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THE PEACE OF CHRIST.
BY REV. EDWARD S. POMEROY.
"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

Give me thy peace to-day,
Saviour divine;
Let it remain for aye;
Bid it be mine.

Not as the world giveth
Give thou to me;
Peace that is thine liveth
Only with thee.

Sitting at pleasure's feast
Had I my fill:
Hunger and thirst increased;
Weakened my will.

Happiness followed I
Many a day;
Swift as the swallows fly
Fled she away.

Come to my heart and be
Always my guest;
So leave thy peace with me,
Purest and best.

—Golden Rule.
THE CHURCH AND BENEVOLENT LABORS.

There are many, very many, organizations in the land, more or less benevolent, in their avowed purpose. But the best that is in them is due, we believe, to the influence of the Bible and the Christian religion; and the best that they do the church could and ought to do.

But for the work of the church of Christ to elevate, in character, conduct and condition, men and women, boys and girls, by lifting them out, or keeping them out, of sin, ignorance and poverty.

Poverty, abrupt poverty, is a cause of ignorance and crime; and the sin and selfishness of the world are a source of poverty. But the gospel of the grace of God is the only power, and the name of Jesus the only name, that can bring complete salvation to men; and it is the mission of the church to spread the light of God’s love and the messages of saving grace, and to preach the matchless Name.

The Bible, the Book of the church, is a book not only for individuals when in isolation, but for society also. Its teachings are for men one by one, and for communities of men, women and children.

Our religion has to do with each person, and one’s own relation to the Maker; but it also deals with the questions that grow out of men’s relations to one another in organized society. Religion is for the benefit and guidance of men in every calling, condition and relation.

The kingdom of God means a new kind of social life in the world, that results from the spreading rule of Jesus Christ in the hearts and over all the affairs of men, in business, in politics, in society, in the home, in all public and private concerns, everywhere and always.

The problems, the hard problems, of the church pertain not only to the life to come and to a kingdom to be consummated in heavenly glory, but to the life that now is, in but not of, the world. The Christian church is apostolically to be a good Samaritan to society, stripped, beaten, and left half dead, by the robbers of uncleanness, enmities, strife, jealousies, wrath, divisions, envyings, drunkenness, and such like; to bind up the wounds that sin and selfishness have made, pouring on them the oil and wine of the Spirit of holiness.

Any home, or business, or school, any organization and any undertaking that is under the rule of Jesus Christ, is a revelation of the kingdom of God; but the church is the highest and best manifestation of that kingdom. For, as Prof. Thompson says, “In the church God crowns the edifice of human society. There is nothing in social development above or beyond it. It is the fullest realization of the motherhood that is possible in this world.”

The unfortunate, the poor and the needy, the sick, the helpless, the dependent, the sinning and the sinned against, are all about us, and are still likely to be. And if the church is the body of Christ, and if she is getting ready to be the Bride of the Lamb who suffered and died for the world’s redemption, it is her unquestioned duty to minister unto them that are in sin and sorrow, or enslaving ignorance and degrading want.

Somewhere in the church there is a place of prayer, a place of study and prayer, where God’s children can bring their troubles, their anxieties, their sorrows. There they can pray and praise and offer up their thanksgiving and their petition to God. There they can find peace and rest and comfort and strength.

If the church is going to do what she ought to do, it is necessary that she be guided and directed by the Spirit of God. If she is going to be a true church, she must be led by the Holy Spirit. If she is going to be a church of praying, she must be a church of prayer. If she is going to be a church of worship, she must be a church of prayer. If she is going to be a church of service, she must be a church of prayer.

The church has all the necessary wealth, knowledge, wisdom and numbers for her Lord’s work. Supernatural resources are at her command; and her motives are the purest and strongest possible.

How shall the benevolent work of the churches be carried on? This is not an easy question to answer. But it is a question that we have to answer. For the church must not only do the work, but do it with the Spirit of God. Its work must be done in the Spirit of God. Its work must be done for the glory of God. Its work must be done for the benefit of mankind. Its work must be done for the glory of God.

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BREVITIES.

North Carolina is one of the most progressive and prosperous of the Southern States.

There is grave cause to fear that to many of those who tread the road to the Knodlye will be the road to ruin.

The announcement that compressed air may be largely used as a motive power on street railway lines will be cheerfully received.

The tide of immigration is at its lowest point since 1881, the number of arrivals, in the last fiscal year, having been only 230,832.

The Government is about to investigate the agricultural possibilities of Alaska, with reference to the establishment of experiment stations.

Unfavorable harvest prospects in Austria-Hungary, aggravated by floods, have caused a rapid rise in the price of cereals, especially of wheat.

The assassination of the Spanish Prime Minister by the Italian Anarchist seems to have been altogether premeditated and most cold-blooded.

The Baldwin Locomotive Works have received an order for twenty more engines from Japan, making fifty which will be shipped to the Eastern empire from this country.

The Forest Preserve Board of New York has made its first purchase of Adirondack land for the preservation of the state watershed, to the amount of 25,000 acres, and at the cost of $6 per acre.

Miss Sarah Maxon Cohn, daughter of Dr. E. R. Maxon, of Syracuse, N. Y., was a charter member of the Alpha Phi Society; and Alpha Phi girls recently held a picnic in her honor at Thousand Island Park.

One of the many dreadful works of strong drink recently appeared in the discovery, in New York City, of two children, one three years old, the other one, crying from hunger and from fear of their drunken and boisterous father and mother.

The eleventh annual report of the United States Commissioner of Labor, recently printed and issued in a bound volume, deals with the question of the work and wages of men, women and children, and is filled with most interesting and instructive statistical facts.

Dr. Gallaudet says: "The educated deaf-mutes of Germany are to-day earnestly in favor of the adoption of a combined system such as prevails in America, which includes the use of signs and the manual alphabet, and they declare that the value of speech to the deaf has been greatly overrated.

President McKinley has promulgated important amendments to the Civil Service rules. Hereafter it will not be easy for heads of Departments to discharge men in the government service for political reasons. Merit will govern their appointment, and they will be retained on good behavior. This strikes the spoliators a hard blow; but it will help the nation.

It is said that through the medium of clubs women are developing business ability, executive capacity, tolerance for the opinions and views of other people and a broad sense of charity and loyalty toward the world, which will make them real characters; and that the true club woman is usually a strong and intellectual patriot, and an earnest student of political measures and laws. Indeed, women claim that the woman's club is a fine school for culture and broad intellectual occupation, and the true, wise, awake woman is proving herself a power in the world—a power that is a permanency.

We wish there were room to reprint from the Standard an article on "the education for the minister," by President de Blois, of Shurtleff College, Upper Alton, Ill.; but we give only two pithy extracts:

In him the brain of the scholar and the heart of the evangelist should not find their embodiment. His duties require that he shall be both a thinker and a man of prayer. Too often a positive advance in intellectual culture means a corresponding loss in spiritual zeal; faith is crucified in order that wisdom may have her perfect work. Too often, on the other hand, an exaggerated devotion to the interests hinders the fullest intellectual development.

Surely for such a man engaged in such a work, a careful teacher, an inspired leader, a devoted servant of the Lord, and a friend of all the world are needed.

The Christian Intelligencer says: "It must be confessed that of late little if any advance has been made either in the way of absolute prohibition, or efficient control by legislation. The temperance cause has made good, and is making steady and gratifying progress. It is coming to be more and more widely recognized that indulgence in drink unites for the work of life, and whoever would gain or retain a position of responsibility must let no liquor alone. Let all the world, the first to exact from their employees practical total abstinence, and this test is coming to be applied more and more widely in the business of life. If a man is known to be a frequenter of saloons and addicted to wine, he will not be admitted to a position of responsible duties, if he has a situation which will find it difficult to keep, if his habits come to be known."

Lord Kelvin, Professor of Natural Philosophy in the University of Glasgow, speaks of what he calls one of the most important discoveries of modern times—a discovery destined to revolutionize the economic policy of all civilized municipalities. It is the obtaining of heat and light sufficient to run great electric and other plants by the use of garbage as fuel. Garbage is quite as valuable as coal itself, according to Lord Kelvin. Instead of buying thousands upon thousands of tons of coal, cities will only have to use the cinders and ashes, the discarded food and other rubbish that the housewife puts in the ash-can as so much useless waste. Of telegraphing without wires he says:

"That is simply following in the line of discoveries made by Hertz in Germany. But new work has been graphed nine miles without wires. These new tests are simply following in his footsteps, and perhaps perfecting his plan to some extent. I do not think the life of any general benefit, even if perfected. It may be valuable and important in detail, or in some single way, but it does not seem to me to be of sweeping importance."

CONTRIBUTED EDITORIALS.

By L. C. Randolph, Chicago, III.

A Steamboat Salladory

It was one of those transcelently lovely scenes which beauty lavishes upon us out of the pure exuberance of her wealth. Silver fleeces of cloud hung over a silver sea, the brilliant sun flinging down his showers of light, and ten thousand wavelets gleefully tossing them up to us. The brave "Virginia" ploughed her way through the waters, and a grateful zephyr from the Klonodye region braced the August air.

My two nearest neighbours, however, were not thinking of such sentimental matters as these. Their minds were on other things. The complexion was swarthy; the center of the face Hebrew, and South Clark Street marked them for her own. They were earnestly engaged in conversation, the burden of which might be inferred from the word "dollars," with which it was frequently interlarded.

"Not that which goeth into the mouth defileth the man; but that which cometh out of the mouth, this defileth the man." Even though you go on a vacation, you can take but one of this world's "centers of riches" along. It is not what you see, but what you are that makes your world and moulds your destiny. Paul was serene amid persecution. The rebel against God is unrest amid every comfort that money can buy. Lead the soul that is full of hatred and rebellion up to the very gate of Paradise, and it will hear no singing. Beauty and joy and song are flowers which bloom in the garden of the heart.

To the General Conference—Greeting.

With a lighter yearning in our heart, we send greeting to the gathering at Salem, which will not be ours to enjoy in bodily presence. With pleasant anticipation we have looked in the direction of West Virginia, to its renowned hospitality, its spiritual welcome, its throngs of bright and eager young people.

The plain call of duty has seemed to come, however, from another direction. The Lord has a way of giving joy and blessing in return for any little sacrifice his children may make, and so we are glad we are here.

The gospel work which the writer, with the help of the young men who are with him, is conducting in the region of Coloma, Wis., is a modest beginning in the direction of the idea which he has so long cherished for the employment of young men. This has been a step of faith. Plans were made and work was employed before any financial support was given or asked for. The response to the few appeals, which have now been made are so hearty and generous as to insure that the work will be continued in the communities of this section through the fall. The laborers have come into the harvest field.
May the Lord of the harvest crown their labors with the salvation of many souls. It is pleasant to be in our Associations, General Conferences and other central gatherings, to feel their uplift and enjoy the delightful reunion with friends; but we have sometimes felt rebuked for our selfishness. Is there not danger that we live too much in ourselves? Is there the great outside world still waiting for the gospel, which we are commissioned to give? It is sweet to linger at Jerusalem, where our Lord’s feet have trod, but Macedonia is calling, “Come over and help us.”

Go to Conference if you can; but let not the Conference be an end in itself. May it give you such a preparation of heart as shall make you more useful than you have been before.

Seventh-day Baptist men and women, I love you too well to bring any railing accusation against you. You are cultured and high-minded; you are sound of doctrine and kind of heart. But I appeal to you to decide whether you are not falling far short of fullfillment in the work for which God has given you. Shall the Master come and find you sleeping? Have we robbed God in tithes and offerings? Open fields all about us; available resources in the midst of us—and so little that we are doing—so little. In the white light of eternity we shall look back upon this age with sadness, and wonder to think of the barrenness of the vineyards which were given us to till.

These days of crisis and need are not a time for courtesy, mutual praises and admiration. My heart is too full of the fields “white for the harvest,” which our sicks have only begun to touch. It is well enough to go on parades; but the parade is a mockery, if we care to sit down in camp polishing up our guns barrels until the next parade day comes. Let us strip for marching orders. Let us move on the enemy.

Holy Spirit of Pentecost, baptize us with the tongue of flame, the spirit of the martyrs, the full, sweet self-surrender to the service of God. May the cleansing flood flow through our souls, washing away the filth of our worldly aims and desires. May this people love one another. May the mission which God has given you. May it give you to decide what H. H. B. granted is right, in these words: “We claim that President Andrews and our Western editor are entitled to perfect freedom of speech, subject only to the rules of propriety, within the circle of their own opinions and sentiments. The conditions supposed that his rights were not abridged by his position, and as a citizen gave utterance to his own convictions.

If for any reason the trustees judged him unequal to the duties and responsibilities of his office, they had a right to ask his resignation. But to ask his silence upon controverted political questions as the condition of retaining the position they would urge him to retain, is an insult to manhood and a crime against citizenship, springing from the same motives and proceeding upon the same principles as the control attempted by the employers of common laborers over their votes, or the prostitution of governmental offices to party purposes.

The question is whether a man occupying any position entitling him to the influence naturally following the recognition of his higher abilities, be it as college president, minister, or head worker—shall sacrifice his influence at the dictate of party motives? The question is whether honest men shall be relegated to a Siberian obscurity as a legitimate method of meeting their candid opinions. The question is whether on the wrong principle of “adaptation”—according to a recent editorial—the honest differences of political opinion shall cleave circles of industry and society, determining men’s opportunities and privileges. The question is whether the common ground of American democracy is divided, by new lines of separation, until conflict grows by selfish interest, prejudice and ignorance, upon the field where men should mingle to learn the truth from one another in trustful fellowship.

As President Andrews is not within the scope of criticism, the Western editor may be. There is an undertone of altercation that his expressions of sympathy with President Andrews are beyond his right in his position as contributing editor. Nevertheless, the Recorder not being a political critic, I submit that the Western editor’s political heresies do not go beyond the ordinary bounds in goats.” If we accept these testimonies and conclusions, without prejudice to their common interests and without incurring stigma. In many quarters, it is specifically denied them. In the words of the New York Independent, a financial paper of religious teachings:

Protection is a subject on which it is felt that honest men may differ; but the free coinage of silver . . . is a crime . . . against monopoly; and it is a public calamity when Bryan and his followers can quote in favor of their scheme . . . the authority of the President of a leading New England college.

But let our Western editor enjoy his due privilege of “judicious remark.” There are no men of infallible judgment, and we can not spare men of infallible sympathies like his, whether he voted for Bryan or McKinley.

THE COMING OF CHRIST.

By L. M. COTTRELL.

Bible students generally agree that Christ’s words in Matt. 22: 30-34, refer to the closing of our probation. Matthew Henry says these verses refer to judgment. Bible readers believe, think, that these words define the final condition of all men. Dr. Adam Clark says that these verses must be understood as referring to the last day. Schaff in Lange says this refers to the final judgment. Peloubet finds comfort in the certainty of a heavenly home with Christ. The Apostle Paul says, “The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Christ says, “When the Son of man shall come in his glory, and all of the holy angels with him, then shall he sit upon the throne of his glory. And he shall gather together all nations; and he shall separate them one from another as a shepherd divideth the sheep from the goats.” If we accept these testimonies and rely upon these statements as the truth upon which we base our conclusions, then the interpretation of the Bible in detail must be in harmony with the doctrines of this text.

Dr. E. M. T. Washington, August, 1897.
Tract Society Work.
By A. H. Lewis, Dor. Secretary, Plainfield, N. J.

The Defender for August,—organ of the "North-Eastern Sabbath Protective League,"—has a first-page illustration, which gives an impression of the extent and importance of the Sabbath observance. It is surprising as it is unworthy. It represents "The Holy Child Jesus" holding the tables of the law and pointing to the Fourth Commandment. Under the picture is the following:

"Remember the Sabbath Day to keep it holy."—Fourth Commandment.—Moses.

"Jesus said: "Except ye keep the Sabbath, ye shall not see the Father."—Logia Ilkhow, a manuscript recently discovered in Egypt.

How men like the editor of the Defender can defend such a misapplication of the Word of God, and the words of Christ, is more than we can see.

It is reported that at the last annual meeting of the California State "Sabbath Association," a clergyman from San Jose said in a speech about thirty members of his church could not keep the Sabbath because there was no state Sunday law. What a commentary on the decay of conscience, as to Sabbath observance in California. Thirty years ago, the church, as I have it, was in more trouble. That persons do not believe that God requires them to keep Sunday. Their pastor, who thus complains, has taught them the falsehood that the Sabbath is abolished. They know that no divine authority has put Sunday in its place, hence they discard Sunday and hold the observance of a day of conscience behind "No State Sunday Law."

SELF-DESTRUCTIVE CONFUSION.
The Advance (Aug. 5) quotes from Wilbur F. Crafts, approvingly, a column, plus, in which contradictions concerning the Sabbath and the Sunday are both abundant and self-destructive. Here are specimens:

The question is then asked, "What exactly does the Fourth Commandment require?" Not the observance of any particular day of the week. There is nothing so pretty as that in this great constitutional requirement. Sabbath is not and never has been an equivalent for Saturday as a name for the day of the week, though it was observed on Saturday by the Jews for a while, by authority of some by-law, and is now by a newer by-law observed on some other day.

Sabbath, like Christmas, is the name of the movable feast, not of the day of its observance. The law is not kept when an individual rests separately one day in seven.

The Lord's day, which appears in Revelation as a new word, has unquestionably designated the first day of the week in an unbroken succession from the present back to the time when an Apostle wrote it. Whether by word or not, Christ changed the day (but not the Decaloges) at his resurrection by an act that was in any case a legislative act," making the day necessarily the prince of the week forever, and the sign and ensign of his Lordship.

If the Sabbath law of the Decalogue does not designate any day of the week, the Sunday can claim nothing from that law.

If the law did not fix the Sabbath on the last day of the week, the Jews have always misunderstood and misinterpreted the law, and Christ, by example and precept, joined in that misunderstanding, and fostered that ignorance.

If "the law is not kept when an individual rests separately one day in seven," there can be no Sabbath-keeping, unless all men are compelled to rest on some specific day of the week; but such compulsion by church or state would be the violation of the Fourth Commandment, for there is nothing so pretty as that law as the observance of a specified day in the week.

Granting the claim made from Rev. 1: 10, (for sake of Mr. Craft's argument, but not as an historic fact), and "Lord's day" did more than the Decaloges—more than all Jewish authority, and combining both, it contradicted all these and fixed "Sabbath" on the first specific day of the specific week of all time.

Christ's resurrection was a definite "legislative act," fixing Sunday as the Sabbath, although there is not a word in the New Testament that supports the claim that the New Testament is the only authentic source of authority of some by-law, observed on the day of rest; but ordinary men are impatient of such meanings; the words are far more definite and absolute than those in which our Lord, as we think, rejected the Decaloges and lowered it as an commandment intended for man's use, and we almost expect to see a church founded in which the distinctive text, possibly supported by other considerations, is the recognition of St. Paul's idea that one day need not be holier than another. Its members will quote the "Saying of Jesus" as the authority of the Sabbath, and its complete separation from all other days. The现货 are substantially free to the body and blood, as one that is above reason and binding upon mankind forevermore; and where, for literal minds at all events, if the Logion is held to be as divine as a gospel—its and—ad it is if the report is accurate—of the reply?

There is no reply to the fact that Christ kept the Sabbath, and praised it, and taught his followers its higher spiritual meaning. All that is fixed by the Sunday Law "Cannibalistic," without the aid of the New "Saying." It is not a question of what Christ said or did in the matter of the Sabbath, but a question as whether the Watchman and its companions will heed his teaching, and follow his example. The actual issue is between the authority of Christ's example and that of the traditions and laws of the Catholic creed, in a new form, or as modified by the Watchman.

THREE IMPORTANT QUESTIONS.
These were asked in our last issue, and have been variably answered. We summarize:

First.—What is the greatest enemy of the Lord's-day in the world? "The Logion," "the Logion newspaper." "Cursed for the "almighty dollar." "Pursuit of pleasure and selfish amusement." "Electric cars and Sunday concerts."

Second.—How can it be most successfully met and overcome? "Church-members refuse to buy the Sunday newspaper or purchase from those who advertise in it." "Before Sabbath laws." "Create a public sentiment in favor of Sabbath Reform." "Awaken and organize the public conscience." "Make them unpopular and discredited."

Third.—Are your churches and good citizens generally in sympathy with your efforts? "Of course the churches are, but the people, good citizens, if good citizens, must of necessity be interested in surpassing Sunday-decorativeness." "A reporter of one of the leading Sunday newspapers says that people were their best customers. I do not think that Christian people have a right to patronize such ungodly publishers." "They are not half awake to the great increasing and spreading of evil."

One answer so differs from the others that we give it complete. First—"Pulpits." Second—"Reform the ministry." Third—"No." Fourth (Attach). A suggestive picture, indeed, for New England. As to the true "Lord's-day," the pulpit in its greatest enemy, and undoubtedly the church, as also of the Sabbath. This truth must dawn on the Defender that Sabbath Reform must begin with the church and rest on the Bible.
people at Quiet Dell, and on Sundays, once a month, at Hacker's Creek; and on the rest of the Sundays, he held meetings with First-day people at other places in the vicinity, Liberty, Duck Creek and Jessie's Run. An incident that has been told of one of his trips to meet an engagement he overheard a freight conductor "trying to swear his oxen out of a tangle," and that the conductor reported, "The elder came and helped to straighten out the oxen, and then sat down on a log and began to preach to the men wherever he ever heard." Brief revival seasons prevailed at times in Lost Creek church; and in the four and a half years of Eld. Huffman's labors in it, there were added thirty-one members, of whom twenty-four were baptized by him. The people were greatly improved in their knowledge of Scriptural truths and strengthened in their adherence to our denominational views and practices.

He was often called to perform special work elsewhere in the South-Eastern Association. He yearly took part in the Bible-School Institute, conducted at Middle Island, and preached there and in other places when times had the sole charge of them. He was regularly in attendance at the Quarterly Meetings in the various churches, especially at Ritchie and Middle Island. He assisted in the organization of five deacons at Ritchie, five other bodies, in which he, as usual, did much good, either by preaching the sermon or offering the consecrating prayer, each occasion. He went from the organization of the West Union church, October 18, 1888, furnishing a discourse on the succeeding First-day, from 1 Thess. 5: 21: "Prove all things; be careful about the soco, that which is good." In company with the deacons of the Jackson Centre church, Ohio, March 2, 1890, he directed all the services, in the presence of a large congregation, in setting apart Rev. L. D. Seager to the gospel ministry. His discourse was on "The Blessedness Attending the Work of a Minister in Securing the Conversion of Sinners." He was a delegate from his own church to all the sessions of the South-Eastern Association. He was the conductor at one of them; engaged in helping to keep on all the committees, and was usually the chairman of the standing committee on education, and a member of the Executive Committee; discussed in the Missionary Hours, "The Evangelization of Unsaved mankind," and, "The Great Need of Home Effort in our Feeble Churches;" and urged greater consecration of the people to the cause of Christ in personal effort and stated contributions to the support of the churches and their general movements. In 1890 he represented this Association at all the sitting of the Standing Committee of the South-Eastern Association. In approaching them was characterized as excellent, possessing the old-time force and inspiration. He was given the opportunity, in all the places where these bodies met, to renew former acquaintance and to revive old friendships. Every deacon and elder and all the members in the various churches had been interested to be taken in the West Virginia churches. In October, 1890, he attended the Seventh-day Baptist Council at Chicago; was appointed one of its Vice-Presidents; placed on the committees on "Missionary Interests," "Bible School Work," "The Sabbath School," and participated in the discussions on several reports. The meeting of the General Conference at Salem, W. Va., this year, was greatly enjoyed by him; and he gave special attention to the accounts of the Missionary, Tract and Educational operations of our people, and to obtaining pledges for a considerable amount of funds to aid the College located at that village. It should be stated in this connection that his wife, who had served four years as the Associational Secretary of the Woman's Executive Board of the Conference, was enabled to bring the sisters of West Virginia into much closer union with those of our other churches, particularly in the effort adopted to the educational, missionary cause, and the efficiency of our schools.

Outside his regular pastoral duties Eld. Huffman devoted a large share of his unfailing energy and ripened talent to two lines of labor,—for the prosecution of which he consented, in the main, to remove to a locality within the bounds of the South-Eastern Association. In the first of these, he was occupied for many weeks in holding at least eleven series of protracted meetings in Quiet Dell, Middle Island, Salem, Rockford, Buckhannon, Liberty, W. Va.; Salemville, Pa.; Jackson Centre, Ohio; and Rock River, Wis. Like the meetings conducted by him, these were blessed with conversions, the return of back-slidden professors, and the strengthening of weak churches. In the second line, he was successful in founding the College of Salem, W. Va. At the session of the South-Eastern Association, occurring first after he settled at Lost Creek, he encouraged body to declare that it would earnestly "seek to have a school" within its borders, in which its young people may be thoroughly trained and prepared for responsible positions in life. In 1890, at the meeting of the Randolph, Ohio, and New Milton, stated that he would give five hundred dollars toward the erection of a building for such a school located at Salem. Eld. Huffman was made chairman of a committee of three to take the subject into further consideration, and to ascertain what practicable course should be pursued "looking to the establishment" of such a school. At the next session of the Association, held in 1888, this committee reported that the school ought to be started; that Salem is a proper place for its establishment; and that "sufficient money could be raised" within the Association to secure the grounds and to erect a building for it; and that another committee be appointed to raise the necessary funds for these purposes, and, if successful, to carry out at once the purposes named. A committee of nine was accordingly chosen, with Eld. Huffman at its head; and they authorized him to canvass all the churches in West Virginia, and to solicit subscriptions. With indomitable courage, heroic zeal, and in the face of every obstacle, he discharged his task. In the following year the charter for Salem College was obtained from the state; a stock company, with a board of directors in control, was incorporated "in harmony with the requirements of the Seventh-day Baptist Church." The college was established, and every interest had been taken in the West Virginia churches. In October, 1890, he attended the Seventh-day Baptist Council at Chicago; was appointed one of its Vice-Presidents; placed on the committees on "Missionary Interests," "Bible School Work," "The Sabbath School," and participated in the discussions on several reports. The meeting of the General Conference at Salem, W. Va., this year, was greatly enjoyed by him; and he gave special attention to the accounts of the Missionary, Tract and Educational operations of our people, and to obtaining pledges for a considerable amount of funds to aid the College located at that village. It should be noted in this connection that his wife, who had served four years as the Associational Secretary of the Woman's Executive Board of the Conference, was enabled to bring the sisters of West Virginia into much closer union with those of our other churches, particularly in the effort adopted to the educational, missionary cause, and the efficiency of our schools.
students, enrolled during the Spring Term; the appointed head of the institution, with seven instructors and a staff; the Board of Trustees; and its financial agent for six years. The teaching achievement in the conduct of this difficult enterprise under his leadership is significantly heightened, when it is considered that two previous attempts had been undertaken and failed. He was the first to carry on academic schools, besides some select ones, for the accommodation of the young people in its churches, and all the attempts had failed, and even the leaders of the people, once hopeful, had now become fully discouraged. Rev. Samuel D. Davis, the veteran Sabbath-keeping worker in West Virginia, bears unsolicited testimony to the wise and effective efforts of Eld. Huffman, as follows: “So delighted have I been with him as a co-laborer, that I have no doubt that he could reasonably reach him, without his counsel and recommendation.” When “he came here, to identify himself with our cause,” there were only seven churches in the Association; and of these none “had a pastor.” “Then we had no Seventh-day Baptist school in this state,” was one reason, and “only a Baptist Minister in West Virginia actively engaged in the work of the ministry.” Four years after, the Association was composed of nine churches, which had seven pastors, besides four elders. “Last, but not least,” there were seven beginning its work under favorable auspices. Just think of it! Oh, how good the Lord has been to us!”

AS MISSIONARY EVANGELIST FOR OUR YOUTH.

Early in 1891, the General Missionary Board called Eld. Huffman to special evangelistic work under its direction, while his salary which the boys always enjoyed, was virtually given by the Association to support the work of the three officers, sailors, and other seamen, and for the conduct of this Institution, and the aims of the Associations which have, by many years of work and earnest prayer, obtained the signature on the back of the allotment note of the man who is to profit by the Lord.” The Board of Ministers or of the local church, which is to control this work, is to be a body of ministers to whom the Lord has them to come to the Lord’s work, and who are recognized by the General Association from which they receive their support, to be sent to various parts of the country, to labor in the cause of Christ in the interest of the Gospel.”

WORK FOR SEAMEN.

To the intelligent and interested of Chautauqua people, Mr. Huffman was sent for the purpose of evangelizing humanity in this our beloved homeland, we would submit to your thoughtful and prayerful consideration certain facts relating to work for seamen. The work carried on by the ‘Mizpah Mission for Seamen’ was begun in New York six years ago, and that time our Reading Rooms have been visited by many thousands of seafaring men, including sailors, and firemen from various lines of ships, both home and foreign; small sailing boats, schooners and the mighty ocean-going steamers, calling at our boarding schools, besides some select ones, for the accommodation of the young people in its churches, and all the attempts had failed, and even the leaders of the people, once hopeful, had now become fully discouraged. Rev. Samuel D. Davis, the veteran Sabbath-keeping worker in West Virginia, bears unsolicited testimony to the wise and effective efforts of Eld. Huffman, as follows: “So delighted have I been with him as a co-laborer, that I have no doubt that he could reasonably reach him, without his counsel and recommendation.” When “he came here, to identify himself with our cause,” there were only seven churches in the Association; and of these none “had a pastor.” “Then we had no Seventh-day Baptist school in this state,” was one reason, and “only a Baptist Minister in West Virginia actively engaged in the work of the ministry.” Four years after, the Association was composed of nine churches, which had seven pastors, besides four elders. “Last, but not least,” there were seven beginning its work under favorable auspices. Just think of it! Oh, how good the Lord has been to us!”

As Missionary Evangelist for Our Young Men.

EARLY IN 1891, the General Missionary Board called Eld. Huffman to special evangelistic work under its direction, while his salary was to be paid by this Committee of the General Conference, in whose behalf he was to be considered as employed, and made the result of his labors the consequence of both bodies. It was planned that he should divide his time among our Associations, visiting the smaller churches, and acting as the General Secretary of the Christian Endeavor Societies in the denomination. Under this arrangement, he began May 1, 1891, and continued until Jan., 31, 1892. In his final statement, he writes that in the year and three-quarters, he had conducted twenty-three revivals in twenty-one of our churches, and preached more or less in twenty-four others. He had organized an Endeavor Society in those and started five Bible-schools. He had preached six hundred and thirty-seven sermons, and made seven hundred and ninety-four religious visits with families. These ministrations of his were put forth in the states of West Virginia, North Carolina, New York, Pennsylvania, Missouri, Wisconsin, Kansas, Nebraska and South Dakota. He attended also Quarterly Meetings in three different Annual Sessions, of the latter, and both meetings of the General Conference, one at Westerly, R. I., and the other at Norwich, Kansas. [To be continued.]

Find themselves on the deep blue sea, bound for another miserable journey. This joint work of our Missionary Societies of these men is an evil of long standing in this country, as well as in others, and can be eradicated only by the firm and persistent effort of the law. We realize that it is a money-making and really illegal business; for the men who go down to the sea in ships can be said to be a monopoly of the money, not only by their own efforts, but by their associations in conjunction with the boarding house keepers, designed to secure a monopoly of the business of shipping seamen. In reality they steal the reason of the sailors, then taking advantage of their helpless condition secure all their money and clothing, and finally cast them on some ship in a state of intoxication, from which they recover in a day or two to

For the men who go down to the sea in ships.

With trembling hand and faltering lip,

They spread their sails on the deep unknown,

For himself and each one their fates;

The strong tide floweth unceasingly,

Should you feel inclined to help this great and good work, and we earnestly hope you may, send us money, even a few stamps,
papers, books, comfort bags, and anything helpful and useful. We need money so much to meet the necessary expenses. My work and labors are all for the poor and wretched, and I am giving my time. Aid us in this work now and cheer the heart of some poor discouraged wanderer on the sea. You may save him just in time, ere he gives up, too late for repentance.

509 West Street, New York.

Not broke wills, not crucified wills, but consecrated ones, does He seek to pour His will through.—Samuel Longfellow.
True devotion is self-forgetful. It sinks self. A Christian truly devoted to Christ and his service loses selfishness and thinks first and foremost of Christ and his interests in the world. "Where are you wounded?" asked a nurse of a soldier brought into the hospital. "At the top of the wall," was the reply. "Not where you were, I asked, but where are you hurt?" "On the very top," One and done can I have known him, and he died. Devotion to Christ and the salvation of men makes us forgetful of our own pain and ills, of our own pleasures and enjoyments, so absorbed do we become in the good of others. In his self-forgetful devotion, Christian people give the interests of the church and the work of salvation, not what little time may be left them from other things, not the fast end of life, but the best time, energies and powers. They give not what is left after they have spent nearly all on self and family in summer outings, in banquets, fashionable follies and luxurious living.

Missionary Bowen, of Bombay, it is related, slept in the huts and shared the fare of the commonest people, identifying himself with them, and finding his compensation in the knowledge that he was serving Christ among them. When some ladies gave him a bed, which he very much needed for his health, he had it, not to be ministered to, but to minister to others. He died to save a lost and ruined race. His devotion should lead us to be devoted to him, and to that for which he died.

True devotion is ever awake to the interests of its object. It will leave no effort, no toil undone, however severe, to effect success, and the object of its ardor is its improvement. It will study its needs, and how to meet them. It will thoroughly survey the work to be done, that its purpose may be accomplished. It will be keenly sensitive to any fault-finding, any unjust criticism, any injury which might, and often does, come to the object of devotion. There will be no sacrifice too great to make to bring to a successful issue the cause so greatly loved. A man devoted to business will rise early and sit up late at night, will hardly eat or sleep, that his business may not be successful. He is attentive to his business. So should the Christian be to his Saviour and his cause. He should be alive to the salvation of men. He should be alive to the best interests of the church of which he is a part. Any thrust at it to do it injury, anything detrimental to its progress and success, any effort to destroy its influence and power in the world for which it stands, should be taken as a personal matter. Any church-member who will join the world and the enemies of the church in belittling, berating, and disparaging the church, is certainly not loyal and devoted to it. A devoted Christian will not only stand up for Christ, but will stand firmly for the cause in trials and oppositions, as well as in prosperity, and favoring circumstances. True devotion is ever sacrificial. A devoted disciple of Christ will willingly give up ease, pleasure, and anything that will hinder the promotion of the Master's cause. All excuses and pleas will be forgotten and self-forgetful, and all will be rendered. We have many examples of sacrificial devotion to Christ — men and women have given, and are giving, themselves and all to Christ, and the work of evangelization. This devotion needs to be shown not only in the church of Christ, but in his actions to give her power and success in saving men, and in developing greater spirituality and consecration in the membership.

RESOLUTIONS.

One of the easiest things in the world to day is to pass resolutions. Some one writes out a resolution and moves its passage. Some one else seconds the motion; and then after sufficient discussion it is passed, and frequently that is the end of the whole business. This is especially true in the case of resolutions passed by professedly religious organizations. Says a Southern paper, the Colored Cumberland Presbyterian, "From the time that our General Assembly was organized, to the present time, what have we accomplished for the whole church? We have never carried into effect a single resolution that we have adopted."

It would really seem as though any member of such an organization could claim a distinction given to "the church and a brother," in view of the fact that their conduct is so thoroughly like that of people of light. Under similar circumstances men are prone to resolve, and to talk, and vote, and then to go on receiving, and finally to do nothing, as usual.

Frequently the more men talk the less they act. A large body of men voting to do a thing, is a sort of warning to single individuals to let that work alone; it is to be done by the body, by the assembly, by the organization; and the result often is it is never done at all.

No doubt there might have been quite a book written about "The Resolutions of the Apostles"; perhaps some one intended to have written it, but it was never done. "The Acts of the Apostles" have come down to us; and the acts of other men are likely to find record, but the resolutions, where are they? Some one has said that the road to hell is paved with resolutions of excellent quality.

When a man knows, fears, and loves the Lord, and is ready to do his will from the heart, and with all zeal and fidelity, his resolutions and his actions are likely to keep pace with each other. He sees that a thing is right and needful; he concludes that it is the will of the Lord that he should do it; and then without waiting for resolutions, or spending his strength in arguing his position and convincing dull men of its importance, he simply does it. He is a\textquotesingle; and reasonable, and sees his hand, and commences to do the work which God has given him. There may be no resolutions on record. The devil is not advertised in advance as to what is going on, and before he gets ready to throw in objections and block the wheels, the work is well begun and sometimes nearly done. If obstacles come up they are removed; if hindrances come, they are surmounted; and the work begun in the fear of God is carried forward to the glory of his name.

Let us have more acts and fewer resolutions. The Master will not say to us at last, "Well resolved," or "Well said," but "Well done, good and faithful." —The Christian.}

THE MISSIONARY SPIRIT.

Let us not look to our Saviour's character on any one side, but let us aim to be like him in all the full circumference of his mind and heart. How shall we know the Spirit of our Lord, except by his words and works? What were the last thoughts of our departing Master? What was the thing most upon his heart as he left his disciples at Bethany? When the vision of the Church that has become fixed in the memory of the church from those last words of the forty days? Surely, no intelligent reader of the Scripture can forget that it was almost all about one great thought and theme,—the sending of the gospel to a lost world, and the publishing of salvation among all nations. Mark it gives to us in his closing words. Mark repeats it in his last chapter. Luke speaks of it both in the Gospel and in the Acts, and even John, with all his interior spirit, does not forget to repeat the words, "As my Father hath sent me, even so send I you."

Surely, with such a record, no one can fail to understand the mind and heart of Jesus with respect to the evangelization of the world. Has his heart changed? Is it not still the same? If, then, we would be his worthy bride, surely we must enter into his spirit. Surely we must understand his mighty and world-wide thoughts, or how can we fellowship with our Lord in the largest and fullest sense? We believe there is nothing that lifts our heart into such sympathy with Christ, as the purpose of giving the gospel to all nations, and calling his elect from every tribe and tongue. Blessed indeed it is to clasp his feet and say with, adorning love, "Rabboni;" but more blessed to hear him say to us, "Go tell my brethren, go and disciple all nations. Go ye into all the world and preach the gospel to every creature." Every instinct of our spiritual being witnesses to the wholesomeness of this spirit, and may the Holy Spirit bring us into it more and more.—The Christian Alliance.

GOD'S WILL OR GOD'S HELP.

All of us want God's help. Not so many of us want to give God help. We are ever ready to let God know what we want from him. We are not always so ready to learn what God wants from us. A great deal of our earnest praying is to have God understand our will and wish, rather than to bring us into accord with God's will and wish. We try one way and another to see what we think God would have us do. If the plan shows that God would have us do, we are restfully satisfied. If it seems to show that God's plan is at variance with ours, we think there is some mistake about it. Persons sometimes "draw cute" when they are in doubt, in order to find what God would have us do. If the "cute" drawn words with their wish, it is all right; but if it comes out the other way, they think they had better try it over again. This talk of ours about wanting to know God's will, is often only an evidence that God is wanted to approve our will.—Sunday-School Times.
A TRUE HOME.

BY MR. R. T. ROGERS, Waterville, Maine.

Woman's Work.

A guarded space for it everywhere—on the table, the window-sill, the book-shelves, the mantel; I cannot consume the time in so abundant and precious and cheerful good-morning? The following pretty anecdote speaks for itself.

"Book Word, under a pile of newspapers?" How many of us become so interested in our Bibles as to believe that a young man or woman in whom they are lacking has little hope of developing character or of getting on in the world.

Is some particular trait under criticism, some tendency to crookedness in the youthful character? "Never mind," says a good soul among us, "many a time I've been scolded for that same thing." And then we all try to recollect if we were ever so scolded, or ever gave like cause for complaint, and our judgment is finally modified by the picture we draw from our own past. Only the weaknesses that have never been ours are the weaknesses that we consider deplorable. All this, however, is but repeating the story of human one-sidedness. We are poor guides, incompetent judges, unfit to be makers of penal codes, even in our own families, because we are so incomplete, even in the schedule of our temptations.

Contrast with this the completeness of that One unto whom Paul bids the offender come boldly. There is no weakness that will not there be understood, no fault that will not there receive its proportional excuse or punishment, no struggle, no disease, no pain, that will not shall touch the divine heart, that feels equally with all our infirmities, because it was tempting like as we are, "in all points.""

BE YOU A LADY?

Little acts of courtesy put the sunshine into life. Who has not felt the day brighten from a kindly act done them, or even from a cheerful good-morning?

The following pretty anecdote speaks for itself: As a young lady walked hurriedly down State Street last fall, a blank November day, her attention was attracted to a deformed boy coming toward her, carrying several bundles. He was thinlly clad, twisted his limbs most strangely as he walked, and looked before him with a vacant stare. Just before the cripple reached the brick pedestal, he stumbled and dropped one bundle, which broke open and emptied a string of sausages on the sidewalk.

One or two richly dressed ladies drew their skirts aside as they passed; one of them exclaimed, "How awkward!" A lad stood grinning at the mishap, and a school-girl, amused by the boy's look of blank dismay, gave vent to her feelings in a half-surprised laugh, and then went on without taking any further interest.

All this increased the boy's embarrassment. He stooped over, picked up the sausages, only to let fall another parcel, when in despair he stood and looked at his spoils. In an instant the bright-faced stranger stepped to the boy's side, and in a tone of thorough kindness said, "Let me hold those other bundles while you pick up what you dropped?"

In dumb astonishment the cripple handed all he had to the young Samaritan, and voted himself to securing his cherished sausages. When these were again returned to him in the course, torn paper, his skillful hands replaced the parcels on his rawny arms, as she bestowed on him a smile of encouragement, and said, "I hope you haven't far to go."

The poor fellow seemed scarcely to hear the girl's pleasant words, but, with the same vacant stare, he said, "Be you a lady?"

"I hope so; I try to be," was the surprised response.

"I was kind of hoping you wasn't."

"Why?" asked the listener, her curiosity quite aroused.

"'Cause I've seen such as called themselves ladies; but never spoke kind and pleasant to boys like me, 'cepting to grand uns. I guess there's two kinds—them as thinks they's ladies and isn't, and them as tries to be and is.

RESOLUTIONS OF SYMPATHY.

WHEREAS, God in his providence has seen fit to remove from our midst our much-loved sister and co-worker, Mrs. Badger, wife of Dr. Charles Badger; therefore,

Resolved, That the Woman's Missionary Society of Waterville, Maine, one of the few, they bask ill closer heat; Life to all longing wanderers on the earth, shall float and lie on water on a fast day, a few drops are spared for the needy, and encourage the wayward to noble living.

Resolved, That we hereby tender our heartfelt sympathy to the bereaved husband and father in the end of human one-sidedness. We are poor guides, incompetent judges, unfit to be makers of penal codes, even in our own families, because we are so incomplete, even in the schedule of our temptations.

Contrast with this the completeness of that One unto whom Paul bids the offender come boldly. There is no weakness that will not there be understood, no fault that will not there receive its proportional excuse or punishment, no struggle, no disease, no pain, that will not shall touch the divine heart, that feels equally with all our infirmities, because it was tempting like as we are, "in all points.""

A HINDOO widow through all her life, even if hard and to be nothing, can never hut but one meal of rice in twenty-four hours. At fast seasons she must fast for two or three consecutive days. "If a dying widow asks for water on a fast day, a few drops are dropped into her ear."

Every hour twelve hundred souls pass from India into eternity. What we are to do must be done quickly.

TRACT DISTRIBUTION.

I entered the establishment of a business man in a large neighboring town, one morning not long after the liberal offer was made by our Tract Society to send free packages of tracts, if our people would only send the addresses of suitable people. I had barely greeted the proprietor of the place before he exclaimed, "Have you been sending my address to your Publishing House down in New Jersey?" I regretted that the honor was not mine. We'll, somebody did it and I got a package of tracts. By the way, you have some wonderfully smart and intelligent men in your denomination." I inquired if reading the tracts led him to that belief. He replied in the affirmative. He further stated that he had taken the tracts home, as his father was too nervous to read them, and that he was not a Christian. He will probably never be a Seventh-day Baptist. Neither are any of his family likely to be. Were those tracts wasted? Does it pay to send out tracts? Let eternity answer. Seventh-day Baptists, it is our turn! The Lord of the harvest will look out for the results.
ONE FORM OF THE PROTESTANT REFORMATION.

BY C. H. GRINN.

(The authorities for this sketch can be found in the
Thomas, "Transylvania," Library of Universal Knowledge,
Vol. 3, p. 46, "Blandrata," Robinson's Ecclesiastical
Researches, chap. 15, pp. 630, 636, 640, 642; Lyon's
School Library.)

If you will take any good map of Europe and look at the Austria-Hungarian Empire, you will see in the southeastern corner a portion of that country, buffeted against the old Turkish frontier, now Roumania, marked "Transylvania." Here during the Protestant Reformation of Europe was enacted a drama, both stirring and curious, a chapter in the Reformation that came near turning the whole course of the Protestant Reform to other channels; making the Reformation, begun by Luther, complete; and turning the Ecclesiastical History of Protestant Europe into entirely different channels. But perhaps his遭forations and fierce persecutions stamped out the hopeful beginning, and Hungary sank back into the path taken by the rest of Protestant Europe, and so remained.

The "seven cardinal sins" of Transylvania, most puzzling to historians, are said to have been its three nations and four religions. The four chartered religious were the Catholic, Lutheran, Calvinist and Unitarian. Any person who was bold enough to profess any other creed than these was denied the possession of any religion at all. These "three nations are (1), the Szekles ("frontiersmen") or "gypsies," who also call them selves Attilians. These claim descent from a portion of the vast horde of Attila, the Hun, who settled here on the retreat of that savage when he was working with his father at the shoe-maker's bench in Hungary. He was born in 1515 and died in 1560. Blandrata was a native of Saluzzo, Italy, came to Transylvania after the court of Prince Joseph Sigismund, and became his favorite physician. He was born in 1515 and died in 1560. Blandrata was a man of the political stamp, of elastic conscience, and an unscrupulous wire-puller. He was greatly aided in his schemes by Fausto Paolo Sozzoni, better known as "Laelius Socinus," another Italian who came to Kolozvar-Klausenberg, the chief city of Transylvania, in November, 1578.

As early as 1546, he then being barely twenty-one years of age, Socinian had been driven into exile for the preaching of his peculiar doctrines growing out of the new Reformation, including the church doctrine of the Trinity. What with Calvin and Melancthon had been a motley of excited religious mystics, became with these young men a topic of scholarly interest. Constantinople and Rome were excited by the discussion just suited the Italian mind, and the Unitarian doctrine of Socinianism spread all over the land.

In Venice, the Inquisition thought to suppress the pestiferous heresy by burning it in the sea. The victims were taken by night out to sea in boat-loads, the boats were connected each with the other by planks laid across, upon which the condemned were placed; the boats were suddenly parted, and the martyrs plunged into the water, scarcely able to cry to God for mercy as the waters closed over them. Socinian, with some of his companions, escaped to Switzerland in 1547, and there he died in 1562.

As a student of jurisprudence, he "sought its true source in the divine fountain" of Scripture, and was early drawn into those discussions round theology which were exciting all Europe at that day. He was a man of great learning, and very thorough in whatever he undertook. Calvin once said to him, "Unless you quickly cure of this itch of questioning, it is to be feared that you will bring upon yourself many sufferings." In 1556, he was a stadist with Melancthon at Wittenburg, where he became acquainted with some young men of Poland, and by then was invited to spend a few months in Poland. In 1558, he again returned to Poland, where he preached and taught about six months.

One of the leaders, Servetus, was captured and burned. "The ashes of Servetus," said Beza, "had quickly begun to stir." The glory of his fame came back to Geneva, and from beyond the mountains arose other leaders, who took up the mantle of Servetus and previously carried forward his work. Among these recruits was the eloquent preacher, Bernard Odilo, who pursued the feeble light he saw, logically carrying out the courage of his convictions, thereby scandalizing his fellow- workers, and working on very dangerous and dangerous ground that the eloquent bishop Francis Davide came to occupy. He died in exile in Moravia in 1564.

Meanwhile from the year 1560, Blandrata had gained great influence among the Polish Reformers. His influence grew so great that at the synod of Pinczow in 1562, he caused the Pope to declare that "all disputes regarding the trinity, mediation, or incarnation should be abandoned; all questions unknown to the New Testament should be excluded, while the clergy were to preach the pure Word of the Gospel, unaided by human comment." To test the synod, it was proposed that all those preachers who held to the submission of the Son of God should be compelled to give up their charges. This was voted down. "Whereby," says Wallace, "the Antitrinitarian bias of the synod became evident; and a confession prepared by Blandrata in the very words of Scripture was to be adopted by silent assent." After he came to Transylvania, his office "gave him a large opportunity for guiding the course of the Reformation there. He won over Prince Sigismund and the Queen mother, Isabella, who at the end of his days was noted as one of their most ardent champions of religious liberty. A still more important factor in the work of reform in Hungary was the eloquent preacher, Francis David, or as he wrote it after the scholastic fashion of the day, Davides, i.e., Davideon. He can be said to be the center of the Protestant Reformation in Transylvania, having brought the seed with him from his studies at Wittenburg in 1551; he had been pastor of the metropolitan church at Klausenburg since 1556.

Francis David was born of humble German parentage, probably in Klausenburg in the year 1510; he was always a boy of active mentality, and eager to secure such means of acquiring knowledge as might come in his way. His parents' poverty kept him from a public career, and until his thirty-eighth year he was working with his father at the shoemaker's bench a large part of the time. He was then sent to Wittenburg, Germany, then a Catholic institution, to complete his education. Luther had been dead two years, and no doubt the influence of Melancthon, who was born in the same year, had grown into the path of reform, which the environment favored and which he so eagerly and fearlessly followed. He returned to Transylvania in 1551, and for two years followed the calling of a country curate-school-master.

When this gift of God, Francis David, became established, he at once became the leader of the liberal Catholic wing of the church. He, however, "resolved to preach only the truth of Christ as they might find it in the gospel." He spoke equally well in German, Magyar, Lutheranian or Latin; he soon gained an influence that not all the chicanery of Blandrata backed by the power of the empire could shake. With his growing fame as a pulpit orator, he became more independent and bold in asserting the claim of reason in religion. The more he studied his Bible, the more he was inclined to drift away from the Catholic standard, and with some reluctance he "found himself obliged to part company with his former associates, on Luther's assertion of the free presence in the Eucharist." Right and Signorovitch in support of the new leader and his doctrine.

To learn to leave things with God, and to do one's work as if God could be trusted, is to gain the repose and fullness of confidence which proved him whole strength without anxiety, worry or distraction.—Outlook.
Children's Page.

TWENTY TIMES A DAY.

BY MRS. M. H. BARTON.

Twenty times a day, dear, To thee this day I say,
Your mother thinks about you; she would do so if you were at play.
She's busy in the kitchen, She's busy up the stairs,
But like a mother's heart within
Her love for you is there.

There's just a little thing, dear, that you would do;
I'll whisper, 'tis a secret, But you didn't hear me;
I'll tell it to you.

Twenty times a day, dear, you've heard it more.
I've heard it say, 'I'm coming in a minute,'
I'll speak it in a sweet tone, Bearing in mind Lowell's warning words about
'flattening our noses against the window of the living.'

For many years Dr. Mitchell has lived in congenial retirement at his place called Edgewood, an estate of 160 acres, situated in the village of Westville, two or three miles outside of the Connecticut city of New Haven. It is natural and fitting that he, a Connecticut lad, a graduate of its famous University, a man who on leaving college turned for a few years over the pieces of native literature whose health's sake, should at mid-manhood, and for the afternoon of life, settle down to the congenial work of a gentleman farmer, not far removed from the classic walls and memoried elms of old Yale.

Edgewood, of which one catches such delightful glimpses in several of his books, was built more than twenty years since, and is one of those large, roomy, irregular wooden structures, of many gables and angles, which, in their various settings of trees and hills, make a restful picture; the open spaces, and do not disturb one's enjoyment of nature, like so many of the would-be "smart" houses of recent anomalous architecture.

At Edgewood, the rustic tempered by gentility is everywhere the tone. Unhewn stones and thatched roofs set the first note; there are prettily seats of natural wood about the grounds; and a superb garden, the owner's pride in summer, with hints of arbors and winding gravel paths up the hill which rises picturesquely behind the house. From it you look toward the city, over broad, fertile fields lying below. To the left is lifted up the bold beauty of West Rock, while, facing waterward, the inmates of the house may see the incoming ships. A short distance down the road is the pretty cottage of Dr. Mitchell's farmer, with other outbuildings.

The whole place bespeaks peace and beauty, and it is certainly an ideal spot for a man of letters, whose love is divided between books and outdoor rural labor of some kind. Men who unite the two interests, like Mitchell and John Burroughs, have given us some of our most refreshing and tonic literature. One might say that there was an English effect about Edgewood, but that the red-brick neatness and the trim, right-angled look of the dwelling house; rather, the least studied charm and the wider off-looking of New England, where she is so often caught in a wilding mood.

In appearance Dr. Mitchell has a suggestion of the English squire: of middle stature, inclined to stoutness, perfectly erect despite his several years over seventy, with his clean-cut, aristocratic features lighted by a brilliant yet kindly brown eye, and wearing side-whiskers, now like his hair of a silvery white, he is a striking, handsome figure, the likeness in profile to the late George William Curtis is noticeable.

Affable and simple in his manners, a talk with the master of Edgewood is a delightful experience. In his library, a front room overlooking the sloping fields, a large, hospitable, homely place, well lined with books and giving every visitor the full sense of the author's love of the great works of a scholar, the conversation will perhaps drift round to first editions, and Dr. Mitchell will pick up a tattered, modest volume which on inspection proves to be the first (1851) edition of Dr. Holme's "American Antiquities," which a correspondent of an English review once quoted as an example of American literary incoherence.

"Ik Marvel!" has of late years devoted himself largely to the management of his farm, raising fruit and vegetables for the market. But he has always found time and had the will to make books. Recently his main literary interest has been the writing of the series entitled "The English Farmer," published in four volumes, of which the third appeared from the Scribner Press last autumn. His plan is to give a survey of the development of the English literature, and he has brought the study down to this century, which will be complete in the final book.

Books on this subject are legion, and it seems as if the field were already overworked. But Dr. Mitchell's aim is such and his touch is so individual that he is producing a work standing by itself, and worthy to round out his long and fruitful contribution to letters. He writes for young people, in an unconventional, simple way, the story of the evolution of literary culture in England. He has done it con amore, charmingly, as the student who has waded through the many dry-as-dust philosophical discussions upon the theme will best appreciate. He has given it vividity, reality, by treating literature and culture as the story of interesting personalities of great men and women. Hence the whole thing is vital and moving. A more striking and successful piece of popularization of English literature has never been written. It is hoped that the fourth volume may be speedily forthcoming; and, indeed, sundry bundles of manuscript in the library, neatly tied and labelled, vouch for the statement that the work is completed. In its entirety this "English Land, Letters, and Kings" will be by all odds the best medium through
which the developing mind may receive its earlier (and most important) ideas of literature. It is infinitely better than the tradition of facts, for it stands for ideas rather than facts.

Engaged by turns in his fields and study, blessed with a large family, with Mrs. Mitchell and two unmarried daughters to make his house a very home, our American literature presents an interesting picture of the author in the honored evening of his days than that of Donald G. Mitchell at Edgewood. He is lovely and pleasant in his life and labors, and his memory, like his influence, will be a sweet and gentle one. —The Golden Rule.

GOD'S TWO WITNESSES, THE BIBLE AND THE JEWS.

The Bible is the great Jewish and Christian standard, the only, and the sufficient, rule both of our faith and practice. Does any body believe all this? and does he constantly, fully believe it? Then he will show his faith by his works. What does this Holy Book say about the Sabbath? Read and carefully note the following scriptures:


The above references are given as specimens of what the Bible has to say about the Sabbath. I do not expect to show those of the same opinion as myself the importance of Sabbath-keeping. But I do wish to convince some who have had their eyes shut hitherto to the truth of the Bible, of its meaning, and that "The Word of the Lord endureth forever." Some who are keeping the first day of the week say, "we are keeping the seventh day, and that is all that is required." Let us look at this matter fairly. The truth is what I am seeking. If therefore I am wrong, I cannot say, as has been said, "I do not care what you believe; whatever I am convinced of." Does the expression seventh day mean the same as first day? and first day mean the same as seventh day? If not, then Moses is right in dwelling upon the seventh, in calling it the Sabbath of the Lord our God, in calling the Sabbath as though it could be known. In the commandment, the seventh day is twice used. Can it be, then, that this expression means nothing definite, only that it is one of the seven days? If one sails eastward around the world the does he not make one day more than the settled people in the west? If he sails westward will he not make one day less than those who are settled? And will he demand that all the people shall follow his time? or will he go by their time? By their time undoubtedly. Nor have I ever heard of one thing which they demand has traveling time must rule the world. The Jews assert to all this as true, although they are famous for making money and consequently may rest on Sunday, yet they deny any Biblical or divine obligation for it. And though they may consent to the law as an oppression, they wholly deny its righteousness. And though God, in his holy Bible, requires all men to rest on the seventh day (Saturday) and to work on Sunday, yet they do not believe the last: Sunday is to be a day of rest, and on Saturday, the day of work. And consequently may rest on Sunday, yet on Saturday, they consider anti­scriptural and ungodly.


What reason then have we to suppose that any change has occurred? Our earliest instructions, from parents and people; and our earliest feelings and belief, that such a change was made by the apostles. Our manhood, notions about the Jews, who are reported by everybody as everywhere keeping, as far as their virtue goes, the holy Sabbath of the Bible. Our belief also that the apostles were clothed with authority to make such changes as were necessary. That necessity they saw and changed the Sabbath to the day of the resurrection, to honor the Saviour. These views always seemed to lack directness, strength and truth, to convince any one thoughtful enough to seek earnestly for the truth, that such a change does not come from the Bible, and it seems impossible that the apostles would hold their mission of so little importance that they could set aside the divine law, and establish Sunday-keeping as a new, unheard of usage.

My reader, this article is written not for the purpose of interesting you, but of convincing you of the truth of the Bible, though all the world might oppose it. The Jews confirm what the Bible says. Their faith is a perfect contradiction of the truth everywhere prevailing. They stand out with a bold front, everywhere testifying that Saturday is the only seventh day of the week, the only weekly Sabbath. Can we deny this? Can we believe the Jews too vile and treacherous a race to be trusted? Or can the adopt their ancient plea "that which may not be done in the nations," and justification of our course? The question under discussion seems to have two sides; one a settled, perpetual, absolute truth; the other a mixture of assertions and human passions without any divine command or authority. Divine truth is certainly better than any human error.

Have I now proved the Saturday, the seventh day, to be the only Sabbath of the Bible, and not the Sabbath of the Lord thy God? And have I not proved Sunday not to be a holy day, certainly not a Biblical Sabbath, and consequently to stand in the place of God's holy Sabbath, or to have the name of the Sabbath? There is nothing in the Bible about resting on Sunday; it is simply the first day of the week, a working day. Anything higher than this, we have all gained from the traditions of men.

DOVER, N. J.

IN MEMORIAM.

Mrs. Samantha L. Badger was born in Alfred, July 17, 1824, daughter of Charles and Katherine Maxson, and died at North Loup, Neb., June 6, 1897.

At the age of eleven years she was baptized by Eld. Daniel Babcock and joined the First church. She was a student at Alfred Academy, soon after it was founded, in 1836 or 1837. She was lovely in girlhood, and for qualities of mind and heart was beloved by all who knew her in womanhood; and those who knew her best loved her. She had uncommon self-control, which she exercised on all occasions; always within the true sphere of Christian womanhood. Although not very demonstrative, yet when occasion demanded no one was more willing of heart or ready of hand than she to do the kind offices of Christian ministrations to those in need. She was always at her post of duty and on time, ready to do what was required of her, as the resolutions passed by the North Loup Ladies' Aid Society have so frequently mentioned.

She was married to Dr. Charles Badger, March 29, 1853, and went to live among people who kept the first day of the week for a Sabbath. Dr. and Mrs. Badger made several changes in location, some of which were quite unfavorable to the observance of the Sabbath of Colby University, but one did see that violate God's Sabbath in the nearly 78 years of her life.

She died a member of the North Loup church. From the time she put on Christ, till the time she went to him, her life was a daily warfare, but she lived it as husband she expressed no regrets. She gave no comfort to her husband or daughter, or to any of her friends. Her life had been full of good but unspoken counsels, and that life left them all, knowing if that did not do, words would be vain and empty sounds. It is the life that speaks Christ.

She is not dead, but gone before: Educated in Christ, The open door.

MERITED HONOR.

Professor William A. Rogers, the distinguished scientist and astronomer, long a member of the Harvard faculty, and more recently of Colby University, has accepted a call to Alfred University, a Seventh-day Baptist college in Allegany County, this state. He is now visiting the Azores, and is to assume his new post this fall. It will be, in a sense, a home-coming for Professor Rogers, who, nearly 40 years ago, when just graduated from Brown University, was elected to the chair of mathematics and astronomy at Alfred, and retained it for 13 years, during which time he built and equipped the observatory there. Professor Rogers' name is famous on two continents for the accuracy and value of his astronomical observations, made and published during his fifteen years in the Harvard observatory. He first succeeded in etching on glass the micrometrical lines suitable for careful astronomical work, which was the acknowledged authority in the United States for scientific micrometrical work. He has drawn as many as 50,000 parallel and distinguishable lines upon a square inch of glass. He is an honorary Fellow of the Royal Society of London, a member of the National Academy of Sciences, ex-President of the American Society of Microscopists, and a member of many learned societies. Though in his sixty-fifth year, Professor Rogers is hale and vigorous, of mind and body.—Syracuse Standard.

Ler men laugh, if they will, when you sacrifice desire to duty. You have both time and eternity to rejoice in.—Theodore Parker.
Sabbath School.

INTERNATIONAL LESSONS, 1897.

THIRD QUARTER.

Aug. 23. Abstaining for the Sake of Others. 1 Cor. 10: 13
Aug. 30. Gentiles Giving for Jewish Christians. 2 Cor. 9: 11-15
Aug. 29. Gentiles Giving for Jewish Christians. 2 Cor. 9: 11-15
Sept. 5. Gentiles Giving for Jewish Christians. 2 Cor. 9: 11-15
Sept. 12. Remembrance of the Thessalonians. 1 Thess. 3: 1-10
Sept. 19. Thessalonians and a Letter to the Corinthians. 2 Cor. 13: 1-3

LESSON X.—GENTILES GIVING FOR JEWISH CHRISTIANS.

FOR SABBATH-DAY, Sept. 4, 1897.

LESSON TEXT.—2 Cor. 9: 1-15.

INTRODUCTION.

Paul having been expelled from Ephesus because of the uproar referred to in the last lesson, came to Philippi where he wrote the second letter to the Corinthians, commending them for their bounty before, and urging them for still greater effort.

LESSON COMMENTS.

1. For. Connecting with the preceding verse and chapter. Superfluous. Because every one could see the need of being ready.

2. For. Allowing. Willingness to give. I boast. Showing him to be in Macedonia where he was writing. Proven many. Stimulated.

3. Yet have I sent brethren. Least should they forget.

4. They of Macedonia . . . find you unprepared. After all that he had said about them, it would shame him to come to them in poverty and they should be ashamed; therefore the necessity of sending the brethren as spoken of in the next verse.

5. Some sparing. Giving is but sowing from which we may expect a harvest; if we give little we must expect little in return.

6. Every man as he purposeth in his heart. A man’s purpose affects his giving; a good purpose will make one rich in giving. Not grudgingly. In a niggard manner. Or of necessity. A gift is voluntary. For God loveth a cheerful giver. A great incentive to our offering freely.

7. God is able to make all grace abound. The ability of God to return gift for gift cannot be questioned, and grace, the richest gift of the Lord, shall come hither from our liberality. As it is written. Psa. 112: 9; Isa. 55: 10;


11. Being enriched. Made far wealthier by the abundant of God’s love than gold and silver could make one.

IN MEMORIAM.

Mrs. Larena Otis Crandall was born in 1816, and died Wednesday night, July 28, 1897. Traits of character began to show early in life, and as the current begins to drift, so the whole life is apt to flow. And so in early years there began to be seen the elements of character that were the controlling forces of after years. The struggles of a pioneer life, and the hardships which had to be endured, seemed to put the spirit of tenacity and bravery into those who endured them, and also an exception to the rule; and a fellow-feeling which comes from the knowledge experience brings, taught our fathers and mothers the blessed gift of charity and helpfulness to others, and she was not lacking in these. April 28, 1836, she was united in marriage to the Rev. Samuel B. Crandall, of the Third Brookfield church, then located at South Brookfield, N. Y. She, her-although she may have experienced grief before, did not unite with the church until about 1838, when she was baptized by the hand of her husband. The years passed on, as they do to all, with their changes of joys and sorrows, of hopes and disappointments, until 1850, when her whole life was saddened by the death of her husband. She was left by this event to care for her two young daughters; and she had been known to say that it was the Lord, and he alone, who had sustained her and brought her through. At the death of the Third Brookfield church in West Edmeston, she, and others of the family, took letters and joined the Second Brookfield church, located at Brookfield, N. Y., a member of which body she remained until the day she died.

For a number of years she had been a constant sufferer; but always had borne with Christian fortitude and patience the disease which so long had menaced her life. A strong constitution and kind care enabled her to live though the years of her advancement. Her eldest daughter, Mrs. Morygan L. Brown, preceded her in death some years; but the younger, Mrs. F. W. Crane, of South Brookfield, was with her constantly.

The funeral services were held at the residence of F. W. Crane, with whom she had resided; Sabbath-day, July 31, conducted by the pastor of the Second Brookfield church, assisted by the Rev. Madison Harry, of West Edmeston, and by the Rev. J. M. Todd, who for thirty years had been her pastor, and who spoke fitting words of tribute and exhortation.

CRAFONLY A BURDENS.

THE CHRISTIAN’S ASSURANCE.

There’s a blessed assurance given to-day, "This, "Lo, I am with you even al to the end," and I’ll take up my cross and follow along, His praises to my lips, I’ll song. Freely, the way may be hard, and surroundings look dark, But I will press forward to gain the blest mark; With Jesus’ help, and with His will, My best will be given for his "grace" and "good-will," I’ll try all my duty to patiently do, And bear the bl Oswald words to the faithful and true, "Come, enter in to the feast, The gift you have earned by the life you have led."—H. N. S.

THE LONELINESS OF AGE.

The loneliness of age! How few think of this and treat with tenderness and consideration those who have outlived their generations, and whose early companions and friends have been taken from them. Unable to engage in the activities of life, they are no longer brought into contact and sympathy with those of the same age; but a common interest and mutual dependence binds them together. They necessarily, to a great extent, live in a world of their own; with those around them are not familiar. The communings of their hearts are with the scenes of the past and the companions of other years who have long ago passed away. Lover and friends have been taken from them, and their acquaintances laid in darkness. The forms they admired and loved are gone, the eyes that looked into theirs with tender affection are closed, and those in whose company they traveled and stirred their souls have long been silent. Their early world of hope and joy has become a desolation, and they sit in silence contemplating the ruin that has been wrought. They are

... Only waiting till the shadows Are a little longer grown... to pass on to the reunion that awaits them, and the glad greetings of those they love. Who would not do what he can to cheer the loneliness of the aged, and smooth their path, way, and to assist them in their declining years?—The Churchman.

FLOOR WALKER: "She complains that you didn’t show her common civility."

SALESMAN: "I showed her everything in my department, sir.—Detroit Journal!"

RURAL FREE DELIVERY.

It is reported that the experiments which have been made by the Post-Office Department, of the free delivery of letters have been, so far, resulted very much to the department’s satisfaction. Fifty thousand dollars was appropriated last winter by Congress for this use, and tests of the feasibility of the plan were made in various parts of the early reports have been, especially from some districts in Maine and Vermont, tell of the satisfaction of the farmers with the new service, and of their willingness to profit by it. It is found that they take many more daily newspapers when they have them delivered, and also the number of letters carried shows a vigorous increase. The rural carrier makes one trip a day over a distance of between sixteen and twenty-four miles. He supplies his own conveyance—horse and cart or bicycle. It has been found that responsible men are willing to do this work for an annual stipend ranging from $175 upwards, the average paying about $300. It is estimated that at that rate sixty million dollars (about half the annual pension bill) would provide rural delivery all over the country. That would mean, among all other things, employment for 200,000 persons. The rural carriers are allowed to eke out their stipend by any supplementary enterprises that do not interfere with their duties, as to sell stamps or stationery and receive or deliver express parcels or telegrams. Where farmers live some distance from the road their mail is left in boxes at convenient points by the roadside, from which boxes are mailed.—Harper’s Weekly.

GET OUT OF THE RUTS.

If you have ever driven an old horse far outside of the circle of his usual travels, you have probably noticed how he pricks up his ears and quickens his gait when at last he strikes the familiar road. It is a good deal so with the minds of too many people; they move with some freedom and zest along familiar lines of thought, but when you strike some other direction they are asked why "shop" plays such a large part in our conversation. Unless we are careful, the affairs of our business and our homes come to engross us so that we have little interest in other matters. We move at a sluggish pace when we are driven beyond the familiar road. "Get out of the ruts," is a text that needs to be enforced upon many a middle-aged man or woman. You can get along without the paper, the magazine, the new book, or the social gathering, and the exercise of hospitality. That is to say, you can live without them. You can get enough to eat and drink and wear, and perhaps save more money without them. But really you cannot do without them, if you want to keep bright and fresh, and make your life agreeable to you. And that is the question. Do you now you must open your mind every day to new ideas, and come into relationship with larger interests than those of the business or home routine. A good deal of fun has been poked at the women’s literary circles, that people are said to have been industriously gleaned from works of reference and criticisms. But in reality these clubs, unless too many of them, are of the greatest possible importance in getting women out of the grooves of ordinary life. Even a Browning club is not to be despised.—The Watchman.
A WORD TO MOTHERS.

For months I have longed to plead with mothers for the physical and mental welfare of our children. You who honestly believe that your little angels are safe from harm may please read and become more thoroughly convinced. You who are so busy with the cares and responsibilities of preparing your family’s food and raiment, or with the demands made upon you by society and the church, that you have little time for thought in this other direction, read and consider if you cannot leave some things undone which now engross your time and attention, and give your precious children a little of the much-needed care in a line of which you have not thought, and which will bring you and them better returns.

We live in a lively little town. God has given to many of these homes loved little ones, and, my dear friend, in many cases it has made me heart-sick to know to what depths of sin and iniquity these little tots are brought. I think of the father, who, belonging to our very best families as otherwise. Crimes of the worst nature are practiced among them week after week, and seem to be thought but little, if at all, improper, by themselves or their parents.

What kind of foundation are these children living on? How are they being taught to meet the evil temptations of life which are sure to come to them sooner or later? Do not think your child, however good you may believe it to be, is beyond the reach of temptation. “As the twig is bent, so is the tree inclined,” and to what degree of crookedness this early inclination may lead them and future generations, you and I have no means of knowing.

And how is it our children form these terrible habits? I believe the question is most easily solved and, as a rule, in one way. Early in the day you allow your three-year-old to go out into the street and on the sidewalk, where it chooses, and do as it pleases. You see nothing more of it, perhaps, until it is dinner time. The child comes home, and you consider it as sweet and pure as ever, knowing nothing of the evil stain which has darkened in this life, at least, to be fully erased, since it left every kind of restraint, to mingle with all sorts of uncurbed and untaught child minds and bodies.

In the afternoon its time is put in in like manner, and the same thing is repeated day after day, and year after year. You, in the meantime, my dear mother, are so busy in one way or another you have no time for teaching that precious charge how best to live the life you have been the means of bringing into this wicked world. You leave that to be left in some other home, by yard or barn, or wherever it may chance to be. Who wonders that soon, oh, so soon, they grow to be little compounds of almost every kind of naughtiness. I beseech you, my friend, give society a little less, if need be, of its seedy superfluity; the sewing-machine, ironing-board and pantry less of your nerve and strength; and keep your darlings at home, where you know what their busy hands and brains are doing. Do not say, “They are only children, and will grow out of it.” I am afraid it is a mistake, for they never can. God through Jesus may wash away the effect of those stains, but so long as life lasts at least a sad memory of disgraceful scars will remain. “An ounce of prevention is worth a pound of cure,” you know. Please do not say, “I never can endure their noise and confusion.” Very much more likely of the fault if that be true. Give them what innocent amusements you consistently can, teach them from the time they can first toddle about the room and litter it with their tiny playthings, to be reasonably quiet and helpful. Teach them to be thankful for, and appreciative of, the many blessings God gives them day after day, and therewith to be content, not constantly longing for some pastime out of their reach; and you will be accomplishing something worth living and working for, the greatest work of which an individual is capable—building pure, noble characters, for life’s battle and for a full, joyous eternity.

If you have not been fulfilling your duties as a mother, thoroughly worthy of that sweet name, begin to-day; and may you be given wisdom, strength and joy in the fulfillment of these simple, yet so important, obligations.

A MOTHER.

New This.

We offer One Hundred Dollars reward for any case of Cataaar that cannot be cured by Hall’s Cataaar Cure.

By J. M. Hall, M.D., Toledo, O.

We, the undersigned, have known J. F. Cheney for the last fifteen years, and believe him perfectly honorable in all his business transactions, capable of carrying out any obligation made by his firm.

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MARRIAGES.

Bro.-May.-At the residence of the bride's brother, Mr. Thomas Stasbaer, Poulville, N. Y., July 26, 1897, by the Rev. J. W. Dia, to Mrs. Ivan B. Maye and Mrs. W. B. Dia, both of Brook­

D E A T H S.

Snow-culinary notions are inveterate foes of change. Some cereals earmarked for return at the rate of ten cents per ten for such in course of favour.

CHANDL.-Mrs. Lorena Otis Chandl was born in 1816, and died July 28, 1897, at Sandusky, Ohio. A more extended notice appears in an­

other place.

R A M S E D.-In New Albany, Minn., Aug. 9, 1897, Frank Ramsedl, aged 60 years, 1 month and 21 days. Brother Ramsedl was in attendance at the Seventh-day Baptist church and Sabbath-school the 7th of August, worked in the harvest field all day the 8th; was taken sick that night and died the next day. He was loved and hon­

ored and respected as a conscientious Christian by all who knew him. A good man and true, but he was ready. Funeral ser­

vices were held in the Seventh-day Baptist church, August 11, when the interment was made in the vicinity from Matt: 24: 44, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

A. G. C.

T H E E N G L I S H R O T H S C H I L D S.

The greatest financial genius of the Rothschild family, though the least boastful of his own talent, was Nathan Mayer, of the second generation, who cultivated the name of N. M. Rothschild & Co., in 1798, in London. He flew to the stars and groveled in the mud for money. He welcomed all transactions, big or little, where­

with to turn the banker's penny. He was the man to act as the in­

vador of his time on the Stock Exchange, and the most suc­

cessful and rapid turner of hips and fast-sailing boats to bring him the earliest news from the war-centers of Europe, and so help his family firm to store up a fortune. He followed Wellington's army to Waterloo in person, and had relays of his finest horses, and a fast yacht lying in the harbor at Ostend. So he ar­

rived at the London Stock Ex­

change, after the battle, twelve hours ahead of any public an­

nouncements, and made $25,000,000, by one of the most tremendous series of speculations in history. In 1848, with $6,000,000 in the bank he with¬

ched the government of France, and then commanding in Spain, drew on the English govern­

ment for £30,000,000. The English treasury was short, Nathan bought the drafts at a large discount and shipped them to Spain, and raised the money. The stories about this remarkable man are al­

most endless, and they show how strangely he was alike equaled to the most tremendous schemes and the pettiest tricks of avarice.—Harper's Round Table.

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Note on pages 8 and 4 the absolute condition laid down by phrenitologists themselves for the success of their National Convention of 1864. This was the absolute Convention from which all must begin to have knowledge of the Prohi­

bition Party. The framers of the words may not have used them as concerning what they had. Whether the Pope of the civil condition, left for us to discern. That condition positively refuses to be modi­

fied. An absolute condition cannot be modified. Read this book. If you will accept it, you can not too quickly place your life in it.

Ask your neighbor to read it.

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

Literary Notes.

Harper's Magazine.

During August Harper's Bazaar will contain interesting articles on " Alaska Hostilities," by Iliam R. Seidmore, and on "The Heavens in New Amster­

don," by Helen Everson Smith; a sug­

gestive paper on " French Household Economy," by Katherine DeForest; a short story by Iluffield Osborne; and a num­

ber of other interesting features relating to women, children, and the family department, by Mrs. Margaret Hamilton Welch.

Harper’s Magazine.


Harper's Weekly.

In the month of August Harper's Weekly will make a specialty of those features of wide-spread interest which are the title of " Our Journal." Vivid accounts of the gold­

fields in the Klondike, brought by one of the reporters—Professor K. A. James, is an intimate and one who lived long behind us, and may well be regarded as a book."

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Fieldston, N. J.

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SABBATH RECORDOR.

August 23, 1897.

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