose absorption of which is 35 per cent and quite largely increases its conductivity.

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

FIRST AND ALL.

People want a salvation which will cost nothing to self. But salvation puts a sword right through the very heart of self. It is the chief purpose of God to save people.

This handing over of the whole life and possessions in order that the kingdom might come in first in all things is the true death to the world in which is found the life of Christ. All that is not fully surrendered is sure to become a curse to the possessor. This is an infallible law in divine things. You will have sorrow in this world, but have joy in the world to come.

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

Now here is just the secret of how it is that so many agonize and wrestle in trying to believe; "they do not see that the inner- most meaning of the word "belief" is abandon ment of the self, committed, and which is truly committed is surrendered.—Eaesth Christian.

New This Week.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. By James J. CHEENEY & Co., Proprietors. We the undersigned, are the patentees for the last 15 years, and believe him perfectly honorable in all transactions, and do hereby bind ourselves not to have any obligation made by their firm.

HALL'S WHOLESALE DRUGGISTS, Toledo, O. WALKINS, KIMMEL & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Not from bottle. Testimonial free.

Hall's family Pills are the best.

Special Notices.

All persons contributing funds for the Mishap Mission, 509 Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 55th Street.

A number of the churches have not yet paid their apportionments of the expenses of the General Conference. The address of the Treasurer for the summer is Mrs. R. I. Fruitport. Remittances will be thankfully received.

WM. C. WHITBY, M. S. ABBAYAY, R. I., July 1, 1897.

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

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

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

ALFRED WILLIAMS, Church Clerk.

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church on state street, 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, to become Sabbath-keepers.

J. BEELY, Pastor.

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

All persons expecting to attend the Seventh-day Baptist General Conference at Salem, W. Va., beginning Aug. 15, will please send their names to the Secretary of the meat market, 146 W. Van Alen St., before Aug. 10. Any delegates desiring to make their homes with special friends will please state the same in their communications. All persons earnestly requested to call the attention of their correspondents to the above request.

By order of Committee.

F. J. EREMY, Chairman.

M. H. Van Horn, Secretary.

THE TWENTY-SECOND SECTION OF THE IOWA ANNUAL CONFERENCE WILL MEET AT WELTON ON SUNDAY, AUGUST 15, AT 10 O'CLOCK A.M. The delegates from Minnesota are expected to preach the letter address from the Reverend Mr. Serno. The following information is received: The Grand Junction: Miss Jennie Wells, Mrs. S. G. Babcock, W. L. Van Horn. Velona: Mrs. Bertha Swayne, Miss Rachel Van Horn, for the C. H. Hour, essay, El F. L. Tabo- rato; recitations, Miss Hattie Mudge and Oliver At- rington. Garvin essayists: Miss Bertha Farrow, Otto Van Horn, Mrs. Dell Schrader. Vocal solo: Miss Bertha Duett.

A. M. VAN HORN, Moderator.

BERTHA BARDKOV, Secretary.
MARRIAGES.

Hendrick-Weyr.-At the residence of the bride’s parents, July 14, 1897, Miss Gertrude S. Witter, Alfred Station, N. Y., June 14, 1897, and Mr. Godfrey de Bouillon, of Alfred, N. Y., and Miss Gertrude A. Witter. 

An unusual feature of the wedding was the bride’s parent’s, Mr. and Mrs. George O. Hood, Alfred, N. Y., July 14, 1897, by Rev. Boothie Colwell Davis, Miss Eliza A. Langworthy, Mrs. T. E. Heath and Grace E. Hood, both of Alfred, N. Y.

Gates-Butfyheard.-At the residence of the bride’s parents, July 14, 1897, Miss Anna Gates, Chicago, III., November 20, 1896, by the Rev. J. C. Randolph, Mr. Warren B. Butler and Mrs. Elizabeth G. Butler, of Chicago, Ill.

DEATHS.

Senior citizen notices are inserted free of charge, specially if in the 80th year of age. 

Ladvower.-In Ashaway, R. I., July 24, 1897, Miss Eliza A. Langworthy, in the 85th year of her age. 

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

Wheeler.—At Wirt Centre, Allegany Co., N. Y., July 23, 1897, Miss Ada Wheeler, in the 79th year of her age.

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

DEATHS.

Literary Notes.

With five delightful stories in the Augus September Cosmopolitan, one might judge that it is being published in midsummer: but a second glance shows that there is much of serious interest. The second paper by the late Mr. Witter, "Japan’s Stage and Screen," which was recently told in which an assistant begins by facing the face of her companion and goes on to the thorax and legs. The attitude of the deceased is one of intense satisfaction, resembling that of a dog or cat when it has been fed to its heart’s content. She lies down with her limbs stretched loosely out. She rolls over on her side, then back, a perfect picture of ease. The pleasure the creature takes in being thus combed and sponged is truly enjoyable to the observer.

A HAPPY RETURN.

Many amusing stories are told concerning the dog. One has been told in which an English peer and a politician figured, and he was quite certain that he had covered the class. I was surprised by the largeness of the dog. He said, “My lord, I only took you — Yes, yes; I know you — I’m bringing me back; not for taking me out. I enjoyed the ride very much, but the drive out. That all that I pay you.” —Harper’s Round Table.

If yours is inclined to be weak and infatuated, bathe often with salt water, especially at night.

$2.50 STERLING $2.50

SEWING MACHINE.

Sewing Freight.

Warranted 10 Years.

20 DAYS’ TRIAL.

If not as advertised, money back at ex-

ence. Send for circular.

E. D. HILE, Mille, Wis.

We ask those of our Seventh-day Baptist Friends who are engaged in the sewing business, to please come and see us, or write us promptly; the Seventh-day Baptist Radio Company Heights Land and Water Company, Post Office, LAKEVIEW, Riverside Co., California.

Wanted-An Idea

Under cover of general correspondence, in confidence and in secrecy.

Application for employment

To Louis W. Moore, 304 State St., Rochester, N. Y.

Address all correspondence SECRETARY.

WANTED.—An Idea

Among the most interesting of the summer’s observations was the discovery of a new plant growing in the gardens of the August Cosmopolitan.

In a position as the leader of the Soci-}

1897.}

NEW YORK.

ROYAL MAKES THE FOOD PURE,}

WHEATSMAN AND DELICIOUS.

ROYAL BAKING POWDER CO., NEW YORK.

Fects as elaborate as that of a cat, only performed by her- self, but by another, who acts for her.

To ants of the genus atta were the subject of these observations. These have been known in about three hours. When they woke up, they would stretch their limbs and feed on the pod-

ed animals. Even under the microscope he could watch them yaw. Then begins the toilet. The assistant begins by facing the face of her companion and goes on to the thorax and legs. The attitude of the deceased is one of intense satisfaction, resembling that of a dog or cat when it has been fed to its heart’s content. She lies down with her limbs stretched loosely out. She rolls over on her side, then back, a perfect picture of ease. The pleasure the creature takes in being thus combed and sponged is truly enjoyable to the observer.

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