The Sabbath Recorder

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MASTER THE CLOUDS.

BY MARIANNE FAIRBANKS.

Be master of the clouds,
Let them not master thee;
Compel the sunshine to thy soul,
However rough the sea.

Be not as those who own
Nor hope nor glow of faith;
Beyond the clouds the light remains,
And true life conquers death.

Be thou of good cheer yet,
Though dark and drear the way;
The longest night wears on to dawn,
And dawn to perfect day.

Possess thy soul in calm,
Let patience rule thy heart,
And in gray shades of clouded times
Bear thou the hero's part.

There shalt thou know the flash
Of happy, radiant days;
For he who trusts God in the dark
Is taught new songs of praise.

—Christian World.
Sabbath Recorder.
L. E. LIVERMORE,...... Editor.
J. P. MOSHER,...... Business Manager.
Entered as Second-Class mail matter at the Plainfield, N. J. Post Office, March 12, 1886.

It was on a Sabbath-day that the man born blind was cured, upon washing in the pool of Siloam, after Jesus had anointed his eyes with clay. To anoint eyes on the Sabbath was a violation of rabbinical rules: and so the Pharisees were quick to exclaim that Jesus was not from God because he did not keep the Sabbath. But the Master had already said: We must work the works of him that sent me, while it is day—the day of life. To rest a sight to the blind on the Sabbath-day was and is to do a work of God. And note that Jesus was defended by the man whose sight had been restored, on the ground of what he had done. God heareth not sinners, reasoned the man. If he who opened my blind eyes were not from God, he could do nothing. If unkind or false accusations are ever brought against us as Sabbath-keepers, May it be-keep the works of God wrought by us, be our sure defense.

On another Sabbath, as Luke tells us, Jesus did four things that may well be food for our meditation. (1) He was guest at a Sabbath meal, in the home of one of the rulers of the Pharisees. (2) In the house was a man with the dropsey, brought there, it may be, to see what the Guest would do or say. Answering their unspoken thought, Jesus said to law­yers and Pharisees, Is it lawful to heal on the Sabbath or not? They held their peace; and Jesus, after beginning the man, said to him, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a Sabbath-day? (3) Marking how the guests, in their selfishness and pride, chose out the chief seats, Jesus proclaimed this unkindness as a sign of its owner. Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. (4) To his host the Master said: When thou makest a dinner or a supper, call not thy brethren, nor thy kinsmen, nor thy rich neighbors, that is, as thy only guests. But when thou makest a feast, bid the poor, the maimed, the lame, the blind; and thou shalt be blessed. Thus passed another well­spent Sabbath.

But the golden key to the deepest meaning of our Lord’s Sabbath doctrine and practice is found in these words: The Sabbath was made for man, and not man for the Sabbath—words that seem to teach that in the begin­ning of God’s Sabbath work he appointed the Sabbath for the benefit of man. Man was not made for the sake of the Sabbath, but for the sake of faith, hope, and love, truth, purity, and goodness; and the Sabbath was established to help man grow more believing, hopeful, and pure in all he does. It is not an end in itself, but a means to those spiritual and exalted ends. To use it as a gift of God for man’s good, after the manner of Jesus, is to sanctify it.

According to our Saviour’s teaching, then, by word and deed, the Sabbath is a universal and permanent institution; and this universality and permanence attach themselves in providentially, historically, and naturally to the sign of the Sabbath idea—the last day of the week—as to the idea itself. The mere letter, that is the form of the fourth command­ment, and of other Mosaic Sabbath legisla­tion, was manifestly national and temporary. This is simply to say that the methods of re­vealing and enforcing the divine will were fit­ted to that earlier stage in man’s moral and religious progress. Jesus stripped the Jewish marriage law of its Mosaic form, due, as he said, to the hardness of the peoples’ hearts, and taught what marriage and family life was divine­ly intended to be “from the beginning.” So he stripped Jewish Sabbath legislation of its Mosaic forms, because they had served their end in a dispensation that was passing away; and contemporal Jewish Sabbath-keeping of its rabbinical abuses, and left to the world both marriage and the Sabbath, in the sim­plicity, beauty and power to which “in the beginning” they were appointed.

If the Sabbath was made on man’s account, then every man has an inalienable right to all its benefits. And they who undertake to deprive men of these benefits, array them­selves against the proclaimed purpose of our Maker, and seek to rob man of one of the universals of true religious and intellectual interests. One’s spiritual interests are of the first importance. And the great practical question is, How can we use the Sabbath so as to promote our own and others’ highest good? To seek thus to use the Sabbath is to “keep” it. Attendance upon one of the universals of our religious instruction, acts of necessity, and deeds of mercy, seem to have been the chief employ­ment of our Saviour on that day. This outward and inward regard for the last day of the week makes it a most fitting, noble and holy day. If the Sabbath is to be a burden to ourselves or to others, there must be either a misinterpretation of its real meaning, or the ignorant or wilful misuse of an intended blessing.

Our Lord left no definite rules for Sabbath­keeping, no list of particulars showing what is right and what is wrong on the Sabbath­day. The one regulative law that it was made for man. Man is a physical, social, in­tellectual, moral and religious being. One of his spiritual interests is of the first importance.

The law of Christ is above and beyond the Old Testament, not abrogating or opposing it, but unfolding it. There is no opposition between the two. In the Old Testament, a flower and a bud. Each marks a stage in the development of the same thing; and each, in its own time and way, has completeness, beauty, and glory. Jesus does not throw off restraints and lessen the demands of law upon men, but rather, as with his number­less acts of mercy, he “maketh the blind to see.”

The lessons of the New Testament are not easy but hard to learn for, as Farrar says, “it is easy to be a slave to the letter, and difficult to enter into the spirit; easy to obey a word, rules, and do not enter intelligently and self-sacrificingly into the will of God; easy to entangle the soul in a network of petty observances, difficult to yield the obedience of an enlightened heart; easy to be haughtily exclusive, difficult to be humbly spiritual; easy to be an acetic or a formalist, difficult to be pure, and loving and wise, and free; easy to be a Pharisee, difficult to be a disciple; very easy to embrace a self­satisfied and sect-bound system of rab­binical observances, very difficult to love God with all the heart, and all the might, and all the soul, and all the strength.”

CHINA.

Seventh-day Baptists should feel very grateful that they have a strong, although small, mission in China, most of all for the gospel’s sake, but as really for the Sabbath’s. The words of Dr. Nathan E. Wood ought to awaken in us a more intelligent, profound and loyal inter­est in that work and in the importance of en­larging it, and bring us up to more liberal giving for its support and growth.

What shall we say of those ancient, pious, generous, slow­going China? It is obvious to all who have studied the Orient that the Chinese are the money-changers, the bankers, the traders, the merchants of the East, but in Japan. They hold the mercantile purse-strings of the Orient. They have penetrated Birm and Siam. Bangkok, Calcutta, and Ceylon. Bangkok is almost a Christian city, and all Asia is alive with Chinesemen. Conan is honey-combed with Chinese life. Fervor swarms with the emigrants from the Flowery Kingdom, and the carefulness of the virile Chinese merchant, trader and banker.

We know how our own great and powerful republic, traveling its fundamental means of freedom, deem it necessary to build a wall against the incoming of the ubiquitous Chinaman. And there are four hundred million of them! They are not invaders by land. The opening of China to foreign nations meant some things which, apparently, no foreign statesman foresees. It was a land to be used as it were. They are a world problem. They are the greatest, the vastest problem which Christianity has had to face since that epochal day at Tarsus, when Barnabas and Christian met to decide the mission of Europe and the world. They are virile; they are slow, but patient, and endless­ly ingenious. They are fearless colonists; they are everywhere. Who sees in the streets of an American city a Burman, an Assamese, or an East Indian? They are in every land where they are.

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Christiansize China and you have conquered the Orient. You have sent these indefatigable colonizers into every land, with a respect, and to the world, as a power and as an empire. It is the end of all their work.

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I have been an American in South America, and have seen the power there.

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If we had to open Bangkok, we should be doubled, even.

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A Correspondent wishes to know what is usually done with the wine that is left after Communion. Will deacons please send an answer to the Editor of the Recorder?
BREVITIES.

In 1864, National Bank capital was $86,800,000; in 1896, $465,500,000.

There is pretty good prospect of a street railway between Westerly and Ashaway, R. I.

Work upon the Hudson River Tunnel is likely to be resumed in a few months, says the New York Tribune.

Write girls have refused to work by the side of colored women, in the Fulton Bag and Cotton Mills, Atlanta, Ga.

Dr. W. T. Fuller, colored, a graduate of the Hampton Institute, says that the Negroes of the South do not know how and what to eat.

NEGOTIATIONS are now in progress with the French Government looking to the conclusion of a treaty of trade and commerce to govern the relations between the United States and Tunis.

New Jersey's peach crop was killed about the usual number of times this year, in the newspapers, but the yield of fruit, both in quantity and quality, appears to be good, nevertheless.

The statistics of the Baptists in Germany for 1896 have been published. There were 2,186 baptisms, a larger number than in any previous year. The churches lose by emigration, the total membership being 26,850.

According to the American Grocer, the nation consumed, in 1892, one and a half gallons of intoxicating liquors per capita; in 1896, about one gallon. The cost of all kinds of liquors to consumers in 1892, was $1,085,277,000; in 1896, $861,643,832.

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The proposal of the Young Men's Business Association of Richmond that the Grand Army of the Republic should be invited to hold its encampment in that city two years hence was a welcome indication of the growth that has been taken in Scotland.

The Army of the Republic should be invited of the Presbyterian church, the United Presby­

The manufactures and merchants of Balti­more note a marked improvement in general trade. Shipping interests are unusually active. David B. Martin, traffic manager of the Baltimore and Ohio Railroad Company, who has returned from a trip through the West, said: "Business is improving at a rapid rate throughout the West, and the prospects are better than at any other time for several years. Crops are abundant, and are being harvested with all possible haste."

Over eighty per cent of the greatest musi­cians, artists, poets and scientists, according to Professorlied's report, became educated before the age of thirty. "In the case of the vast majority," said the Professor in a recent lecture in Philadelphia, "the brain attains its maximum weight by the age of fifteen. Examinations of sections of the spinal cord have shown that growth ceases before the age of birth, and the age of fifteen has been one hundred per cent increase in the number of developed nerve-cells, while an increase of only four and six-tenths per cent has been shown after fifteen."

The editor of the Ladies' Home Journal says:

There are a few striking facts about the small Ameri­can college. One is that sixty per cent of the brainiest of Americans who have risen to prominence and success are graduates of colleges whose names are scarcely known outside of the town where the college is located. Another fact is that during the past ten years the majority of the new and best methods of learning have emanated from the smaller colleges and have been adopted later by the larger ones. . . . The fact cannot be disputed that the most direct teaching, and necessarily the teaching most productive of good results, is being done in the smaller institutions among the students who are being educated at one of the smaller colleges need not feel that the fact of the college being a small one places them at a disadvantage in comparison with the trend or curriculum sent to a larger and better-known college. It is not the college; it is the student.

MRS. MARY H. HUNT, of Boston, the author of the plan for scientific temperance educa­tion in the public schools, has been invited to Europe as a delegate to the International Anti-Alcoholic Congress, which is to open in Brussels, Belgium, on August 30, and to last through September 3. The National Woman's Christian Temperance Union has also made Mrs. Hunt its delegate to the Brussels Woman's Congress, Dr. Theodore Belval, the president of the Congress, sent Mrs. Hunt the following complimentary letter of invitation:

Honored Madam,—Wishing to give you a special proof of recognition for the services you have rendered the cause of temperance and anti-alcoholic teaching in the schools of the United States, we have the honor of inviting you to be present at the Anti-Alcoholic Congress, which is to be held in Brussels, Belgium, from the 30th of August to the 3rd of September.

We shall be happy to have you take an active part in the discussions which will be held on this very important subject, and we hope your noble example may have a happy effect on the conduct of the women of Belgium and of other countries of Europe.

THE WESTERN EDITOR AND PERSIDENT ANDREWS.

In the Record of August 2, I notice that our Western editor was captivated by a sermon preached by President Andrews, of Brown University, on the trials that the president of the University encountered at the hands of Darius, the Persian king. And then he tells us that President Andrews is "one of the leading political economists of the day."

He goes on to say, "As a Christian and as an American citizen, the Western editor is proud of President Andrews and states that he has his hand across a thousand miles to greet one of the noblest men of this generation."

The Western editor tells us that President Andrews wrote a "courteous, firm, manly letter, in which the President resigns his honored position at the head of Brown University."

With all this we are in strict accord, and also with the editor's application in Daniel's case. We agree that King Darius did very wrong in issuing the decree by which his prophet Daniel was thrown into the lions' den for Daniel's firmness, in "that he knelted upon his knees three times a day, and prayed and gave thanks before his God as he did aforetime."

All things referred to in that sermon that Daniel might have done, but did not, I notice one was omitted. Daniel did not insist that the sons of King Darius and those of his princes should be on hand to attend his prayer-meetings.

What was it that caused such a stir in Brown, and is commented upon so freely? I understand it was only this, that the President, by virtue of his office, claimed the right to teach his private opinions on political topics. Those opinions were at variance with the views of the patrons of the University, and were objected to; hence his resignation.

All this seems to have been proper and right. We claim that President Andrews and our Western editor are entitled to perfect freedom of speech, subject only to rules of propriety, within the circle of their own citizenship; but when either of them, occupying that by position or situation, an organization, undertake to teach erroneous notions they call truth, whether they are true or not, are open to criticism, and that no freedom of speech or rights are thereby abridged.

This article never would have been written had the words "Western editor" been omitted. If our "Western editor" wishes to go with the free seivertses and strike hands with President Andrews, we hold he has a perfect right to do so, and also to fully express his views and give his opinions, political or otherwise, again and again without let or hindrance, have the right to vote for W. J. Bryan for President of the United States, as evidently his "difoiretime."

Our "Western editor" conclusion goes on to state a fact of great importance. He says, there has been a drought, and not only that, the water which has flowed from more than one fountain of learning. But the poison has been in solution. We could not see it. Brown University has dropped in the element that has precipitated the poison. We can see that now.
of learning” may be “tainted” with this poison which he “can name.” Being something of a political chemist, I would suggest a test: That our “Western editor” drop into the waters of our Alfred University a fair-sized chunk of Bryn Mawr free coinage of silver, 16 to 1, of 56 strength, or perhaps what might be better and less wasteful, a small piece into the boiling spring water that flows from our Sabbath Recorder. We are sure he would soon witness an effervescence that would far exceed the ordinary effervescence found in a granite free of fulminate powder, that there would be quite some considerable slopping over, with but very little, if any, of that “poison” precipitated “that can be named.”

H. H. B.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, I11.

The Prodigal Son.

The Bible is wider and deeper and richer than any commentator’s interpretation of it.

Some writers regard the prodigal son as referring to the publicans and sinners; the elder brother to the scribes and Pharisees. I note the case under which the unceasing parable was spoken, the presence of the self-righteous leaders of the blind, Christ’s sympathy with the despised classes, and I am sure that these commentators must be right.

There are others who insist that the two brothers whom Christ described were the people, and the elder brother any professor of religion who wraps his self-righteous cloak around him and refuses to forgive. And once more I must agree; for the gospel of Christ is for the individual. Men are to be saved one by one.

There is no discrepancy in this multitude of interpretations, and to such interpretation is right. The parable is broad enough to cover them all. The prodigal son is repentant humanity. The elder brother is the universal Pharisee. Wherever a man, or a race, or a nation becomes weary of the husks of sin and worldliness, and finds solace in the hollow comforts of the old story, is lived over again. The Bible breaks down the castes and social lines which men set up. The question which the Master asks you, is not, “Are you a member of the church?” but, “On what is your soul feeding?” If you have been living on the husks, will you not come back to your Father’s house where there is bread enough and to spare?

I am glad that in my boyhood days I was encouraged to commit to memory a good many passages of Scripture. The sixty-third Psalm has long been a source of joy to me. The seventh verse is the key-note; as some one has well said: “As the spirit and soul of the whole book of Psalms is contracted into this one, so is the spirit and soul of the whole psalm contracted into this verse.” It embraces the whole compass of time, past, present, and future. “Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.” Our heavenly Father will never fail any heart that has learned to confide in him. His past fidelity is assurance for the future.~ Rev. E. P. Farmham.

THE "AMERICAN SENTINEL" AND CIVIL GOVERNMENT.

The Editor of the Sabbath Recorder:

Your recent editorial on an article in the Sentinel leads me to desire to say something about what is termed the question which holds on the relation of the church and state. I quite agree with the Sentinel in deprecating all union of church and state, and all attempts to enforce the first table of the divine law by any civil enactments. I do not regard such attempt as governmental. I regard it as the authority of any church or religious organization as at all imminent. Surely the drift of public opinion, both in this and other lands, is in the opposite direction. Thanks to the Sentinel, and other able papers, there has been a blow on the amelioration of Sunday laws, and there is a growing regard for liberty of conscience.

But our danger, it seems to me, lies in a growing disregard of all religion and religious restraint. "Evil men and seducers wax worse and worse." Crime increases much faster than population. The efforts of the churches and C. E. Societies are about as effective as Mrs. Partington’s mop, in keeping back the Atlantic, when the tide was coming in.

Nevertheless, there is such a thing as Christian citizenship, and it is not to be depre­cated. For government is divided, with an appointment, it ought to be administered according to divine law. That is, there are certain fundamental principles of justice and of natural law which are axiomatic, and are accepted by the wise and good of all lands. These principles, constituting the basis of all just government, and it is these fundamental principles that are especially emphasized and enforced by Christianity. It follows then, that it is the first duty of every citizen to study Christian principles and apply them, not only to his own life, but as far as practicable to see that they are the law of the commonwealth. In this sense every citizen should be a Christian citizen, and every government a Christian state. And this does not mean that religious obligation is to be enforced, but that God’s law of justice and mercy is to be freely applied in all civil relations. It is not because the Constitution teaches religious liberty that we are to maintain it, but rather because it is the law of God. We should not find fault with them who are seeking to promote Christian citizenship and to “Christianize” our national and state governments; but we must see that civil governments be kept within proper limitations—that is, be truly Christian.

I think the Sentinel’s objection to a state religion, that if it makes it the duty of the citizen to fight for religion, it is un-Christian, and that all such warfare is un-Christian and well taken; but, as observed, the same objection holds against every civil government founded on military rule. There is no authority or permission for the military system in the New Testament, and if it is essential to, and constitutes the basis of, civil government, it is not also a Christian government that should be in harmony with the mind of Christ might have police regulations, and might use force in the support of law, but it could not make use of the military system. Civil law, and all police regulations, are founded on natural justice. An oath to support and maintain them is an oath to do justly. The military system is founded in the law of force. It is purely despotism. An oath to obey military law is a practical repudiation of the divine law of justice and mercy. No man can be free to do right who has sworn to obey a military commander.

So, too, the question of personal defense, or the will to live, is an entirely separate question, and is not at all involved in the question of militarism. I would by no means affirm that no man who has been, or is, a soldier, can be a Christian, a true soldier, but I do say that in this respect he is not following the example of Christ, or of his inspired apostles.

A government that needs a military system for its support is an un-Christian government, and exists only by divine sufferece. A truly Christian government will use only Christian methods for the enforcement of its powers.

H. H. HINMAN.

BEAVERCROFT, Miss., July 27, 1897.

"THE JOURNEY IS TOO GREAT FOR THEE!"

These words were spoken to an utterly discouraged man. It has been said of the holy men of the Bible that their most signal failures were in those points of character in which they were remarkable for excellence. Moses was the very meekest of men, yet he so spoke with his lips. Saint John was the apostle of charity, yet he was the very type of religious intolerance in his desire to call down fire from heaven; Saint Peter, the brave, outspoken disciple, denied his Lord. If there was one thing above another which was remarkable, I should say it was superiority to human weakness, but even Elijah gave out and wished that he might die. He was discouraged! Life appeared to him to be a total failure. I am going to talk now a few minutes to discouraged women, and I think the words will fall soothingly on you as they did on Elijah. "The journey is too great for thee." Now let us see what the angel did for Elijah when he said these words. You will notice that he ministered to the physical. On his way to Damascus, and some unbecoming to his position, Elijah felt that he needed some refreshment, or he must die. And there are but few of us who do not have them at times) come from our being tired out physically. The body is the channel for our highest emotions. And we have yet to wake up to the importance of keeping our bodies in a healthy state.~ Margaret Bottome.

It is one of the curious anomalies of human experience that many men, ordinarily correct in their habits, when misfortune befalls them are prone to deepen the disaster by taking to drink. At the very time when they need every faculty at its clearest, every resource of mind and body at full command, they proceed to becloud the one and weaken the other by drink. At the very time that we need our faculties at their clearest, every soul is thought to be effectively done for by drink. And there are few of us who do not have them at times) come from our being tired out physically. The body is the channel for our highest emotions. And we have yet to wake up to the importance of keeping our bodies in a healthy state.~ Margaret Bottome.

The Daily Chronicle of London says that a Russian expedition has discovered twelve auriferous regions along the banks of the rivers Artich, Lautera and Nemooja, and in the regions near the Sea of Okhotek, in Eastern Siberia.

[F. L. H.]

[Vol. LIII, No. 33.]
Tract Society Work.

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

The Christian Work, June 24, indulges in much complaint through more than a column, because so little regard is paid to Sunday-closing, with these words:

What is the remedy for all this evil? We need to pray that Christ will create in us a clear heart and renew a right spirit within us, that we may spend the Sabbath to meet his approval, that our minds may be elevated from worldly care and pleasures and fixed upon Christ, that the blessed influence of Sunday may abide with us through all the week, helping us over the hard places of our every-day life. It is manifest that the world is full of half-hearted Christians who follow Jesus but taste his fruit off. We need more spirituality, more complete consecration to Christ on bended knee. If we love God, we will reverse and defend his holy day by our influence and example.

Christian Work: Sunday tramples on it. Christ kept the Sabbath; Christian Work turns away from it—keeps Sunday. Christ showed his love for God and his desire to do the will of his Father by keeping the Sabbath; Christian Work discards the Sabbath and seeks to “patch a compromise,” by offering God the Sunday instead.

In keeping with the decision as to the unconstitutionality of the Sunday law of Ohio, published in these columns last week, is a paragraph, in a later law journal—Law Notes—for July. Commenting on the decisions made in various states, concerning the reading of the Bible in the public schools, Law Notes adds:

Perhaps before long some court of standing will have the courage also to declare that the greater part of our Sunday is a violation of the Sabbath. When this happens, this country will be a better place to live in, liberty will have taken a long stride, and Christianity will have advanced a step.

That “Christianity will be the gainer,” when Sunday legislation, as it usually exists, ceases, is the verdict of all history. Sunday legislation, starting from a purely pagan standpoint, became a prominent factor in that development of Christianity which saw when, ascending the throne of the Caesars it gained political power, at the expense of spiritual life and Godliness. Granting, for sake of the illustration, all that the friends of Sunday claim for it as the Sabbath, it would be far better for the law concerning its observance to be abolished, and it were left to stand or fall on religious grounds only.

The extent of no-Sabbathism and indifference connected with Sunday, is shown in the complaint of Rev. J. B. Davison, Superintendent of “Sabbath-observance” work in the Christian Endeavor Societies of Wisconsin. Here is Mr. Davison's statement:

Blanks for prompt return were sent to every Secretary. Five hundred have paid no heed to the request. From reports received and personal knowledge, a report was sent on to headquarters over two thousand credits in the contest for the banner for work for Sabbath defense. California and perhaps Pennsylvania are ahead of us. If every Society had at one time or another, at least an ensign on its colors, it would be an inspiration to other Societies and lead them to express the same love of God. It is expected that the banners will be distributed at the annual conferences for the Sabbath observance in various states.

No one can wonder at the indifference of the young people, in spite of Mr. Davison's appeals. If they fulfill their pledge by “Reading their Bible every day,” they soon learn that Sunday-observance is unknown in that Book, and that the appeals made by Mr. Davison, and his conference, seen in the light of God's Word, mean Sabbath-keeping, and not Sunday. But they are also taught that the Sabbath is an obsolete Jewish affair with which Christians have nothing to do, except to oppose it; and, as tattlers of these eight-day Baptists, keep it. Such influences grow a harvest of indifference, as rich soil grows noxious weeds.

BISHOP VINCENT ON SUNDAY.

The Chicago Times-Herald reports an address by Bishop Vincent before the students of Chicago University, as follows:

Bishop Vincent, of the M. E. church, talked to the students of Chicago University on the subject of Sunday observance. He spoke in Kent Theatre, and at the beginning of his address surprised his hearers by saying that he did not care on what day anyone observed the Sabbath, just so long as it were set apart for meditation and rest. It made no difference, he stated, whether the day was observed between sunrise and sunset, or within the range of the moon.

Judged by Methodist standards and traditions, this is most non-Methodist. We are not surprised at it, however, for, a few years since, just before he became Bishop, we heard Dr. Vincent say that he thought the best thing to do would be to put away "both Saturday and Sunday," and fix on some new day of the week which had no complications with the past. It is such a species of Sabbathism, backed by eloquence and position, that has destroyed both the Sabbath and the Sunday, and which adds fury to the prejudice against Sunday observance. The increase of such teachings is assured so long as religious leaders like Bishop Vincent discard the law of God and the example of Christ in the name of freedom and peace. The refusal of the fruit of such teachings, in the end, will be worse than the results which have brought the "Corpuscularian," Sunday and Jewish Sunday. Under Roman Catholicism, the authority of the church over the average mind is better than the influence which Bishop Vincent's position fosters. It is true that neither society nor the state can govern the consciences and judgments. But the Word of God and the example of Christ can and will, unless the divine authority be broken down by such men as the Bishop.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church in Plainfield, N. J., on Sunday, August 8, 1897, at 2.15 P. M., President Charles Potter in the chair.


Correspondence was also received from E. P. Saunders, Secretary of the General Conference, advising that the Tract Society is expected to hold its session on Sunday of the Conference week as usual.

The Committee on program for the Annual Session reported a program in preparation similar to that which has obtained for the last few years.

The Corresponding Secretary presented his Annual Report, which, on motion, was adopted as the report of the Board to the Society.

On motion, it was voted to take 2,500 copies of the report be printed, 2,000 copies for in the various Societies, and 500 for the Annual Session, when published, and 500 for distribution otherwise.

The Rev. Mr. presented his Annual Report, which was adopted, after being duly audited, as the financial report of the Board to the Society.

Minutes read and approved. Adjourned.

ARTHUR L. TTTWORTH, Sec. Sec.
History and Biography.

BY W. C. WESTPHAL, MILTON, WIS.

REV. JOHN LIVINGSTON HUFFMAN.

(Continued.)

HIS PASTORATE AT JACKSON CENTRE, OHIO.

This began June 17, 1882, and continued slightly over four years. He had just returned, at the date here given, from an enjoyable visit to the West Virginia, where he attended a regular session of the South-Eastern Association, and preached several times at our churches at Ritchie, Berea, and Middle Island. He had thus become personally known to the people in that state, and to many people in that state, with whom he was afterwards to hold some of the most useful and lasting work of his life. Soon after reaching Jackson Centre to assume the pastorate of the church, he was greeted with an audience of nearly a thousand inhabitants of the place and vicinity, who witnessed the dedication of the new meeting-house. He settled down in a comfortable parsonage, with the expectation of realizing in it, with his wife, the pleasures of a stated home for some period. It appeared that he had been separated from her fully one-half the time during the previous eight years, while holding almost constantly revival seasons; and that he had aided, in those years, at fifty or more places, spending in each from a few days to four or six weeks, and during all this time he needed a better opportunity for study in the preparation of his sermons, those used by him as an evangelist as well as a pastor. He was warmly and affectionately welcomed by the members of the church over which he had been called to preside. At his new position in Central Western Ohio, he would have the coveted advantage, in his short releases from pastoral work, to respond more readily to the invitations of churches in the South-Eastern and North-Western Associations, for revival services in other fields.

The people under his charge felt, at once and as long as he remained, the influence of his strong spiritual endowment. The attendance upon the weekly prayer-meetings, at the preaching services, and the Sabbath-school, was greatly increased. The Lacedaemonian, a weekly paper, undertook a new and higher type, and in it, our people were regarded with more favor and consideration. He was much and universally loved by the latter, so some one reports. This sign of about a hundred members was never before, as said on several occasions, "in better working order, and brightened up in the face of it." Rev. D. Williams, of West Virginia, after a revisit to the place, wrote as follows: "I cannot but exclaim, oh, how changed! Now a united people, full of the love of Jesus, worship God in a beautiful church, which with its beautiful and in proportion larger parsonage, and its fine singing bell calling in the multitude from the surrounding country. Our brethren enjoy the labors of this excellent pastor, who, they justly feel, is not second to any other minister in the state. They need and child, and it was "truly a rich and faithful" assistance was exceedingly well appreciated. At the close of his pastorate here,

A correspondent of the Sabbath Recorder sends his "sincere tribute of respect" for her "many good works, gentle words, and kindly deeds while among us. Cultured and earnest in her convictions of right, and with those peculiar graces of character which Christianity alone can give," she had exerted "an influence felt in the higher aims and pure aspirations of our people." During the administration of Eld. Huffman at this place, the out-pouring of the Holy Spirit upon the church was especially apparent in three seasons, each of several weeks' duration and in a different year. In these three seasons, how, by the preaching, the converts were somewhat many, and the additions to the church numbered forty-five. A writer, in summarizing up the results of his pastoral work of four years, states that he had "preached over four hundred sermons, baptized forty-four persons, attended fifteen funerals, and officiated at ten marriages. Eighteen individuals have embraced the Sabbath and united with the church. He has preached a number of times on the Sabbath question, and held one public discussion on it for four days" elsewhere in the state.

Evidently when he was hired by the church, he stipulated that portions of his time should be set apart for him to engage in evangelical work elsewhere on his own responsibility. These he called "his vacations." Six such "leaves of absence," as others termed them, were granted; the people realizing that, in this way, they contributed materially to the promotion of the cause of Christ in feebler churches. On these occasions he held series of revival meetings in the following localities: in some of them twice and three times each: Payne, Ohio; Berea, Ritchie, Pine Grove, Lost Creek, and Salem, W. Va.; Villa Ridge, Stone Fort, Bethel, Crab Orchard, and Farina, Ill.; Dodge Centre, Trenton, Freeborn, and New Auburn, Mina., and Garwin, Iowa. Rev. Lucius B. Swinney, pastor of the Lost River church, said of Eld. Huffman after his labors at this place and time in that place, "He mightily expounded the Word of God," and "What a privilege to hear him preach the blessed doctrines of the cross." While at Farina, in his first series of divinations, and "The truth has been presented with unusual force and calmness, and his sermons will always be held in grateful remembrance." At Salem his preaching was "free from the thread-bare expressions of common thought, his was better thinking, drawing, and holding large audiences."

From the account of his sermons delivered in the above mentioned work it can be seen that he had been led by his experience to "certain subjects for them in almost every revival of any length, and to arrange these subjects usually in a given order, and interesting to note his selection of these as follows: The Nature of Man; The Nature of God; Man's Relation to God; The Order in the Natural World and the Spiritual World; The Natural and Supernatural Birth; The Difference Between Revelation and Inspiration; Our Present Condition Demand a Revelation from God; The Nature and Growth of Sin; The Necessity for a Saviour; The Mystery of Life and the Deep Secret of Suffering; Woe or to Eternal Blissedness; Loss of Spiritual Capacities by Sinful Acts; Abiding in Christ and its effects; The Two-fold Purpose of the Divine Law. When some of his sermons were delivered under a materialistic type, he would occasionally combine in a single clear and convincing presentation, two or three of the above subjects under the heading, Man's Nature and Destiny. While his discourses at such times may be regarded as mainly doctrinal, he satisfied his hearers with a wealth of illustrations and so enforced his positions with pertinent Scriptural proofs that they were eminently practical, and his statements generally accepted as undeniable. His style was always eloquent, with a true appreciation, and certainly with marked attention.

His pastorate at Jackson Centre was interrupted also in other ways. Near the opening of 1886, he was severely injured by being thrown from a carriage drawn by a frightened horse running away. As a consequence he was closely confined to his house for several weeks. He took an active interest in the prohibition movement of Ohio, as early as in 1883, and was very indignant at the failure in the general election of that year to ratify a prohibition amendment to the state constitution. He preached some sermons at the Eastern Yearly Meeting of the Southern Illinois churches, and at two such meetings of the Iowa churches held at Garwin. He was present in different years at a Commencement of the institutions at Alfbion, Milton and Alfred, and assisted in some of the exercises, particularly at the Alumni gatherings. Before a church in Wisconsin he delivered a remarkable sermon on "God's Estimate of Man." He attended as a "visiting pastor" the session of the Central Association in 1884. He gave the Introduction to the preface of "The Conversion of Sinners," when the North-Western Association met in 1886. He was sent in the following year by the last-named body as its delegate to the other Associations. When in attendance at the South-Eastern, he was appointed a member of the committee, including his own, the North-Western. His sermon at the Eastern was on "The Uplifted Christ the Power to Save Men." He seemed to have taken a deep interest in the matter of education among our people, as presented by the variously collected instances, and especially expressed his earnest wish for an academic school to be established soon in West Virginia, for the accommodation of the young men and women in our churches of that state. He and his wife came, in behalf of the Jackson Centre church, to the General Conference held at Alfred Station, N. Y., in 1885. It was his practice on such an occasion to take very little part in the proceedings, farther than to listen attentively to whatever was presented at the several Associations. He was not a member of any denominational Board, rarely appointed on a standing committee, and scarcely ever invited to occupy a prominent position, such as presenting an address or a sermon. Occasionally he made some remarks on the "General Order of Business," and occasionally referred to the general work of our people that, "not being a Ruder, or even a helper, in arranging and carrying out the plans for it, I have
withheld, at least publicly, all opinions as to the result. I have not been without thought or interest. For at least ten years I have watched every move so closely that I have really felt each throbb in the beating pulse of the denomination.

After "going the round of the Associations" in 1886, and getting what he thought was his due, he returned to the church at Jackson Center, closing it somewhat over a month afterwards, at a Quarterly Meeting held by the church on the third Sabbath in August. Among his last efforts here was investigating the Societies. The brethren and sisters were kept by "a hearty vote" a permanent arrangement by which they should contribute "regularly and generously" for the support of our Missionary and Tract Societies.

ENTERING UPON HIS PASTORATE AT LOST CREEK, W.

He relinquished his charge at Jackson Center with the expectation of being employed as "an evangelistic minister" among our people elsewhere. For him to be sent as a missionary into Southern Illinois was urgently requested by Rev. M. B. Kelly, as "the one man in the denomination who preaches the true gospel, and who is a man of God; the one who can not only gain, but hold the attention of the masses, and who can draw such crowds as no other minister of whatever denomination can. Nearly his whole salary can be raised on the Illinois.

Huffman had been visited the South-Western Yearly and was made whole. The prayer does not read, "Go thy way, peace be unto me!", but says, "Go thy way, peace be with thee!" Living in this spirit, we can through faith lay hold of that divine power which is able to do those things which are impossible with men. All Christians believe that God forgives sins and restores the soul. There are many promises of restoration and forgiveness in the Bible. If thou canst believe, all things are possible to him that believeth. Ask ye shall receive; seek and ye shall find; knock and it shall be opened unto you. Many of us know today as Peter said to the lame man, that can not name the name, that can not think the name, we are made whole. "Come unto me all ye that labor and are heavy laden, and I will give you rest." If ye abide in me, and my words abide in you, ye shall receive, and seek and ye shall find; knock and it shall be opened unto you. What things so ever ye desire when ye pray, believe that ye receive and ye have them. I pity those who do not believe in a full gospel; they may believe enough to get to the happy land, but their belief is not the practical kind to help them much in this life.

Four ways are given by which we may receive healing of body. (1) The prayer and faith of the individual for himself, as of the man with palsy. (2) The prayer of intercession; "If ye shall agree on earth touching anything I will do it." Confess your faults one to another and pray for one another that ye may be healed. (3) The laying on of hands of those who believe. Among the parting words of Christ we find these, "signs shall follow them that believe; they shall lay hands on the sick and they shall recover, and the Lord worked with them confirming his word with signs following."

"Heaven and earth shall pass away, but my word shall not pass away." That prayer is the one which Jesus said, "If ye ask any thing in my name, it shall be done for you." All men should know of their discipleship if they have love one to another. He makes the keeping of his commandments, or teachings, the test of our love for him. Our reward will be his manifesting himself to us.

We are to be judged by his words: "The word that he hath spoken, the same shall judge the last day." While he tells them he is going away, he promises them the Comforter, that he is to come to them in spiritual presence. We, as Christians, realize that he is with us to-day; and should be looking to him to teach us all things hidden.

Many people desire an increase of faith. The disciples too felt their need of more faith. Even a small amount of faith accomplishes great things; and Christ teaches that through faith evil spirits, diseases, and even the dead can be raised on the dead.

The laying on of hands is another. He makes it a symbol of the gift of faith. Some say, "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick; and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." It is an excuse of modern religious teachers for not teaching and preaching Christ in his fulness, that the "gifts of healing" have been withdrawn; that in some way when the early Christians were persecuted, the grace of God was taken away and lost.

Some say, "Who are to be considered God's ministers?" It is said, "All men should know of their discipleship if they have love one to another. He makes the keeping of his commandments, or teachings, the test of our love for him. Our reward will be his manifesting himself to us."

No. III.

"Heaven and earth shall pass away: but my words shall not pass away." Christ gave his disciples the new command, "That ye love one another as I have loved you." All men should know of their discipleship if they have love one to another. He makes the keeping of his commandments, or teachings, the test of our love for him. Our reward will be his manifesting himself to us.
Missions.

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

Devotion to Christ and his service can be increased and greatly attained by the vow of its devotion. The Psalmist: "Vow and pay to the Lord your God." "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. I will offer to God burnt-offerings, and their renewal will greatly help us to be more devoted to Christ and his service. Says Rabbi Skiba: "Vows are the enclosures of holiness." How true! They fence us about and commit us to holy duty, and faithful it is, Admiral Foote, when a young midshipman, padding the deck of his ship in mid-ocean, and under the impressiveness of the night sky, knit his young soul into a life-holding resolution, saying: "Henceforth I live for God." That solemn vow helped him to be the devout and faithful Christian he was as a man or an admiral. Devoted service to Christ and his church is beautifully symbolized in the devotion of the mediaval knight to his earthly king. Literature, science, and even the arts, without weapons of warfare, and placing his hands between those of his superior, swore: "Here, my lord, I now become liege-man of yours, for life and limb and earthly regard; and I will keep faith and loyalty to you and my lord God. Help me." Whereupon the lord, the king, with the sign of the kiss, invested him and his heirs forever with the knighthly lands and domains. O that every soldier of Christ would vow fealty and service to Him who is the King of kings and the Lord of lords, with the same signs and seal to an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven.

True devotion directs and controls one's energies; it absorbs all of one's powers. The secret of the influence and power of the great men who have lived and do now live, who have wrought wonders in the reforms of the ages, who have moved the world in science, and literature, and art, and industry, is their elevation of man, in the evangelization of the world, is not in genius, but in the concentration of life and energy upon a single purpose, one grand work, at first, perhaps, very unpopular, but which had in it truth, a mighty thought, and a wonderful blessing, a great uplift to humanity. The greatest reformers and benefactors of our race have been men and women of one idea, to which they devoted themselves and their all. That it was which made a Washington, a Lincoln, a Howard, a Judson, a Calvinius. A host of noble patients and great benefactors of the human race. So entirely devoted was Kosseuth to the independence of Hungary that he declared in an address in London to his compatriots: "For one hour's existence in my native land rest, I would gladly die and yield the rest of my life." Count Cavour expressed the same devotion to Italy: "My whole life is consecrated to one object, that of the emancipation of my country." Like absorbing devotion and consecration have led men and women to give their energies, their talents, their life of continual self-denial and sacrifice for the salvation of their fellow-men. Pioneer missionaries in heathen lands, when it meant more to go than now, and missionaries of today, are noble examples of such devotion to Christ and his service. The Psalmist desired this all-controlling devotion when he prayed: "Unite my heart to fear thy name." Paul prayed for the Philippian saints: "I am determined not to know anything among you save Jesus Christ and him crucified." Every humble Christian can possess this devotion to Christ and his service, which will consecrate and concentrate all his powers, and energize our lives in saving the lost. It is this absorbing and all-controlling devotion that gives power to-day to idolatry, to the pagan religions of the earth, to Mohammedanism and Catholicism. For Christianity to bring all these, yes, the whole world, to Christ, it must have this devotion. As Christians we are to give up worldliness, pride, selfishness, the pleasures and vanities of this world, and come to this devotion: "All for Christ and none of self." Christ and his cause shall be his chief delight, and his service his highest enjoyment. If Christians possessed this devotion to Christ and the church, how they would enjoy the prayer-meeting; how delightful it would be to attend the services and appreciate the point of the whole service, if there would be in the service of Christ! What attainments would be made in spiritual life! What progress would be made in the evangelization of the world! O, for more absorbing, self-denying devotion to Christ and his service!

FROM F. J. BAKER.

We are all well at this moment, thanks be to our Heavenly Father. Two weeks ago my wife was very poor again for some days, but praise to our God, who does honor our prayers and see our needs and wants, she did slowly recover, and can do her usual work again. I am always very happy when she can be on the floor, then I can leave the house and do my work, but when she lies in bed, I am obliged to stay at home. But still we do, and try to do the best we can, with the sincere wish and prayer that our God will bless the work, and also will bless us to give us strength and faith to go forward in all our doings. I am very thankful for the boundless mercy to point the minds and hearts of his people to the truth, even to his Holy Sabbath. Then, dear brethren, it is not so very easy to work trying to do what one, with prayer to God, after his best knowledge, thinks the best he can, with so little means as I have, and see so little result. But still I cannot stop the work; I dare not, and so I hope to go forward with my eyes fixed upon God, trusting him for the results. However, some times I feel myself not very hopeful, but do not fret; but when I go in secret, and pray to my God, who, does hear prayer, then my confidence in his promises will strengthen again. Please, dear friends, do pray for me and the work here.

I have done my usual work in this quarter in the Sabbath school and meeting, when I, for sickness of my wife, must stay home. Every Sabbath did we have our meetings; preaching, Sabbath-school, prayer-meeting and church-meeting—the two last named once every month, and also the Lord's day meeting. We had also 28 different meetings in this quarter. I made 101 visits and calls, and talked with the people, as providence did lead, and opportunity offered. When I made my trip to the emigrants every Tuesday or Wednesday, after the steamer leaves the port. In that way I can give tracts and papers to such people who never would get any here. May the Lord bless this work also, in my constant effort. Also I have 150 ships, which are great and small, giving out papers and tracts, and when I could, talking to the men. But the most of them say, "Have no time, too busy now," and so on. Certainly, dear friends, I say, and must say through the service, who hath believed our report," or that which we have heard. Then, when I am on the way to and fro in the streets, I always do carry tracts with me, mostly what we call "Gospel Leaves," and give them to the people, and so it happens that I come to talk with them.

I am always glad when I do meet such ships for which no body cares, viz., Italian, Spanish, Greek, Russian, etc., and can give them some reading matter in their own language. Some of them are so very glad to get it. Two weeks ago a Frenchman was here in town, and I could supply the men with tracts. Such work I like to do, because nobody cares for them, only to lead them to wrong roads and try to rid them of their money. Sunday is always the best day to board an English steamship, I met a Swedish steward, and so I commenced to talk with him, offering him also some tracts, and even a tract on the Sabbath from D. L. A. Platzes, (of which Bro. Pearson, of Chicago, did send me several thousand). We said, "Well, you did give me about a year ago, when I was here, such a tract, and I always did keep it until now," and so he did show it to me. Last Sunday, when I was at the harbor again, a Dutchman, or Hollander, who was on board on English steamship, said to me, "Can you give us a Bookbinder (one of our monthly papers) some time ago you did give me such a paper, and I do like it very much." Such experiences do give me much joy, and do strengthen me in my way.

Besides all these different things which I do, I have correspondence with friends and brethren in the lands of Germany, Denmark and America. From Bro. Christensen, in Asaa, Denmark, did I hear a few weeks ago, "all well at that time," but still they feel very lonely sometimes, because they do not have any paper, or communications with other churches. Bro. Platzes, the Corresponding Secretary of the General Conference, did send me some blanks for the report, even for the Asaa church, also, and so Bro. Christensen wrote to me, and I have to translate it and send it to Bro. Platzes, at Boston, and with the same Bro. Christensen then did ask for a little monthly or quarterly paper, and so he told about their loneliness. May our Lord help them. Not long since we did have a heavy agitation here in the country by the election of the members of the Romanists, together with the anti-revolutionists, (or Calvinists) did all they could to elect against liberal, radicals and democrats, but still the Romanists must give way for three seats. We have one hundred members in the House, and Bro. Platzes did have twenty-five seats, and now they have lost three, having twenty-two now. It was a hard
battle. I have to close now. May the Lord bless you all. With kind Christian greetings.

Yours in the Lord.

ROCHESTER, July 20, 1897.

TREASURER'S REPORT.

For the Month of July, 1897.

Geo. H. Utter, Treasurer.

In accord with the Seventeenth Day Baptist Missionary Society.

Balance in Treasury, July 1, 1897——$ 776.67

Churches:
- Plainfield, N. J. 41.07
- Norwood, Ohio 10.70
- Lakeville, Conn. 7.50
- Hornellsville, N. Y. 2.10
- Sciota, Ohio 15.60
- Second Brookfield, N. Y. 4.45
- Norfolk, Linn County, Iowa 4.00
- Rockville, R. I. 4.60
- Parshall, N. D. 10.00
- Adams Center, N. Y. 20.00
- Salem, Va. 5.40
- Chicago, III., China Mission 4.00
- 4th Street, Troy, N. Y. 20.30
- Seventh-Day Baptist Missionary Society in day-school collections, invite
- Mrs. Mary D. Burdette 11.50
- S. J. W. S. 1.13
- Geo. W. H. J. 5.00
- D. Burdick, East Aurora, N. Y. 2.00
- Mrs. Mary D. Burdett 11.50
- Dr. O. .W., Chicago, Ill., China Mission 15.00
- D. Burdick, Hornellsville, N. Y. 2.00
- Boaz, Mo., salary and traveling expenses 7.50
- L. M. McKean, Smyrna, Del. 6.91
- Geo. H. Utter, Treasurer.

WHAT ATTITUDE SHOULD SABBATH-KEEPING CHRISTIANS HOLD TOWARD NON-SABBATH-KEEPING RELIGIONISTS.

I do not say non-Sabbath-keeping Christians, because, for the present, I am to consider it an open question whether those who do not keep the Sabbath are Christians. They and we live in the same neighborhoods, associate in social and business circles, and participate in all matters pertaining to citizenship. What attitude should we hold toward them religiously? They invite us to join with them in revival meetings, ask our Sabbath-schools to join with them in Sunday-school conventions, invite our Endeavor Society to work in Christian Endeavor Unions, and in other ways invite cooperation in Christian work. What response should we make? They often attend revival meetings held in our churches. Should they be asked to participate in the work? Should their principles be invited into our pulpits? This is not a question of sentiment, to be determined by our feelings. It is a question of right as to the principle involved, and of duty in view of our responsibilities as vindicators of the Bible. I believe that most of our people do not hesitate to participate with those of other denominations in religious services and in work under denominational lines. But some with whom I have had acquaintance deny the right, on the ground of the property, of such participation, because of their attitude toward the Sabbath; while others participate with reserve and half-heartedness. It is with such in mind that I write. It seems to me that there should be recognized some well-defined principle governing our relations with non-Sabbath-keepers religiously, so that there may be either free and unreserved cooperation in work in which they and we are in sympathy, right, or conscientious withholding if wrong.

What facts and principles, then, are involved in the question? (1) It is a fact that the class of religiousists referred to are weekly violators of a plain command of God, that they substitute a counterfeit Sabbath for the Sabbath of Jehovah. It is a fact that Christ makes obedience a test of love to him. (2) To the principle involved, the first question to be decided is, Are we, notwithstanding these facts, warranted in recognizing as Christians those of this class who in other respects give good evidence of Christian character? Does Christ own them as his children if they are objects of his love and are to be shared with us in his heavenly mansions.

But we remember that, on the other hand, those whom Christ does not own as his are to be cast out into outer darkness, with the sentence, "Depart from me. . . ." We do not know who do, or who do not keep the Sabbath belong to this class, though Christians in other respects, we are led to some startling conclusions. It means that Judge and other devoted missionaries, Baxter, Wesley, Whitefield, Spurgeon, Moody, and their like, have their destiny in the place of torment! That the writers of our religious books, the authors of our sweet gospel song, who boldly march at the stake for the sake of Christ are among the damned! For their attitude toward the Sabbath was the same as that of our Sunday-keeping neighbors. Surely the soul revolts from such a conclusion. On the contrary, we are glad to believe that such self-deceived men as above named have their reward in heaven; and that Christ has many dear children among our non-Sabbath-keeping acquaintances. If so, then the honest observance of Sunday in place of the Sabbath through an error of the understanding, does not work a forfeiture of Christian character, when there are evidences of Christian character in other respects.

But some one may say, "Though we may acknowledge honest non-Sabbath-keepers as such, yet we still do cooperate with them in religious services must involve some measure of fellowship with their Sunday-keeping practice and neutralize our testimony for Sabbath truth." Let us see. Fellowship means companionship and a sort of partnership in such a way as we join in together in promoting the Church. Fellowship in matters on which we agree does not imply fellowship in other matters. Business fellowship does not imply political, social or religious fellowship. Nor does Christian fellowship imply churchly or denominational fellowship in any particular matter does not involve any degree of responsibility for beliefs or practices in other matters which these individuals may hold. When we engage with Sabbath-keepers in temperance work to save the bodies and souls of men from ruin by drink, we do not imagine that we thereby fellowship their Sunday-keeping. May we not as truly join with them in gospel work to save souls, without involving any degree of fellowship in their Sunday-keeping? We are left free to give our time, energy, and means to the right use. Fellowship is no more that we work together with them in Christian work along lines in which we and they are in harmony.

And not only right, but duty so to do; and this is the practical and vital point of the question on the whole. We hold that it is the peculiar mission of Sabbath-keeping Christians to bring others to the observance of the Bible Sabbath. To accomplish this we must secure and hold their candid attention to the truths we present to them, but that there is no other way to close their ears against our arguments than by manifesting a spirit of exclusiveness, a holding aloof from them and calling in question their Christian character. A broadness of Christian sympathy and the unselfishness and sweetness of the Christ-spirit must be seen in us in order to gain their attention and their confidence in the unselfishness of our motives. We must cheerfully recognize the fact that we are working two roads, one already ready to take a ready hand with them in all work in which our sympathies are in common. We must close the road to them and persuade them to listen and accept our views. In order to do this it is not necessary to insist on a single word, but not to consider their error on the Sabbath question a serious one. But we must show others that it is our love for the truth and the Christ-spirit that is so dear to us and persuade them out of their error.
The Sabbath Recorder.
By Mrs. R. T. Rogers, Waterville, Maine.

CHRIST OUR EXAMPLE.
The example of our Saviour's life while on earth may well be copied by each one of us. He did not confine himself to any fixed time or place for the teaching of the kingdom he had come to establish. In the valleys, on the hills, in the streets and market places, on the shores of the lake or in the home—wherever he had the opportunity—he sought to win the people from sin to a higher life. He had compassion for all; the sick he healed; those in trouble he comforted; and for all classes of people he had words of encouragement and help. Meek and lowly himself, he opened the way for the humblest to approach him, and the children knew him as their special friend. He was never so busy but that he could listen to the joys and sorrows of those about him. He did at times condemn, but even then his love and grace and pity overshadowed his words of censure.

What of the chosen disciples, who followed him and learned of him? They breathed the same atmosphere, they were exhorted; they lived their daily life; he was their greatest object-lesson, for he breathed the same air that he breathed; they saw how gracious and joyous he was, and were heavy laden, and I will say, carried more than they could bear. They were constantly wrestling with a far more difficult problem than any of those in the books.

As she neared home a tender, wistful look came into her face and she seemed like one to whom a true solution of the great problem would come through the heart rather than the head.

Her little sister, Jennie, met her at the gate with the important announcement that they were to have "waffles for supper," and "Oh Nina! Uncle John has been here, and he brought us a nice, big square pan, and two bushels of the loveliest red apples," she continued full of eager enthusiasm and joyous anticipation as impossible for her to repress as it was for Nina not to share in her happiness.

"Indeed, it must be confessed," thought Nina, "that our home fare has grown very meagre and commonplace of late." And it was with a remorseful twinge that she noted how even the eager, childish appetites, that spurn nothing really wholesome and good, had missed the simple little delicacies that were occasionally, to grace their humble board.

On this particular evening Mrs. Russell had contrived to prepare an excellent supper for them, despite the lack of many things, and arrayed in her new gingham gown and a neat white apron, she looked the very personification of good cheer.

"Oh, mother! you are feeling better tonight, are you not?" cried Nina as she entered the supper-room.

"Well, yes; just for the present, anyway," Mrs. Russell replied, "but I must go now, at least, and pay the bill for sewing, and I was able to buy some necessaries for the table, and to settle my bill for coal," and a faint smile rested, for a moment, upon the pale face of the care-worn mother.

After tea, which they had the pleasure of sharing with poor old "grandma" Price, who came in just as they were sitting down, Nina cleared away the tea-things, and with a trifle fingers soon put everything in order and sat down to her studies.

Problem first folded at once to her clear comprehension, and rapidly indicating, on a piece of paper, the most important steps of the work, she folded and addressed it to her friend Eva, for the morrow.

After that it seemed impossible for her to study. She could not dismiss from her mind the other problem which had been troubling her so long: "Given on the one side, a small annuity, and the uncertain work and by no means certain pay of a single pair of hands; and, on the other side, two little children to be clothed and fed, and a grown daughter in school, making a good record, it is true, but all the same a bill of expense." Question: "How can such a daughter, much as she loves learning, and anxious as she is to prepare for teaching, excuse herself from the obligation to bear part of the family expenses?"

Nina looked on, resembling her mother, growing paler and thinner under the pressure of so much care and work, continue in school, when a good place to earn wages is offered her?"

In spite of all her efforts to keep them back, the tears would trickle down her cheeks, under cover of the hand, which shaded her eyes; and when Jennie was to be put to bed, she gladly laid aside her books and went with her, hoping thus to escape notice, and to gain a few minutes for the settlement of this perplexing question.

Mrs. Graham would pay her four dollars a week, for waiting on customers in her millinery establishment, and this sum would help her mother so much. It would, in fact, give her time to earn wages, which might restore her to health. She was ashamed of her indecision, but still clung to her cherished desire to enter the high school, and prepare herself for the vocation she had long since chosen, in preference to all others.

From a child she had determined to be a teacher, and had even planned, in her eagerness, for many of the little requirements and exigencies of a teacher's work.

Having performed the nightly service for her tired little sister, hearing her say, "Now I lay me," and tucking her up nicely in her tiny, white cot, she sank upon her own bed, pulled the cover, mechanically, and burst into a flood of tears, which she made no effort to assuage, finally crying herself to sleep.

She awoke in the morning unfreshened, her eyes red, and, with a wrinkle of disgust on her face, she thought, "Oh, I am not worth the least, which"}

Walking down Elm Street, past the residence of Theresa Barnes, she noticed the black crape on the door and shuddered, as she thought what it must mean. A little farther on, she passed two ladies talking earnestly together. She heard only a few words, but their effect was magical. One lady remarked to the other, "It was over-work that killed her," and the other replied, "Yes, it surely was," and Theresa might have helped her and saved her from making a sacrifice of her life.

Nina's resolution was instantaneous. She felt her burden drop in a moment. She turned quickly, and walking with swift, eager feet down Main Street, entered the millinery establishment of Mrs. deane, and this was to accept Mrs. Graham's offer, closed a bargain for six months and returned home, the happiest girl in all Pemberton.

"What brings you home, dear, did you forget something?" enquired Mrs. Russell, anxiously.

"No, Mamma, darling, on the contrary I remembered something. I have engaged to work for Mrs. Graham for six months, at four dollars a week, beginning to-morrow morning at seven o'clock. Now we are going to have the roses back in our cheeks, mamma dear; you are to take lovely walks in the open air, instead of bending over that dreadful sewing, and to eat delicious little dainties that will coax back your appetite; and, mind now, you are to stop worrying about the 'bills,' and the 'problems,' and the 'work,' and the 'problems,' and the 'work.'"

Rising, she performed her usual duties, like one in a dream, and started for school, her mother wondering greatly what had come over her daughter's spirits of late.
apologize—that she declared were the last sorrow that should be brought into the house, and cooked the nicest dinner she could, against her mother’s return.

The problem was solved. Mrs. Russell gradually recovered her health, while Nina rejoiced devoutly in the improvement. And though she may still go on, though one is deprived of the privileges of school, and still looked forward joyfully to the time when she should be able to enter upon the work of teaching, even though she now accepts a very humble place, and climb slowly but surely to the position she had so long coveted, “All things come to him who waits.”

THE SAYINGS OF OUR LORD.

BY WILLiAM C. BALD.

Egypt is the place where one would expect to find old things, and many old things are being unearthed there every year. Last winter on the edge of the Libyan Desert, one hundred and twenty miles south of Cairo, two explorers of the Egypt Exploration Fund, F. L. Griffith and A. S. Hunt, found a papyrus, which is two sides of papyrus, only fragments in later Hebrew dialect and others interpreted as each other part of which are not found, and which begins abruptly in the middle of a sentence, reads as follows:

and shalt thou see clearly to cast out the mote that is in thy brother’s eye.

Jesus saith, Except ye keep the Sabbath, ye shall not see the Father.

Jesus saith, I am the light of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I asleep among them, and my soul grieved over the sons of men, because they are blinded in their heart.

Jesus saith, wherever there are . . . and there is one . . . alone, I am with him. Raise the stone and there thou shalt find me, cleave the wood and there am I.

Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work upon them that know him.

Jesus saith, A city built upon the top of a high hill, and establest, if a city be established.

The dots mean that the words or letters are illegible.

Now, as far as can be told, this little fragment is a portion of a collection of our Saviour’s sayings. These, if one may judge by their style, were put together somewhere about the end of the first or the beginning of the second century. The papyrus itself could not have been written later than 300 A. D. It is possible, therefore, that in this scholar’s mind may have been before him an example of what Papias meant by the “Sayings of the Lord,” upon which he had written five books written, and, perhaps, something resembling the “Sayings,” which he declares Matthew wrote out in Hebrew. Ami have in hand a genuine piece of ancient memoranda of sayings which the writer, whoever he was, wrote out at the end of the first century in Greek as being the words of Jesus Christ.

The first half sentence is exactly like that found in fuller form in the book of Matthew, and is not at all unique. The second sentence is striking. The expression “fust to the world” is not a known one, but the meaning is not far to seek. The reference to the keeping of the Sabbath is remarkable and has stirred up the ministers not a little. There is no great fault to be found in it, though, so far as Seventh-day Baptists can see. The use of the expressions “the world,” and “the Father” remind me of one of our Lord’s sayings in the Gospel of St. John. The third saying is somewhat peculiar and figurative, but with a little thought the meaning is quite clear. It is in accord with that we otherwise know of our Saviour’s utterances in regard to the men of his generation. The fourth saying, which is rather difficult, is understood by some to mean that the world is wicked and blind. Perhaps if the first part were complete, more light would be thrown upon the meaning intended by raising the stone and clearing the wood. The fifth saying is again familiar, but the other part about the physician is nowhere found. The sixth is an enlargement of Matt. 5: 14, and is not at all strange. There is saying between the third and fourth and the fifth is illegible. There may be only a letter or two can be made out here and there, but not enough to make a certain understanding of any sentence. So I did not indicate them at all.

Perhaps something more may be said later on this remarkable discovery, but this will of course serve to put the saying in its right place, and will be the basis for knowing anything about it before the readers of the Recorder.

London, 27th July, 1897.

THE STUDY OF ENGLISH STYLe.

BY W. F. PLACE.

Every one of sound mind must use his native language more or less. However limited his use may be, it ought to be correct, and it would do no harm and even be an asset even in conversation and ordinary correspondence. But when language is used for the public, and people are invited, and often compelled in a measure, to read or hear it, correct English, at the very least, becomes a duty. A listener to many a speaker or a reader of the daily or county papers, however, has his nerves constantly grated by bad English, and often by lack of taste and even by downright vulgarity, while frequently there is a pleasant and agreeable turn to the utterance. Such usage is not a mark of vice, it certainly arouses vicious feelings in the hearer.

To illustrate: I hear, now and then, a minister whose linguistic blunders would fill volumes. For example, he has a great liking for the word Virgils but has no power over it. “The soldiers were keeping the lonely virgils on the dreary shores of the silent Potomac.” (If they were allowed to read their Virgils it must have relieved their loneliness somewhat.) One has made the subject of his discourse the Deoctolour and the ten commandments, and repeatedly used the word thus in his sermon. It can be imagined what kind of sentences a man of so careless observation constructs. I do not speak of him to pillory him—for you know me not—but to illustrate the class of speakers whom I have mentioned. “From one, know all.”

But the power to use good English means much to the user himself. Emerson says: “The man is only half himself, the other half is his expression.” If speech is the frame and halting, we must infer that the man himself is crippled in soul. Webster remarks: “Just taste is not only an embellishment of society, but it rises almost to the rank of the virtues, and diffuses positive good throughout the whole extent of its influence.” No slovenly user of English could convince us that his taste was highly cultivated.

But why one author? Because in a multitude of authors no standard becomes fixed in the mind or heart. The word thus in his sermon. From the moment that his taste was highly cultivated.

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Young People's Work

By Edwin Shaw, Milton, Wis.

FOURTH QUARTERLY REPORT.

J. Dwight Clarke, Treasurer,
In account with
The Seventh-Day Baptist Christian Endeavor Society.

Takings:

Welton, Isaac, General Fund 
New Auburn, Miss., Missionary 
Leonardville, N. Y., Dr. Palmerg 
Sabbath Reform 
Evangelical 
Walworth, Wis., Dr. Driver 
Sabbath Reform 
Evangelical 
Foreign Missions 
Belle, N. Y., Dr. Palmerg 
Andover, N. Y., V. Palmerg 
First Village, N. Y., Palmerg 
Sabbath Reform 
Evangelical 
Foreign Missions 
Brookfield, N. W., (Juniors) Boys School in 
China 
Nile, N. Y 
Bomdler, Colo 
Pawcatuck, R. I. 
Plainfield, N. J., Missionary 
Tract 
Rockville, R. I., Tract 
Evangelical 
Farina, Ill., Dr. Palmerg 
Brookfield, N. W., Missionary 
Tract 
Boy's School in China 
Salem, Va. 
Nottingham, Kan., Dr. Palmerg 
Milton Junction, Wis. 
Marlboro, N. J. 
Adams Centre, N. Y., Missionary 
West Walpole, Ill., Dr. Palmerg 
Milton, Wis., Missionary 
Tract

Total 

$125 27

Expenditures:

To Geo. H. Utter, Westerly, R. I., Missionary Society 
General Fund 
Dr. Palmerg's Salary 
Boy's School in China 
Foreign Missions 
Home Missions 
Evangelical 

To J. D. Spacer, Plainfield, N. J., Tract Society 
General Fund 
Sabbath Reform 

Total 

$109 29

$235 26

President's Letter.

Dear Young People,

A great many people have said, "Let me see; where is Conference this year?" Conference is at Salem, Va., about half way between New York and Chicago. This is the stronghold of our people in the South-Eastern Association. Here we find more bright young people to the square inch than in any place I have ever worked. Pres. Gardiner is doing a great work in Salem College for young people. Many of them could never go North for an education, and this is their only hope. No country where I have ever been affords so many opportunities for helping young people to prepare for life's work. It will do us as much good to go to Conference as it will the Conference for us to attend, even though we go praying and go to work. Read Pres. Gardiner's letter in the Recorder of Aug. 2, about going. Send your name to the committee, and ask them to locate you near enough for you to attend the sunrise prayer-meeting each morning. Someone asked last year if we did not have the privilege of each morning meeting announced through the Recorder in time for each one at home to know for what we were praying, and join with us, even though not present. I had forgotten this until too late to confer with the officers of Conference, and am consulting with the consulting of the Secretaries, I venture to suggest this list of topics. For Thursday morning, "Prayer for all the sessions of Conference, to be led by the Holy Spirit." Friday morning, "The work of our Boards, Sabbath Reform, Missions and Evangelism." Sabbath morning, "Our churches, and their pastors, and churches without pastors." Sunday morning, "Our young people and young people's work." Monday morning, "For God's blessing upon Salem, its homes, and all with whom we have met during the Conference." If you cannot attend Conference and these meetings, send a proxy.

E. B. Saunders.

Murfrees, Wis.

Our Mirror.

It is earnestly hoped that all the young people who can possibly do so, will attend the coming session of Conference, thus becoming acquainted with the young people of the Southeast, their interests and methods, and gaining also the great benefit to be derived by fellowship with others of the denomination. There will be a open parliament during the time allowed the young people, and all are cordially invited to participate. Among the subjects of discussion will be differences of opinion and methods of work, foreign missions, and amusements. Be prepared and be prompt.

Our Young People's Society of Christian Endeavor at Independence held a pleasant and interesting session on the evening of Aug. 17. The program consisted mostly of missionary subjects.

Singing, "Scatter Sunshine." 
Prayer. 
Bible-study Story, Mrs. Esther Bassett.
Song, "Send the Glad Fillings." 
Reading, Mrs. B. Crandall.
Essay, Mrs. Addie Green.
Recitation, Elmer Grandall.
Paper, Samuel B. Crandall. 
Duet, "Bring Your Loving Gifts." 

Many good thoughts were presented that should inspire greater earnestness in our missionary efforts. Each should bear some part in the great work before us. Our Saviour's mission on earth was to rescue the perishing. If we would be like him, and co-laborers with him, we must give of our love, sympathy, self-denial, and means, to carry and send the light to others. There are tiny plants which begin growth and bud beneath the winter's snow. Only the bright sunlight of the coming days will develop the opening flower, and give beauty to its bloom. So with human life, where the realities of the religion of Jesus have never been known, only the beautifying influence of the light of his blessed truth will make the soul lovely, and the character noble. Send the light. 

C. H. REC.

FROM NORTH LOUP.

Last month the North Loup societies of Christian Endeavor entertained the Tenth Semi-Annual Loup Valley Union. It was held in our church and lasted from the 18th to the 20th. We had over fifty delegates present, and we trust that much good was gained, both for our local societies and for those represented by visiting members.

The following are some of the ideas gleaned from papers and other sources: The Convention sermon was preached Sunday evening, by the President. His theme was, "Faith, yet pursuing." His text was Judges 8:4, "And Gideon came to Jordan, and he and the three hundred men that were with him, faint yet pursuing them." Notice how carefully Gideon obeyed the orders given him. He felt that God had required a great thing from him. Like Gideon, we see that an enemy has entered our borders. O, for more young people who are willing, though faint, to wipe the eyes of obscurity from our land. Gideon and his men "stood every man in his place." Our best growth as Christian workers is made when we are standing in our place. It is not more gospel we need, but a better living gospel, the gospel of the good literature. There is a little to guide or govern its course.

From another paper: "How can we as Christian Endeavorers do more mission work in the South-east?" It is the first place it is necessary to live individual Christian lives. If we wish to influence others to become Christians we must present the Christian life in the true light. Christianity must become a part of us. The power of individual influence can hardly be overestimated; it is as deep as we have a mind to go. If we find pleasure and peace in living the Christian life, others will not fail to be influenced by our influence, if we live true to ourselves. We need help. In Christian work, as in all other work, it is true that "the union gives strength"; and when young people unite themselves in a society of Christian Endeavor and commit themselves and work to the Union, far greater results may be expected. It is an encouragement to know that we are working side by side with those who are willing to overlook our mistakes; and should we fail, we feel assured that willing hands will be ready to help us rise. In order to accomplish good results it is absolutely necessary that we work together in harmony.

Cor. Sec.

July 10, 1897.

A holy life is made up of a number of good things; little words, not eloquent speeches or sermons; little deeds, not miracles of battles, nor one great heroic act of martyrdom, make up the true Christian life. The little constant endeavor, not the lightning flash, the waters of Sion that "so softly" move in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudence, little foibles, little indulgences of the flesh; the avoidance of such little things as these to make up at least the negative beauty of a holy life.—Bonar.

Gos himself cannot undo the past; but he will forgive. He will give us a fresh start. He will give new openings of showing how truly we repent of the past. He did not even mention Peter's thrice denial, but gave him one opportunity after another. We believe three times over how much he loved him, and three times bid him, "feed my sheep."
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1897.

THIRD QUARTER.

Aug. 16, 1897.

THE SABBATH RECORDER.

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 these conditions will make it impossible to obtain the concession. Unless there are 100 in attendance, who have paid at least 75 cents in going, and who hold certificates to that effect, the reduction will not be granted.

Parties desiring sleeping-car accommodations from Newton, New York, to the place of meeting, will have to obtain a one-third rate ticket, as it is not possible to secure the same on the return trip.

Tickets for return journey will be furnished on application at 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.

THE LAWS OF NATURE.

Missionary Dunn relates the following incident which occurred in the midst of his labors in the taverns of Shropshire, England. One of the men, when seeing a man with a paper, said: "What book do you have there?"

"The Bible."

"I know, do not believe in the Bible."

"I am a Materialist; I believe in the laws of nature only."-The Missionary.

"What is Nature?" was the next question.

"Nature—well, nature is nature," he finally stammered.

"You are correct, I suppose. But what is the first law of nature?"

"I doubt it," said the man, "but I have a sufficiently unbeliever, and the unbeliever managed to say, "To provide for oneself."

"May I ask whether you are obeying this law?"

His clothing was very scant and the toes were looking out of his torn shoes. The looker-on in the tavern had crowded in a circle around him and one cried out, "Thomas, put that in your pipe and smoke it!" He knew only too well that his questioner was obeying that law much better than he, and the missionary added: "I am a better materialist than you, and this Book I must thank for it. Let me read a little of it to you: 'Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come.' He preached the lecture to the man, and Thomas, moved by what the missionary said, grasped him by the hand and said: "I will not forget what you have said to me. As you spoke to me of home, you touched a tender spot in my heart. If there ever was a godly man, it was my father."—The Christian Intelligencer.

OUR DEPENDENCE ON BODILY CONDITIONS.

We are affected more than we dream of by the very state of the atmosphere. The great Dr. Alexander was once asked if "he had the full assurance of faith." He replied, "Yes, he would feel when the wind was in the east. When Elijah lay down under the juniper tree, and wished that he might die, he was suffering from physical prostration, and through which he had prepared for himself. He asked his servant, "Come and eat." You will mark the tenderness. He did not say, "Can this be Elijah?" No. This was the time to come to him, this was the time to care for him physically. "Come and eat, for the journey is too great for thee." What comfort there is in the statement, "The journey is too great for thee." It gives us such an ideal view of God. We feel that our Philadelphia journey is before us, as well as the way we have come, and wants us to be prepared physically for it. What it would be to many who read these words if they believed that the journey was great and not. I am compelled to believe that so many never realize that the great trial is often of the body. Would it not make a difference if we believed He cared for us? He does, and he would have us rest and live in his love.—Margaret Bottome.
Popular Science.

BY H. S. BAKER.

Zero.

On looking at my thermometer this morning, I found the end of the scale was divided both ways, upward and downward. I said to myself, what does this zero, which is so commonly used, especially in winter, really mean? On investigating, I found that it did not mean anything, that the word was represented by the cipher which stood for just nothing at all. As this word was in such common use especially in connection with the measure of temperatures, I concluded that it was due to the root Zero, which is a word of the Latin language. Thus taking another point; then carrying this point, and by using a mixture of ice and common salt, he verified his former number 32, his thermometer in 1714, and he devised the past she, with a freezing and boiling points of water into 100°, thus fixing the zero at the freezing point. Careful Linnaeus, born at Rostock, Sweden, May 13, 1705, in his "Popular Science," took the advantage of reckoning, and it is used universally in laboratories, and for every scientific purpose, in which there is occasion to measure temperatures. Fahrenheit de Beaumur, born at La Rochelle, France, Feb. 28, 1683, made alcohol thermometers which have been improved by the introduction of mercury, still using Beaumur's name. These thermometers have their zero at the melting point of ice, and the boiling point at 90°. They are used in Germany, Holland, and other parts of the Continent, and are referred to as R.

But I am transcending my limits of space in the Recorder, and therefore must call a halt.

IN MEMORIAM.*

Again death's messenger has entered our church and Sabbath-school. We are again called to bow in humble submission to the will of God. This is no light matter to us, nor takes, but who doeth all things well. And so, while we mingle our tears with and extend our sympathy to those who feel most keenly this great loss, we do not murmur, but rejoice that a soul freed from pain and suffering has, we believe, an heir to eternal bliss and rest.

As we come to-day to offer our tribute of love and respect to one who has for many years been dear to us, last fill our mind o'er memory's page, and, at a glance, a picture presents itself, which, upon it, we would gladly reproduce. It is in 1802 a bright young girl of sixteen summers comes with her father's family (Mr. Samuel Lapham), to be a member of our society, and soon we learn to know and call her by the name which has since been so familiar to the most of us, Lavinia. Ere one short year is past she, with a number of her young friends, accepts Jesus as her Saviour, and publicly acknowledges him in the beautiful ordinance of baptism, becoming a member of this church. She has, indeed, been a very efficient help in the choir of which she was a member, until deprived by sickness of attending public worship. The Sabbath-school, too, found in her a teacher of no ordinary worth, as several generations who came under her instruction will testify. Her originality and great zeal in everything she undertook made her valuable help in arrangng for public enter-

* Read at the memorial services of the First Sabbath-school, May 23, 1875, and by request sent for publication by the Sabbath-school. Great course and self-denial were the prominent characteristic of her life. Although for many years an invalid, her mind, and when possible, her fingers, were always busy planning for and doing for those about her. We here record an act of charity that has not at Christmas tide, or some anniversary, been the recipient of her handiwork.

Thus far we have spoken of our sister as personally connected with us as a church and community, and while she was much to us she was more to others. For several years she was a successful teacher of public schools, and when she gave up her chosen profession, she became the wife of Clinton Willard. With new courage and, if possible, greater earnestness, she entered upon the duties of this new life. To her were added the cares of the house and of the home, and when, one by one, five children came to claim a mother's loving care, she was equal to the emergency. Her presence was felt in the home by the fact of seeing them all adopted as children of the great King, and next that they should be liberally taught and prepared for the great mission. This often meant to her much self-sacrifice, but she must be the last to be taken into consideration. Life with her was fast ripening when they were just entering upon the stage of usefulness. Surely, it is not strange that her "children rise up and call her blessed; her bowels also, and he called her mercy. May we emulate her virtues and remember with great interest and purest charity the "boy of tender care" whose good she would gladly have lived and suffered.

MRS. D. E. BARCOCK;

MRS. S. C. CRANDALL.

New's This.

We offer One Hundred Dollars Reward for any case of Cataract that cannot be cured by Artificial Lense.

P. J. CHENEY & CO., Proprietors, Toledo, O.

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

Wright & Tunis, Wholesale Druggists, Toledo, O.

Walding, Kincaid & Martin, Wholesale Druggists, Toledo, O.

Hall's Cataract Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Its recent use has been highly recommended.

Assurance and 100% Satisfaction Guaranteed.

Hall's Family Pills are the best.

Special Notices.

The services of the Seventh-day Baptist church of New York City closed June 19, for the summer. Services will be resumed September 18, 1875, at 10:30 A. M., in the Rose 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 services in the Lecture Room of the Mechanics' Building, Twenty-third Street and Wabash Avenue, at 10 o'clock P. M. Strengthen are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 4126 Madison Avenue.

ALFRED WILLIAMS, Church Clerk.

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, Pastor.

All persons expecting to attend the Seventh-day Baptist General Conference at Salem, Va., beginning August 25th, will please send their names to the Secretary of the Entertainment Committee, M. H. Vanhorn, before Aug. 5th. Any delegations desiring to make their addresses, or to present special charges in their communications. Pastors are earnestly requested to call the attention of their congregations to the above request.

By order of Committee.

F. J. EMER, Chairman.

M. H. VANHORN, Secretary.

This Twenty-second Session of the Iowa Annual Meeting will convene at the church at West Liberty on Thursday, August 8th, and at 9 o'clock in the morning.


A. M. VANHORN, Moderator.

BERTHA BARCOCK, Secretary.
DEATHS.

"The cost of a Railroad Car."—There has recently appeared a detailed statement of the cost of constructing at the Altoona shops of the Pennsylvania Railroad, a simple first-class passenger car, up-to-date, luxurious passenger car; and some of the items are of interest. The wheels and axles represent a cost of $332.45; the trucks upon which the car rests cost $397.35; the air-brake represents $131.75; the seat fixtures—a twenty-five in number—cost $50.50; the bronze lamps $13.50; the two gas tanks, $84; the chandeliers, $75.27; the irons of screws, which might not appear to be of importance, but are an important one, $51.88. For the building of a car like the one taken in illustration, 2,480 feet of poplar wood, 3,434 of ash, 1,100 of white pine, 2,550 of yellow pine, 450 of hickory, 400 of cherry, 700 of Michigan pine, 500 of oak, and 439 of maple were required. To build the car there was required in addition 33 gallons of varnish, 45 pounds of nails, and nearly 5,000 pounds of iron, exclusive of 800 pounds of iron castings. For the furnishing of the car there were required 69 yards of scarlet plush, 44 yards of green plush, 61 yards of sheeting, and 154 yards of hair. These are on the car seats cost $43.17. The basket racks cost $77.35, the sofa loves, $42, the bronze window lifts, $44.40, and the gold leaf for the embellishment of the wood cost $14.58. For the window fasteners, $15.47 worth of material was required, two strong doors at $77.54, and used on the roof of the car, $41.14. The labor in the construction of the car represents a cost of $1,353.94, bringing up the expenditure to more than $4,400.—The Standard.

PERSISTENCE.

The persistency of a post-office official, in view of New York's sub-stations, recently saved a life. A letter from the old country, until addressed as to specific number, but minus the name of the individual to whom it was sent, arrived at the post-office here, and was then, and soon after he, with his father, began the settlement of what has since become the village of Carwright. He was married—Sept. 5, 1886, to Hannah J. Myers, who died May 6, 1888; Dec. 20, 1889, to Martha J. Putnam, who died Aug. 25, 1887. Mar. 25, 1888, to Mrs. Martha A. Goddard, who survives him. Nine children were born to him and his first wife, of whom five have preceded him to the spirit land. In 1864 he emigrated to Fort Atkinson, Iowa, where he lived about five years. Thence he moved into the territory of where Carwright now is, and soon after he, with his father, began the settlement of what has since become the village of Carwright.

It is probable that Oklahoma and the Indian Territory will soon be admitted to the Union as one state. No other territory ever gained population so fast, and if the proposed new state were admitted now it would out- rank fifteen of the present states in point of numbers. It is believed that there are 650,000 people in Oklahoma and the Indian Territory, and the number is increasing very rapidly. Of the 650,000 people in these territories, 550,000 are white people. There are 60,000 individual farm owners and 40,000 families engaged in other occupations. It is natural that the great population should claim for itself due recognition, especially since Congress has conferred it upon several territories with not as much population as Oklahoma has. —Col. Patriot.
The Sabbath Recorder

Aug. 16, 1897

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