CONTENTS.

EDITORIALS.
Paragraphs.................................................. 406, 499

REVIEWS.
Paragraphs.................................................. 499

CONTRIBUTED EDITORIALS.
A Presbyterian Story................................. 499, 500
The Illustrator's Power.......................... 500
The Strike of the Miners...................... 500
The Brotherhood.
Some Reasons for the Brotherhood............ 500

TRACT SOCIETY WORK.
"Sabbath Desecration a Sin Against Nat-
ure."...................................................... 501
Baseball on Sunday in Ohio.................... 501
The Passing of the Sabbath..................... 501
Tract Society— Receipts.......................... 501

HISTORY AND BIOGRAPHY.
Rev. John Livingston Huffman.............. 502, 508
Letter From London.................................. 503

MISSIONS.
Paragraph.................................................. 504
From S. H. Babcock................................. 504
Missionary Board Meeting.................... 504

WOMAN'S WORK.
Pass Them On—Poetry.............................. 505
Missionary Free School......................... 505
How May we Interest Our Young Women
in the Work of the Woman’s Board?..?.... 505

YOUNG PEOPLE'S WORK.
Young People’s Work—Correspondence...... 506
Program—Young People’s Hour—General
Conference............................................. 506
Our Mirror— Paragraphs........................................ 506
Gleanings From the Convention.............. 506

APPRECIATION.......................................... 506

CONTENTMENT........................................ 506

CHILDREN'S PAGE.
People Will Talk—Poetry......................... 507
The Baby in the Tenement........................ 507
An Unexpected Answer............................. 507

HOME NEWS.
New York, Mississippi........................... 508
Adeline Campbell Burdick....................... 508

SABBATH SCHOOL.
Lessons for Sabbath-day, Aug. 21, 1897—
The Excellence of Christian Love............. 509
Railroad Paces to Conference................ 509

POPULAR SCIENCE.
Liquid Air............................................... 510
A Remarkable Well................................... 510
The Northfield Training School for Young
Women.................................................... 510

SPECIAL NOTICES................................. 510

DRAZER................................................. 511
LITERARY NOTICES.................................. 511
Do Not Tell People They Look Ill........... 511
A Second Body........................................ 511
A Scotchman’s Explanation.................... 511
How to Destroy Plant Pests.................... 511

OVER AND OVER AGAIN.
BY JOSEPHINE FOLKARD.

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

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

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

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

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

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

The Sabbath, as they had come to misinterpret its meaning and misuse its privileges, was one distinguishing mark of the religion of the Jews; and an outward expression of their deep and narrow national feeling. It had grown to be a sign of Jewish exclusiveness, and a central factor in Pharisaical literalism and formalism. Thirty-nine particular things are said to have been forbidden, on the Sabbath, by their rabbis. One must not walk on stilts through the water; for that would be to carry them. A tailor must not go out late on Friday with his needles, lest of his people, and the necessity of hunger, is the holier law.

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

Have ye not read, asks Jesus, how that on the Sabbath the Master himself was wont to go into the house of God and did eat the showbread, and to eat it with his disciples, and all that were present? And if ye had known what this meaneth, I desire mercy and not sacrifice, the Lord had spoken through the prophet Hosea, saying, I desired mercy and not sacrifice; and the knowledge of God more than burnt offering. The real thing that Jesus desires to see in his disciples, are kindness and the knowledge of God. Sacrifices, burnt offerings, Sabbath-keeping, and all outward religious forms, are appointed as mere accessories, helps to the cultivation of these inward and spiritual qualities. If the latter are wanting, the former, however scrupulously observed, are worthless.

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

On another Sabbath in Jerusalem, Jesus saw a man lying by the pool of Bethesda, who had lain there十八 years, and he healed him, bidding him, also, to take up his bed and walk. But the Jews said to him that was cured, It is the Sabbath, and it is not lawful for thee to take up thy bed. And, indeed, they might have pointed to Jeremiah as demanding the people in the name of the Lord, not to carry any burden on the Sabbath-day. The divine healer becomes the object of Jewish persecution, and this is his wonderful answer: My Father worketh even unto now, and I work. The Father did rest from his work of creation; but from that time until now he has been unceasingly working for the good of his children, every day in the week; and the Son works in the same way and for the same end. Again must we note, reverently, Christ's lofty claim respecting himself, that he not only heals, he is the Son of God. For this cause, therefore, the Jews sought the more to kill him, because he not only brake the Sabbath, as they in their ignorance and narrowness supposed, but also called God his own Father, making himself equal with God. Jesus did not deny the charge against him; but proceeded at once to set forth the exalted privileges of his divine Sonship, declaring that the Father loveth the Son and sheweth him all things that himself doeth. There were other works, then, that we may do on the Sabbath-day, and be like the Father and with his Son, Jesus Christ our Lord.

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

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

BREVITIES.

JAPAN would prefer to have Hawaii free and independent.

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

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

According to their Year Book, there are 15,000,000 Jews in the world, one-half of them living in Russia.

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

The Seventh-day Baptist Church, with a membership of $20,000,000, have been asked. There was a time when the church which made such assumptions had no right to make out all undesirable classes.

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

The International Statistical Institute, recently held at Berne, Switzerland, appoints a committee to consider ways and means for the world's census. This is proposed as one of the gigantic undertakings with which to celebrate the advent of the twentieth century.

The managers have been asked to interview Dr. Barrows. There was something that troubled him.

By the Czar Nicholas has put a stop to most of the persecution of the Jews, especially in connection with their wholesale expulsion from Russia, which constituted so sombre a feature of his father's reign. Emperor William is from the court of the late Alexander III. in the matter. The expulsion of Jews from the Eastern provinces of Prussia is being enforced by the Kaiser's comm­mands with the most pitiless severity, and well-to-do citizens, merchants, manufacturers and land-owners are being driven into exile without any apparent cause or legal ground, but only by virtue of the Emperor's decree.

"People who are crazy with impatience to have all their gold hands should possess their souls in patience," said Col. R. B. Latham, a California "forty-niner." "There is no need to worry about getting to the Klondyke in hot haste. If one fails to get there this season he can go next year.

The Church, with a membership of $20,000,000, which was in the ascendency in the west, favored dropping it. The Presbytery so voted, and at the close of the session a thoughtful and urbane reporter came forward to interview Dr. Barrows. There was nothing that troubled him. "Doctor," he said, "the Presbytery has now decided to admit all infants to salvation; but—fixing his guiltless eyes on the Doctor in all seriousness—"I want to know what becomes of the non-elect infants who died before this decision of the Presbytery.

We have reason to reflect on our species. There is a time—perhaps a very long one—when such a question might readily enough have been asked. There was a time when the hierarchy of the church claimed (and enforced on earth) the possession of the keys of heaven, no one daring to rise and dispute the assertion. There was nothing funny about the decision of ecclesiastics in session then. They were matters of life and death.

The church which made such assumptions of power still clings to its mossy traditions. It is to be feared that, even among those who have broken away from its reign of superstition, the infant and doch human personality has not entirely died out; yet it is a striking commentary on the advancement of the thinking religious world that such a question as this is considered worthy of no more
serious answer than a twinking eye and relaxing of the facial muscles.

The Illustrator's Power.

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

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

When the Illinois Civil Service law came into active operation, Mr. McCutcheon put the Ward heater on the gridiron. Animal head, low brow, bruised nondescript nose, grizzly face patch. It was the correspondent of a bottle peering from coat pocket behind the well-nigh unanswerable "recommendation from alderman." This vision of lovingness in an agonized posture at a table undergoing the strain of answering such written examination questions as: "What is the tax an English lord under this new law?" Mr. McCutcheon's pen is never vitriolic except when dealing with the immoral and degrading. He is an artist of skillful drawing except when dealing with the immoral and degrading. He is an artist of skillful drawing except when dealing with the immoral and degrading. Please note: Mr. McCutcheon's pen is never vitriolic except when dealing with the immoral and degrading.

The profession of Illustration is one which may mean the ruin of some of our young men who are choosing their life's work. The picture maker is an important factor in literature. Indeed, he has always been. The mechanical art of skillful drawing is comparatively young, but the love for pictures and the genius for producing them, are as old as man. The songs of the Iliad were cherished at the hearthstones of the Greeks because they were fascinating pictures of men and events which were noteworthy. The men who have profoundly moulded popular sentiment have been master painters. The pictures which have given the human race its culture were drawn by the teacher of Gallilee.

The Strike of the Miners.

Rev. Frank Crance characterizes it as the "most bewildering, the most savage, the most merciless tactic of the coal bosses for past years." "There is plenty of profit in the coal business if conducted justly, paying workmen honest wages and dealing honorably with competitors, but after the fashion of the American-Napoleonic idea of business, viz., making a step further, adventuring with content with reasonable gain; they have reduced workmen to starvation and by every art of legitimate swindling have fleeced them on every hand. This, of course, does not apply to all operators, but it does apply to a ruling number of them. Public sympathy this time is squarely with the strikers. Let us hope something will be done.

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

We do not believe that strikes do more harm than good. Granted that many hardships to the men and their families and disorders to the public peace result. But in the words of Doctor Crance again: "It is a question whether these overt evils are a tilte of the covert wrongs they sought to redress. Besides many strikes have been quietly victorious.

Mr. McCutcheon, in his "paper tells of a quiet strike in the stone quarries, lasting one day, by which several hundred men receive an advance of ten cents a day. It is always to be remembered that violence is the most fatal foe to the success of the strikers. The result from disorder and law-breaking is not that which falls upon the employer or the public, but that which comes back in territorial reaction upon the town. Will corporations understand this and is sometimes one of their dastardly methods to do all in their power to bring it in order over the men may win public sympathy and have the presence of troops to awe the strikers into hopelessness.

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

THE BROTHERHOOD.

SOME REASONS FOR THE BROTHERHOOD.

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

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

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

Again, why is the church, in its many-sided activities, developing this distinguishing Christian characteristic, so that the world exclaims, "Behold how they loved him!" or, while we "honor all men," do we "love the brotherhood?"

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

The maxim needs no proof that "in union there is strength," or that "that united we stand, divided we fall," if applied to us as a people. We heard Mr. Roosevelt, the race to excel some in union and brotherly love, have we reached the ideal Christian standard? May we not regard the Christian Brotherhood as an active partner appeals is in want, and when the state is in the name of Mercy, for strikes are desperate. It is the last resort of desperate men. The strike is a poor excuse, but men can hardly be blamed for using it when it is the only one they have.

WE SABBATH RECORDER... [Vol. LIII, No. 92]
BASEBALL ON SUNDAY IN OHIO.

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

It will be observed that Section 7,032A provides that 'whoever on the first day of the week, commonly called Sunday, participates in or exhibits to the public, with or without charge, any building, room, ground, garden or other place in this state, any baseball playing, be or she shall, on complaint made within twenty days thereafter, be fined in any sum not exceeding $100, or be confined in the county jail not exceeding six months, or both, at the discretion of the court.' It is perfectly apparent to the mind of the court, and we think it must be to every one learned in the law, that such a statute must and does rest for its validity on one of two predicates, to wit: it must either be unlawful or an offense to play or exhibit baseball on Sunday because it is Sunday, or it must rest, in order to be an offense, upon the fact that it is an immoral game or crime, as such, to play on Sunday. But the law has put the clause 'it is an immoral game or crime, as such, to play on Sunday' in the condition of an afterthought, and that God either does not know what the Sabbath-breakers are about, or, if he does know, he does not care.

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

The attempt to make all common things sacred has been uniformly and widely false and defeatful. It is an anti-Christian, common, unlearned. To secularize the sacred, under the pretense that all days are equally sacred, is to vulgarize man, to unite the gods of immersion, to make him a monster instead of a born and new-born son of God.

That is fine writing; and it is self-contradictory when put forth by the Advance, which unites with the legislature to do away with the Sunday, killed, and then condemning the "world" for disregarding the day which it followed, the lead of Roman Catholic traditions, seeks to palm off on God in lieu of his Sabbath. The evidence for the validity of the assumption that non-fact is fact.

THE PASSING OF THE SABBATH.

It has long been evident that the "Continental Sunday" has passed the day of public utility. It is the harvest-day of the daily papers, and, in the summer, of the suburban railways; and as for the bicycles, every Sunday, from the shores of Lake Erie to the Alleghanies, from the Baugher's field to the Covington stockyard, the Sabbath is better paid than week-day. In an excellent article the Banner quotes a description of a military dress-parade in Canton, Ohio, on the Sabbath, which attracted large crowds and kept the police at their stations. "It adheres to the theory that the Sabbath-breakers engage in the violation of religious regulations, no more than the Sabbath-breakers in the tobacco and liquor society. It means an increase of the saloon, and the breaking up of the Sabbath breaks, the violation of moral obligation. That is why it is so serious."—The Statesman.

Judged by its own words, as well as by universal facts, it is no more than a "pious fiction," when the Interior calls this "Continental Sunday" the Sabbath. The ruin of which the Interior speaks so truthfully will continue and increase in spite of such a pious misnomer. The whole situation, growing worse now for centuries, is told in a few words. The Sabbath was slowly slain by the falsehood that it was a Jewish and temporary law. On the Sunday, as an ecclesiastical civil institution of the Roman Catholic church came into prominence, and three hundred years ago, Puritanism in England, compromising between the Roman Catholic theory and the Established Church, wrote out the theory of the "change of the Sabbath," of the "first day of the week," the fruit of the Roman Catholic theory, and its supremacy in the United States is due to the biblical and illogical effort of the Church and State to make man what God is, not vice versa. Neither said complaining nor sharp inventive on the part of the Interior and its opponents can change a mental fact. Whatever a man soverth that shall he also reap, is as true in reforms as it is in farming. A generous obedience regulates its doctor and its coveners to the Sabbath as Christ kept it and taught his followers to keep it, which will be the beginning of active Sabbath Reform. Until that is done, nothing of permanent good will be accomplished.

TRACT SOCIETY WORK.

Tecb Receipts in July, 1897.

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J. D. Spencer, Tres. 

PLAINFIELD, N. J., Aug. 1, 1897.
History and Biography.

By W. C. Waterton, Milton, Wis.

REV. JOHN LIVINGSTON HUFFMAN. (Continued.)

EMPLOYED IN THE CENTRAL ASSOCIATION BY THE GENERAL MISSIONARY BOARD.

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

He began at once to hold revival meetings with the Second Verona church, N. Y., then much in need of numbers and converts. Here he preached every evening for almost seven weeks, besides in the daytime on Sabbath and First-days during haying and harvest. He attended baptism on six Sundays, and then at Lincklaen for nine weeks, and then at Shaw's Hill, the Plains, Petrie's Corners, Bush Landing, and Lowville in the vicinity, he "preached in a happy way the Word of God with great power," most of the time until the last of December following. At these places, he accomplished numbers by the aid of Judson G. Burdick, from Alfred, in charge of the singing. In the midst of this "out-pouring of the Spirit," some one wrote, "A great cloud of mercy has gathered over us, and many drops have already fallen." There is recorded of the baptism of as many as one hundred and forty-three, besides the conversion of over fifty others as the fruit of this awakening.

EVANGELICAL LABORS UNDER HIS OWN DIRECTION.

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

His appointments were mainly in places located in four of our Associations, and here named: First Westerly church, and NUnita (First Westernly church), Central—Clifford and Union Dale, Penn.; Watson, Shaw's Hill, Drydenville, First Verona, DeBuryer, Scott, Sempronius, Kolloggsville, Leonardaville, and West Edmeston, N. Y. Western—Roulette and Hornesey, N. Y.; Portville, Scio, Independence, and Biehburg, N. Y. North-Western—Jackson Centre and Stokes, Ohio; West Hall, Millville, Alton, Utica, Milton Junction, and Rock River, Wis.

In addition to his efforts in these places, there is mentioned his preaching from two days to a week at each of thirty-four localities within our five Associations organized at our last five annual sessions. Revivals or some of the people who had been above, being those revisited by him. It was his practice, after closing an engagement, and while traveling to a point at some distance in order to begin another, to stop on his way for a brief while with some churches or other societies with which he had become acquainted, and to preach to them a few warm and vigorous gospel sermons. In this manner he could watch the results of his revival sessions, advise his former co-workers, and encourage the converts he had brought to Christ. They were often excellent places for his future ministrations. It seems that he attended, during these six and a half years, a majority of the sessions of the Central and Western Associations and the General Conference, and took part in their proceedings, and frequently addressed them.

In some of his seasons of awakening toward the beginning of this period, he was again materially helped by Judson G. Burdick in conducting the singing.

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

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

In the summer and fall of the year above
given, he was engaged with Rev. Charles M. Lewis, as preacher, and Judson G. Burdick, as singer, by our General Tract Board in holding Sabbath Reform meetings  in a tent for three months. He took part in this work, ap\nted to the Central and Western Associations, and, in behalf of the Board, appealed to the churches represented in them for funds to aid in the prosecution of the movement. With the Board, he arranged to receive ten dollars in contributions and pledges. The tent was located at West Winfield, N. Y., and here he preached, on sixty-six occasions, the doctrines of the gospel and the binding nature of the Sabbath, besides making numerous personal calls in many families in the place. So satisfactory were his labors, that the Board endeavors to secure him for a much longer service, at a fixed salary; but it seems that he declined the invitation, though he promised to interrupt his chosen work sometime in the future, and to fill again the position as a preacher for them at least during three months. Such an opportunity came to him under the employment of an Executive Committee of the Western Association, with the sanction of this Board, in the summer of '38, when he then appeared before Prof. Fred S. Place, of Alfred, N. Y., as singer, and a tent was erected for their use at Rapids, Niagara Co., N. Y., and occupied for about three months, though Mr. Huffman continued his preaching there a month afterwards. In both of these engagements, he gave all his services, receiving no pay besides the funds from the Committee to meet his necessary expenses. He reported that he came, after weeks of experience, "to enjoy this kind and enduring gratitude for their love and kindness and ready to amend a wrong done, I believe such an one to be partaking of the Divine Spirit, whatever his creed or profession. When I hear one talk of the "dear Lord," "Holy Ghost power," "the second blessing," and many other good things no doubt, I cannot tell anything about it. The Lord knows! However, I am surprised at body with such a use of language, turns out to be unkind, ungentlemanly, and bitterly censorious, or even, as lately in the case of one prominent in a certain kind of work in New York, dishonest and immoral to the verge of criminality.

To turn to pleasant themes. We enjoyed meeting with our dear brother, the Rev. J. E. N. who some time passed through London not long ago and with Bro. Alfred Williams, of Chicago, who with his aunt, Mrs. Robinson, was at our 11th anniversary, last Sabbath. To these brethren, we have no antecedent recollections of dear old New York. Bro. Buckus met with some perilous experiences, which we expected to find us, and for the benefit of others who may come to London I would suggest that the simplest and easiest way will be to invest the necessary sum in a post card and write upon it your whereabouts and let us hunt you up. That will put the responsibility on the other gentleman, as you direct the post card properly—will accomplish the desired result more promptly than the receipt of my dear brother's advice that I give this hint through your columns, but I gladly comply with the suggestion, as this is certainly the proper way to do, unless you still have faith enough with London to find your way about like an old resident. Faithfully yours,

William C. DaLan.
Missions.

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

We, as Christians, should be more devoted to Christ and his cause. He devoted himself to the work of our salvation. He gave himself for us. What is it to be devoted? Devotion is that one self-sacrificing self-giving, that has to some person or object. To devote money is to set it apart and use it for a special cause. To devote one's self is the state and act of solemnly consecrating self and substance to a person, or a purpose. True devotion to Christ, is a self-sacrificial self-giving self to and for Christ, and our salvation. Such devotion comes from deep gratitude and ardent, all-controlling affection.

The evidences of true and loyal devotion are unswerving love and unstinting service. A business man is devoted to his business because he loves it, and that which it brings to him; and so he gives to it absorbing attention, faithful oversight, weary hours of thought and care, and unwavering energy and loyalty. So is it with him who is devoted to pleasure, to society, to art, to any profession or pursuit in life. We know that a mother is devoted to her child with her warm mother-love. She will give to her child sleepless nights and weary days, protecting it even with her life when there is danger; and when that child leaves the parental roof to make the voyage of life, she will follow him with her counsels and her prayers; and should there come to him misfortunes and trials, and should the whole world turn against him, she will follow him faithfully and faithfully by him. In view of Christ's love and sacrifice for us, what he has done and is doing for us, what he is to us in his own matchless worth, he should have our highest devotion. It should be spontaneous and unbounded. We need to have this devotion to him and his kingdom in the earth to promote personal piety, to grow in spiritual life and power, to develop holiness of character, to unfold Christ-likeness, to be efficient in saving souls, and in advancing the evangelization of the world.

THE SABBATH RECORDER

Vol. LIII, No. 32.

Parker for Northern Iowa, and I, with the horse and buggy, returned to Viborg: thence Bro. Swenson carried me to Centreville, where I made my residence till the train on the 12th. Peter Ring met me and brought me back to his house. Here, as previously announced, I spent two days, preaching on Wednesday evening at the Seventh-day Baptist church, and on Thursday afternoon I was invited to preach in the methodist church of this place on the 3rd. I was engaged to assist in the prominent sermons at this church till the 8th of the month. Bro. and Sister Burdick are very well liked here, and are evidently doing a good work. Leaving Garvin in the evening of Thursday, I reached home the next day and found all well.

MILTON, Wis.

MISSIONARY BOARD MEETING.

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

Prayer was offered by G. B. Carpenter.


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

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

The Corresponding Secretary reported as follows:

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

1. Had received 287 communications and sent out 352.

3. Given 26 sermons and addresses.

4. Performed his duty as chairman of the Evangelistic Committee and served on several important committees, as in the Central and Western Associations. The Secretary also stated in his report that he was of the opinion that the contributions to the Society was not from a lack of interest in its work, but from a lack of money to give.

It was voted to receive and record the report.

The Evangelical Committee reported:

We weeks of labor ........................................... 28
Sermons and addresses ...................................... 140
Averages congregations on E. B. Saunder's field ...... 7 to 100
Average congregations on E. B. Saunder's field ...... 70
Added to the churches by baptism .......................... 10

The report was received and ordered recorded.

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

The question of evangelistic work in the Sabbath and the Evangelical was referred, with authority, to the Evangelical Committee.

The Corresponding Secretary was instructed to telegraph to the General Board of Labor in connection with Bro. Wilson in Alabama for the present.

The work performed by Bro. D. K. Davis in connection with the General Board of the Corresponding Secretary, with authority.

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

Geo. J. CRANDALL, Rec. Sec.
Woman's Work.
By Mrs. R. T. Newton, Waterville, Maine.

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

By Mary F. Whittord.

Eight years ago, one of our brightest, best-loved young women was called away to her recompense, leaving behind her a family, and social privileges, with all that makes life dear to the average young woman in her native land, and consecrated herself to the work of saving souls in China.

Born, reared, and educated in Alfred, she became very dear to the many hearts that watched her develop from a sweet, confiding child to a noble young womanhood, and the announcement that she had chosen foreign lands for her field of labour was received almost rebelliously by those who loved her in their home land.

Our young people needed her to inspire them to nobler, better living by her wholesome example, but the Master needed her there, and she was reluctantly given up to follow the dictates of duty. A native of New York state, she could very appropriately be called a representative of the young women of the eastern part of our denomination, and I have yet to meet one of them who does not know and love Susie Burdick.

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

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

Then too, many of us carry pleasant recollections of a fair-faced young woman, who with her father, visited our country to become better acquainted with the peculiar people, whose religion and doctrines they had sacrificed so many to win. Bethel, at her father's request, won for herself a warm place in the hearts of many of her foreign sisters.

Last, but not least, amongst these young sisters in foreign lands, is the name of Marie Van der Schuer, who with her brother, is doing such a noble work in Java. If we, her sisters, in America, could in some way make her feel how kindly our hearts go out to her in her endeavors, it might give her new faith and courage to go on in her good work.

With these representatives of the young womanhood of our denomination on foreign fields, I am confronted with the question, "How may we interest our young women in the work of the Woman's Board?" A conscientious physician will carefully diagnose a case before he administers a prescription, and so I am constrained to answer this question by asking others. Are not our young women prepared for an effort, in their present circumstances, to do some good work? This need cannot be because of indifference, for all along the lines of young people's work throughout the denomination, our young women stand at the front, battling nobly for the Master. Then what is the reason?

Temporary is the reply is this, that the present time our young women have had little or no specified work to do for the Woman's Board, and it would not be very strange if the impression gained should lead them to think such work an enrichment. In one way or another it has been as an answer to the call of our sisters in the denomination, until it has come to be looked upon as our special line of work and our young sisters hesitate about intruding. Once disburse their minds on this subject, and get them to work for the Woman's Board, and the problem is solved. The thing we work for, the thing we sacrifice for, that for which we pray, is the thing we are interested in, and when we grow interested in it, we are more eager and willing to turn our work into activity, than work we do not think is so useful to expect enthusiasm or even interest in our field of labor.

My duties as Secretary of the Western Association compelled me to learn for myself that the work of a woman's Board, could very appropriately be called a representative of the denomination's work, and that is what we are interested in. Like many others, I thought the work could be done as well, or better, through the general Board, and so I persisted without making any effort on the part of a few women to come into notoriety. I will confess that up to the time of my having actual work to do for the Woman's Board, my opinion was that the work could be done as well, or better, through the general Board. But there came a day when I realized that this was not the case. I had been a member of the Board, and was to do it, and so I accepted the position. Then came the thought that I had long regretted I could do so little, and now the Lord had opened this way, and it was not for me to refuse.

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

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Young People's Work

By Edwin Shaw, Milton, Wis.

CORRESPONDENCE.

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

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

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

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

Your brothers for Christ,

E. D. Van Horn,
R. B. Tolbert.

Cran Orchard, Ill., July 30, 1897.

PROGRAM—YOUNG PEOPLE'S HOUR—GENERAL CONFERENCE.

Music.
Devotional Exercises.
President's Address.
Secretary's Report.
Treasurer's Report.
Music.
Paper, Dr. Ross Palmberg.

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

OUR MIRROR.

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

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

PEOPLE WILL TALK.

You may get through the world, but 'twill be very slow, If you listen to all that is said as you go; And you'll waste a great deal of time. The well-educated are well heard and kept in a row, For middlebrow tongues must have something to do— And people will talk.

If quiet and modest, you'll have it presumed That your humble position is only assumed; You've got, well or ill, if you're a fool, But don't get excited—keep perfectly cool.

For people will talk.

And then if you should pass a dressiness in heart, Or a slight inclination to take your own part, They will say you are uptight, conceited, and vain, But keep straight down the middle and keep to the main.

For people will talk.

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

For people will talk.

If you dress in the fashion don't think to escape, For they criticize them in a different shape. You're ahead of your mean or your tailor's unkind, But mind your own business, there's taught to be made.

For people will talk.

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

For people will talk.

THE BABY IN THE TENEMENT.

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

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

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

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

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

I wish I could help your neighbor. I just thought I'd come up and see if I couldn't help you so that you could take the baby and go to the park and stay there until the cool of the evening."

"You're kind to come," was the reply, "but I must get things straightened around and cleaned up here before I can go out. All night as I've been fanning the baby and worrying over her I've been wishing myself back in Nebraska.

John thought he could do better down here in the city and that there was more of a chance for them, but there we had a nice little cottage, and grass and a garden, and we were not stinted and crowded up into such a place as this. But John is getting good wages and he says after a bit we'll get a home two miles or so out, and have a garden again."

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

"Nothing serious. She's tired out with the hot journey and this dreadful weather. She has no appetite and a kind of a heat rash all over her."

"Now see here," said Mrs. Peterson, who was always the kindest of neighbors, "I'll run down and get a pinch of sand and you put that into some water and bathe the baby and dress her up fresh and then get yourself ready, and while you're don't that I'll take hold and make things kind o' comfortable here, while you're around to tell me where to put things."

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

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

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

"You are very kind," said Mrs. Johnson.

"Where did you say the car would take me?"

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

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

"Why, it's a splendid great building down by the lake, which kind rich people have built for mothers and babies during the summer. There's every comfort there, huge rooms, and a veritable Mecca to so sick half the time and she had sold nearly everything she had to get food and shelter for herself and her baby, and she just thought there was no use living longer.

But the man cheered her up and told her she would be a nurse if she would take that medicine when she could go to this sanitarium and be cured. And she went there and was cured and got a good place to work through some kind lady, and she is now well and happy. Here it tells how many people were there last year. I'll hold the baby and you slip on your things now and we'll go down where you can get the car and go there. My, don't she look fresh and sweet. But she's weak, I can see that. They'll give her good food and one of those nurses will tell you just what to do for her."

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

AN UNEXPECTED ANSWER.

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

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

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

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

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

Teacher: "Correct! And yours, Lucy?"

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

VII.
Home News.

New York.

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

L. R. S.

Mississippi.

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

Our first Sabbath services were a success, so also our First-day meeting. Fair congregations of intelligent people met and gave most respectful attention to the reading and preaching of God's Word. I said but little. In Truxton, near DeRuyter, N. Y., now lived the feeble father of Charles Shaw, of Utica, Sept. 20, 1836, Adeline Campbell Burdick, whose father was an Evangelical Co.-N. Y., and whose first wife had died some time before, leaving with him a family of four small children. Shortly after their marriage, the family removed to what was then known as Truxton, near Deluyter, N. Y., now a part of the Cuyler church, which had been constituted a licentiate of the Methodist church, was ordained as a Seventh-day Baptist minister, the late Elder James Bailey having the principal charge of the service. Mr. Burdick was soon called to Scott, N. Y., where he served as pastor for five years, thence back to Truxton for two years, thence to Linclena, N. Y., for five years, and finally to Utica, N. Y., in 1856, where he lived and labored for 19 years, except two years spent as missionary pastor at Berlin, Wis. Mr. Burdick died there, Dec. 22, 1875.

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

It is worthy of mention that an unusually large portion of Mrs. Burdick's family and near relatives have occupied and do occupy positions of prominence in the world. As already noticed, her husband, three brothers, two sons and two nephews were Seventh-day Baptist ministers. To this list are to be added a host of grand and great-grandchildren, as D. D. Burdick, above mentioned, Rev. W. D. Burdick, of Jackson Centre, Ohio, and Rev. Geo. Shaw, of Niles, N. Y. Another grandson, Mr. Orson Stillman, is a licentiate in another denomination, and expects soon to be ordained to the work of the ministry. All of her children are, or have been, teachers, and among her grandchildren are college graduates, prepared for professional study and work, and others engaged in such work. Prof. Edwin Shaw, of Milton College, is one of these.

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

Her religious life was of that even, quiet, undemonstrative, but unaltering type that belongs to a nature so evenly balanced and so nobly endowed as was hers. The Campbell blood lost none of its richness in her veins; nor did the theosophy of her life come to its highest perfection, when it was, by the power of the indwelling Christ, transformed into his glorious likeness. Such transformation came to Mrs. Burdick in early youth, glorifying her earthly-life, and at a ripe age giving up her translation to the realms of endless day.

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

L. A. P.

The entire population of Palestine, as recently defined, is about 650,000. Of this number about 400,000 are Jews. Nearly two-thirds of these are in and around Jerusalem. Some time ago, Dr. Salah Perrin told me that 47,000 inhabited Jerusalem, 23,000 were Jews. The remainder are scattered in various places. Safed has perhaps 7,000; Jaffa, 3,000; and Acre has nearly 2,000. All these live upon the land; they are farmers.
Sabbath School.

INTERNATIONAL LESSONS, 1897.

Sept. 27. Kindness, full of gentle courtesy, full of good words and works. Eph. 4: 29-32.
LESSON VIII.—THE EXCELLENCE OF CHRISTIAN LOVE.

For Sabbath-day, Aug. 21, 1897.


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

EXPLANATION.

I. Without love.

Though I speak with the tongues of men and angels. 1 Cor. 13: 1.

The abruptness of the inspired message is very striking in the Old Testament, and it is equally so in some parts of the New. It sounds like a trumpet call from heaven and challenges attention and obedience. Men and angels. Paul makes no choice, he holds all the angels in his answer. We know that we have passed from death unto life because we love the brethren. Love, then, is the greatest of these, as it is the greatest in heaven. In the 12th chapter of 1 Corinthians, the apostle describes the various spiritual gifts, and closes by saying, Covet earnestly the best gifts, and yet show I unto you a more excellent way.

II. Perfect love.

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

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IV. Love supreme excellence.

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

The Committee on Railroad, Fares again call attention to the conditions under which the one and one-third rate has been obtained. Please read carefully, as a failure to comply with the rule will result in the refusal to obtain the concession. Unless there are 100 in attendance, who have paid at least 75 cents in going, and who hold certificates to that effect, the reduction will not be granted.

V. Parties desiring sleeping-car accommodations from New York should apply as early as possible to D. E. Tidworth, Plainfield, N. J.

The train leaving New York at 5 o'clock P. M., on August 24, will reach Salem in time for the opening session of the Conference.

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

Pastors are urged to call special attention to these facts.

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

Instructions To Delegates.

FIRST. Each person must purchase (not more than three days prior to the date of the meeting, or later than two days after the first day of the meeting) a first-class ticket (either unlimited or limited) to the place of destination, for which he or she sall fare of not less than 75 cents, and upon request the ticket agent will issue to him a certificate of such purchase, properly filled up and duly placed in his baggage.

SECOND. If through tickets cannot be procured at the starting point, the person will purchase to the nearest point where such through tickets can be obtained, and then procure the necessary tickets for the remaining portion of the journey, requesting a certificate properly filled out by the agent at the point where each purchase is made.

THIRD. It is absolutely necessary that a certificate be procured, indicating that full fare of not less than 75 cents has been paid for the going journey. It likewise determines the route via which the ticket for return passage will be sold. No passenger will be admitted to the same without this certificate filled in, as the rule of the Committee is that "No refund of fare can be expected because of failure of the parties to present certificate of purchase of return tickets procured by persons in attendance, and by the stampl and signature of special officer of the railroad company and the rules in certifying that the stipulated number was in attendance, when actually a less number of properly executed certified tickets were sold, than the number of certificates or tickets authorized under this rule will forfeit all privileges granted.

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

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

COM. ON RAILROAD RATES.

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

The want which we vainly proposed to relieve soon looks up at us with reproachful face from the still grave. The tears we failed to wipe away, dry upon the cheek and leave as in the presence of the averted features of distrust, instead of the eye of sweet reliance. The just expectation which we have disappointed is in the long undoing before you can weave again, in even lines and pattern fair, the tangled web of life. James Martineau.

An order issued by the former Caesar required marriage of one of the same sex, declaring a promise that their children should be brought up in the Greek faith. The present Caesar has cancelled this. 

RAILROAD FARES TO CONFERENCE.

The Committee on Railroad, Fares again call attention to the conditions under which the one and one-third rate has been obtained. Please read carefully, as a failure to comply with the rule will result in the refusal to obtain the concession. Unless there are 100 in attendance, who have paid at least 75 cents in going, and who hold certificates to that effect, the reduction will not be granted.

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Popular Science.

Liquid Air.

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

The details of this wonderful invention for manufacturing liquid air have been furnished to us by our United States Consul, Mr. DeKay, of Berlin. To accomplish this result a single condenser and evaporator, requiring no horse power, and capable of condensing to 200 atmospheres is used. The air is taken into the machine and compressed into a spiral tube, then let into a chamber, which causes great cold. As this is let out new air of course takes its place, and the temperature of the chamber surrounding the tube now expands and rises, thus cooling the air just pumped in. The condensed air from this chamber still passes on around the same spiral tube, continuing its reduction until it reaches an expansion chamber in a state of liquid.

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

A Remarkable Well.

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

The company owning the plant concluded that the well might probably be carried on in the interest of science, and sought the aid of Professor Hallock, of Columbia College, New York. He now reaches 7,777 feet, one mile further than the deepest well of that city. By continuing until a two-mile limit is reached, there will be revealed not only the geological construction of the crust of the earth at Pittsburgh, but also given the different degrees of temperature at different depths. The temperature at the surface is 120° F., and at the bottom 128°. We shall watch with pleasure its progress.

The central deep wells in Europe, where the different temperatures have been taken and recorded. There is a salt well in Spirenberg, near Berlin, in Germany, where the temperature is 47° F. At the depth of 4,170 feet the thermometer registers 110°. There is also another deep salt well near Leipzig, where the temperature at the surface is about 51° F., but down 5,740 feet, or over a mile, the thermometer is 15° C.

From all sources of information in this country, such as the deep well near Wheeling, W. Va., and the deep wells in the great mines in California, and from records in other countries, we are led to the conclusion that one of two things produces this change in temperature. One is, that the earth is of igneous composition, or that the cooling and shrinking of the crust of the earth is responsible for the variation. From volcanic and other evidences we are inclined to favor the former.

THE NORTHEAST TRAINING SCHOOL FOR YOUNG WOMEN.

BY REV. J. D. GRAY, D. D.

A recent visit to the Northfield Training School, which has now completed its seventh year, furnishes an opportunity to refer to one of the four educational institutions founded by Mr. Moody, of which less is known than the other three, but whose value to churches, and to the special class of students intended to be benefited, cannot be over-estimated.

It is not the Northfield Seminary, whose aim is the fitting of young women for college, but a separate and independent school, where every Christian, from the age of twelve years and over, even if possessed of no more than a common school education, may be trained into skillful and effective workers in all forms of Christian service.

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

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

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

The Training School is supplied with students from almost every state in the Union, and from other countries, who leave it to go into foreign as well as home fields, to organize Sunday-schools, to become Y. W. C. A. secretaries, pastors' helpers, teachers of sew.学会了 winding in houses, teaching in the homes of children, nurses in dispensaries and hospitals, as well as in private families, and wherever with the knowledge of the pure Word of God and the power of his Spirit.

I feel sure that Mr. Moody, the Principal, would be pleased to correspond personally with young women interested in that work, and that he is in large so largely an enterprise of benevolence, and not one for the purpose of making money for its projectors, I esteem it an agreeable Christian duty to call attention to it in this way.

Special Notices.

A NUMBER of the churches have not yet paid their apportionments of the expenses of the General Conference. The address of the Treasurer for the summer is Rochester, N. Y. Prompt remittance will be thankfully received.

W. C. HUDSON, TRUSTEE.

ASHAWAY, R. I., July 1, 1897.

THE services of the Seventh-Day Baptist church of New York City closed June 19, for the summer. Services will recommence September 13, at 12:30 A. M., in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue, with Rev. Geo. B. Shaw, pastor.

THE First Seventh-Day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Waansah avenue, at 9 o'clock W. M., and 2 o'clock P. M., most cordially welcomed. Pastor's address, Rev. C. L. Randolph 6126 Ingalls Ave.

ALFRED WILLIAMS, Church Clerk.

THE Seventh-Day Baptist Church of Hornselleville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Gennisse streets, at 11 o'clock A. M., and 5 o'clock P. M., most cordially welcomed. A general invitation is extended to all, and especially to Sabbathkeepers remaining in the city over the Sabbath.

M. B. KELLY, Pastor.

THE Mill Yard Seventh-Day Baptist church held its annual meeting in the Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 9 o'clock in the afternoon. Pastor, the Rev. William G. Baldwin; address, 1. Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

ALL persons expecting to attend the Seventh-Day Baptist Church Convention, to be held in the Lyceum, Chicago, August 25, will please send their names to the Secretary of the Entertainment Committee, H. A. Vanhorn, before Aug. 10. Any delegates desiring to make their arrangements should forward the same in their communications. Pastors are earnestly requested to call the attention of their congregations to the above request.

By order of Committee.

F. J. ERECT, Chairman.

M. H. VANHORN, Secretary.

THE Twenty-Sixth Session of the Iowa Annual Conference will convene with the church at West on the 1st day of September. The delegates from Minnesota are expected to reach the city of Chicago, the night previous to the meeting.

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DEATHS.

Tennie, aged 81 years, 6 months and 6 days.

A fuller notice will be found elsewhere in this issue.

DEATHS.

Tennie—In Milton, Rock County, Wis., July 5, 1897, Mrs. Adaline Campbell Tennie, aged 81 years, 6 months and 6 days.

Funeral services conducted July 31 by the writer.

Carpenter—Jennie Herrington, the daughter of Rollo B. and Sarah Carpenter, was born in Beloit County, Iowa, March 31, 1873, and died at her home in Milton Junction, Wis., July 15, 1897.

She was married to Solomon D. Herrington March 18, 1895. She was baptized May 27, 1895, and united with the Seventh-day Baptist church of Alison, Wis., then in her home residence.

She leaves a husband and three small children, and other near relatives to mourn her untimely end.

Hawes.—In Little Genesee, N. Y., July 7, 1897, at the home of her daughter, Mrs. R. F. Hawes.

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

Rogers—Henry—In Milton, Wis., July 12, 1897, the youngest son of Oliver and Katherine Rogers, aged 17 years, 1 month and 27 days.

On the Sabbath before she was in attendance at the public dancing, she possessed a picture of robust health and young womanly beauty. In the evening following the Sabbath, she became ill, and on the following afternoon, the pastor of the Seventh-day Baptist church of the village, where she became ill of peritonitis, which developed rapidly after she reached home, depriving her of all her strength. The vigilance of the friends and relatives was unflagging, and in the end they were not rewarded with success.

There are two children of this sad occurrence to be consolcd.

Seventh-day Baptist Bureau of Missions and Correspondence.

T. D. Davis, President.
L. K. Dwyer, Vice-President.
Under the supervision of the General Conference in a copious and comprehensive way.

Application for a Free Book—25 cents.
Application to Correspondence Dept.—25 cents.

Address all correspondences, BOOKSTORE, CHURCH HALL, ALAMEDA, N. Y.
AMERICAN SABBATH TRACT SOCIETY.

NEW MILTON, NEW JERSEY.


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