FRANK L. GREENE was born in Alfred, Allegany Co., N. Y., and there spent a busy youth, alternating between school and his father’s shop and farm. He fitted for college in Alfred Academy, and pursued college work two years, when he was permitted to realize the dream of his boyhood, and entered Amherst College, Mass., in 1872, graduating in 1876, one of the first in a class of seventy men. Three years later he received from his alma mater the degree of M. A.

Under the inspiration and encouragement of a Christian mother, he early chose teaching as his life-work and studied with that in view. While yet a beardless youth he taught for three winters in the public schools of Western New York, and upon leaving college began his real work in Adelphi Academy, Brooklyn. Later he removed to Wisconsin and engaged in High-School work with great success, but returned to Hornellsville, N. Y., in 1882, as Principal of the High-School and Superintendent of Schools. In 1884 he came again to Brooklyn, where he has since resided. For over eight years he was greatly loved as Principal of School No. 40. At present he is Principal of Public Schools No. 9, No. 4, and No. 111, near the main entrance to Prospect Park, having under his care seventy-two teachers and about three thousand two hundred pupils.

He is a successful teacher and leader of teachers, excelling especially in inspiring a spirit of harmonious work and loyal zeal. Every school he has ever had in his charge has grown rapidly under his hand. Few school men are so loved by the young people, and this is to him his greatest reward.

Mr. Greene was elected to serve as President of the Seventh-day Baptist General Conference for the years 1896-7, at the Session held at Alfred, N. Y., August, 1896.
Sabbath Recorder.

L. E. Livermore, J. S. Armour.

Editor - Business Manager.

Entered as Second-Class mail matter at the Plainfield, N. J. Post Office, March 12, 1866.

THE SABBATH RECORDER.

[Vol. III, No. 35.

Our Anniversaries.

Salem, W. Va., Aug. 25-30, 1897.

The General Conference.

The morning of the 25th received us with mingled sunshine and shadow; but the well come given to the delegates and visitors was all sunshine. At 10:45 A. M., the Ninetyfifth Assembly was called to order in the presence of the President, Principal Frank L. Greene, of Brooklyn, N. Y. A choir of young people led in singing, "Throw out the life line." Doctrinal exercises, consisting of stirring song and of many fervent prayers of thanksgiving and of petitions for needed blessing, were led by Evangelist J. B. Saunders, of Milton, Wis.

On behalf of our West Virginia people, and of the friends of Salem in other denominations whose doors are also open for the entrance of delegates, President Gardinier, of Salem College, read a message of welcome. He said we had come to historic ground, where we could see the fruits of many years of liberal seed-sowing.

President Greene then responded cordially to this message and delivered the following excellent address:

Seventh-day Baptists as an Educational Factor.

Some years ago I saw a picture, just when and where I do not recall, but the influence of it lingered with me still. The scene was the ancestral hall of a noble house. Devotion to the work of Christian education had grown as the man realized that he is heir to his chart and compass. His hands rest upon his shoulders, which already seem to feel the weight of life. In fair weather or foul the pilot must follow his chart and compass, the noble deeds of his forefathers, the altars of his fathers of the church. I and the altar fires of a generation after them. Were it not for the reach, the blood of Samuel Hubbard par the fathers of the church. I myself count it no less a blessing because it is not enough to simply to hold the truth, but we must also show that we hold the truth in the sweet spirit of love. Not for your scholarship and devotion, not for your Christian education, not for your adherence to, and firm belief in the Bible, but simply to hold the truth of God, have I been attracted to you, but it is the spirit in which you hold and do this, the sweetness with which you tell it, the sincerity and "learned by heart," as our chart of sure guidance on the voyage of life. In fair weather or foul the pilot must follow his chart and compass. To ignore these is to invite disaster. In times of stress his is the poet where calm surety must reign, a surety born of an experimental knowledge, with the firming of that will hold your upon a strict adherence to them. We are, or ought to be, pilots to a richer knowledge and appreciation of the Bible, pilots to a more widespread and varied reading, to a more thorough study of the Bible, and of the scriptures, and of the Bible, pilots to a higher life. "Seek ye out of the book of the Lord and read," "Search the Scriptures;" for in them ye have light.

The more precious the gem the more perfect should be its setting. Many a brilliant diamond has lost its lustre through an inaccurate setting, and many a gem of the most vital truth deserves the most skillful adorning. To attempt to teach righteousness and truth in a hasty manner and under a crude presentation, when it could be made clear and convincing, is a sin. To combat error with a bludgeon, when a Winchester repeater is within reach, is crap stupidity as well as sin. We owe it, therefore, to ourselves as a people, we owe it to the communities by which we are surrounded and with whom we mingle, we owe it to truth and to the Author and Finisher of our faith, to know that the only way to make the most thorough preparation, to secure the highest educational training possible, not simply for the Bible class, but for the church at large; to know that it can be gained, greater influence, and more power and efficiency in Christian work. We cannot expect a finished product from every denomination, but when should a child's training begin? But when should a child's training begin? But when should a child's training begin? I am inclined to agree with Dr. Holmes that it should begin with his great-grandfather. Most will agree, I think, that it should begin with the mother's longing prayer over the cradle will find answer. But that it will find answer who can doubt? Nothing more interesting than systematic instruction in the things pertaining to the higher life within the circle of the Christian home. This first. Too many of our city and suburban schools and colleges and obedience to our communities, we are surrounded and with whom we mingle, we owe it to truth and to the Author and Finisher of our faith, to know that the only way to make the most thorough preparation, to secure the highest educational training possible, not simply for the Bible class, but for the church at large; to know that it can be gained, greater influence, and more power and efficiency in Christian work. We cannot expect a finished product from every denomination, but when

...
and Christian educator. Did it unfit him for usefulness? Read and see. Whether talking of Jesus with the women and children at the river side, or reasoning of the Godhead and attributes, which the self-styled "philosopher of the age" of the so-called "learned world" "professed" to understand, in the godly, reverent, Christ-honoring company of the simple-hearted of the Athenian variety, the polite and learned center of Grecian greatness; whether plying the needle of a tent-maker in the humbler walks of labor for the support of his family, or the grand Xerxes in imperial Rome, he was never out of his proper place, never disconsoled, never forgot his high purpose. He was the one true and faithful wanderer in the streets and markets and byways; he had the courage and the ability to meet and cope with the most severe and the most subtle of the philosophers and all the <br/><br/>friege of indifferent people found around the outskirts of every community, who are neither this nor that, but whom, by friendly visit and warm grasp of the hand, by courtesy, kindness, unostentatious but firm pressure and serval personal appeal, we may "compel" to come in to the feast. Shakespeare says, "Action is eloquence." We may all be eloquent in that way, active, but not officious busy-bodies, not censurable, not imperious, active as the sun is active, working, unceasing, cleaving, <br/><br/>growing, causing growth wherever activity is set. In all I have had to say, I have spoken from a missionary, an evangelistic standpoint. What other standpoint for a live church can there be? We have an educational work to do in this day and generation. The grand question is how to reach the masses, to make them hear, and believe, and conquer, and have them rise and break forth as we success. "All true, whole men succeed; for what is worth Successes' name, unless it be the thought, the inward earnest to have carried out A noble purpose to a noble end.

Geo. Muysewens of England, Joseph Edwards of New Jersey. The block?" Great purposes mature slowly. We may not see much fruitfulness in our day. He who feeds his soul on great truths can afford to bide his time and wait for distant fruits. Sarum nr and Wyckiffe and John Halse saw but little and a bitter fruitfulness of their toil, but the fruit age came, and in this late day we hail them as the heroes of a mighty dawn.

"Let them then, be up and doing. With a heart for any fate, Still one of the world, Learn to labor and to wait."

The trumpet of Isaiah is still sounding: "Go through the gates; prepare ye the way of the people; cast away the stumbling-blocks in the way of the children of Israel. In all I have had to say, I have spoken from the roots of the church the chief center of power for propagation and extension of the kingdom of God."

We are emphatic, both of the need of higher standards in education and of the need of higher standards as to the object of our education. Let us, then, work for entertain- ment merely, but to help in spiritual things, the real work of the church. They should be helpful in welcoming strangers; in encouraging the timid and the shrinking; in dispelling the idea that religion is cold, not joyous; in providing suitable social surroundings that may prove entering wedges to still higher and more spiritual experiences; and in making the church the chief center of power for promoting unity and warmth of fellowship in love and labor. Both old and young are needed for developing the social element in our churches. Of the two classes of people, lifters and leasers, which shall we be?

Principal Allen B. West, of Lake Mills, Wis., presented a paper to the subject of which was, "The Isolated." It was an interesting sketch of the life, the trials, and the experiences of one who lived away from our people and churches; and illustrated the value to the isolated of the Recorder; of frequent attendance as possible at Conference and Associations; and of cordial greetings to these afar stragglers at our denominational gatherings.

Rev. Arthur E. Main, of Plainfield, spoke upon the need of higher standards in education. By calling attention to the many and great demands upon our young people, and to their grand opportunities in these days, he sought
to show the necessity and privilege of our getting ready to stand in the front ranks in all calling open to all well-equipped young men and women.

In telling how to help Salem College, Dr. A. H. Lewis said: "Remembering past great victories, talk up and love up the school; send your boys and girls here, even if it costs real sacrifice to do so; and work and give hard for the much-needed means for better facilities."

THURSDAY.

The early morning prayer-meeting, led by evangelist Saunders and Mr. D. E. Titworth was one of real spiritual power. An uppermost thought was that we hunger and thirst for greater power for service, to come through a new and wide-spread consecrating baptism of the Holy Spirit.

At a meeting of the new Advisory Committee or council, twenty members being present, the prevailing feeling seemed to be that the members could do no better work than to try to bring the widely scattered parts of our missions more intelligent and enthusiastic sympathy with all denominational boards and movements. The importance of combining enthusiasm and practical wisdom was fully recognized; and the necessity of trying to secure a larger representation at our Conferences of interested workers from the greatest possible number of our churches, was keenly felt.

The regular morning prayer-meeting, from 9 to 9.30, led by Rev. Geo. W. Hills, of Nortonville, Kans., and Rev. M. G. Stillman, of Lost Creek, Kans., was a prayer of thanksgiving for promised and experienced salvation, and of supplication for the divine blessing upon our missionary cause and workers.

The Treasurer's Report showed that the total receipts for the year, not including loans, have been $9,166.79; and the expenditures, excluding the payment of loans, $11,887.65. The Society was in debt Aug. 1, 1897, over $6,600; a sad fact that calls loudly for prompt and generous action by our people, in order that the crippling debt may be paid, and many open doors of usefulness be entered, in the name of Christ and the truth.

The Committee on Permanent or Invested Funds has the care of securities and real estate valued at $59,500.

The usual evangelistic, educational and medical work has been carried on in China, by Rev. and Mrs. Davis, Dr. Palmberg, Miss Burdick and three native helpers. Needed enlargement is prevented by the lack of means. Four girls have asked for baptism and church membership. All will be glad to learn that the health of Dr. Elias F. Swiney, now in this country, has been restored.

Gospel, temperance, publication, and tract distribution work has been continued in Holland by our devoted laborers there. Seventeen new members have been added to the Haarlem church.

Dr. Daland, of London, England, as was to be expected, proves himself to be a worker of energy and activity. The prospects for further influence in that great center are full of encouragement.

On the home field there have been 31 workers, who report nearly 20 years of labor; 305 converts to Christ, and 160 additions to our churches, including 40 converts to the Sabbath.

The work on the foreign field, China, Holland, England, cost $3,880.53; that on the home field, $7,168.21.

The Board's Annual Report closed with stirring addresses and messages, to be read by every Seventh-day Baptist.

Rev. G. H. F. Randolph, of Marlboro, late missionary to China, discussed the subject of foreign missions in an address of great power. Foreign Missions are the work of almighty God, as we are taught in the Scriptures, and by divine providence. Our own work in foreign lands is plainly of the Lord. The Fourth Commandment has for its real philosophy, "Remember God." Our work is to try to bring the nations of the earth into the relationship to God, and we must go where the Creator is forgotten. To this work we are committed, thank God; and our work and workers have been greatly blessed.

The school work is really evangelistic, as well as a training for future work by the present scholars. Bro. Randolph spoke of the importance of the work out of his own personal experience on the field.

President Davis spoke upon the importance of our small churches. These churches are a beginning for growth; in many instances these are the valuable adjuncts of church building that have been done in the way of educating the surrounding communities in Sabbath truth; they are good starting points for evangelistic work; and often from these small churches come the best material for our schools and our larger churches. The best efforts of the organizers of missions and the curating pastors must be put forth in these churches themselves, and not by the Board or the stronger churches.

Mr. Ira J. Ordway, of Chicago, read a paper upon "Our Evangelistic Work." Evangelism means the preaching of the law and the gospel, and the possession of the Sabbath by our churches. The Church of Christ ought to receive more attention in the work of our evangelists. A crisis is upon us in regard to this truth, and our evangelists must help meet it. As to methods the paper recommended more evangelistic labors among our small churches and the organizing of gospel and Sabbath campaigns in given districts by groups of workers, clerical and lay.

"Our Finances" was the subject of an address by Rev. I. L. Cottrell. The grand work reported and discussed to-day depends in no small measure on our giving. An average of five cents a week from each of us would settle some weighty problems. One cent a day would bring some $33,000 into the treasuries of our societies. We can, if we will, lift these debts hanging over our Boards and push forward the cause. Giving is a keynote in true religion.

In an "Open Parliament" eighteen or twenty persons took part in a most earnest discussion of the Board's Report and these four addresses. And could all of our people have heard the many instructive, stirring, and encouraging things said to-day, there would certainly come a revival in interest, in work, and in sacrifice.

The grand annual sermon by Rev. S. H. Davis, of Westerly, R. I., upon the "word of reconciliation," was preceded by a service of sweet song, and of several prayers that the word might be preached with power, led by Mr. D. E. Titworth.

The gospel, said the preacher, is for everybody, and should go everywhere. The ministration of the word of reconciliation must be the fruit of real and deep religious experience. Our supreme duty is to beseech men to become reconciled to Christ. The whole world needs the gospel. There is a universal capacity for religion, but a universal inability, unaided, to rise to God. That the word of reconciliation is designed for all is made known in Bible prophecy and promise. Our Lord with all authority commands us to publish it among the nations. The heavenly mandate rings through the ages, Go! Go! God's estimate of foreign missions was shown in his choice of Paul, the greatest of the apostles, to be our pioneer. PoliticalOpening doors, new facilities for traveling; the spirit of our age growing in its appreciation of the worth of missions; and our resources in men and women and wealth, with all the resources of God, make the great gospel enterprise possible. The Lord in the Scriptures and by his divine providence has laid upon us the great and solemn responsibility of sending, that men may hear, believe and be saved. The path of duty seems to be very plain. It is only to people and churches that God's words belong. True and genuine enlargement is divinely promised. Machinery, and that of the best kind, is necessary for the unity and directing of forces unto largest results. When a great ocean steamship is well under way, the addition of a single sheet of note paper, it is said, will originate added force equal to that of a ton's weight the distance of one mile. This wonderful result is due to machinery. Let us keep the fires burning and furnish the needed fuel, although it may be but little at a time.

An excellent annual meeting of the Missionary Society closed by our venerable brother, Eld. S. D. Davis, of Jane Lew, W. Va., who had sat on the platform an interested and grateful listener to the preaching of his son.

FRIDAY.

The spiritually uplifting 6 o'clock "morning prayer-meeting, led by U. S. Griffin, of Nortonville, Kansas, had for its subject, prayer for our Boards and all forms of organized denominational work. After the prayers, about fifty persons took part in a testimony meeting.

The Rev. W. S. Platts, of Milton, Wis., spoke of the inestimable value of spiritual culture, and the need of a revival of interest in the cause of Christian education in all of our homes and churches.

The Board's report consisted of the three official annual statements from our schools at Alfred, N. Y., Milton, Wis., and Salem, W. Va.; and the Treasurer's report. The Treas-
Contributed editorials

By L. C. Randolph, Chicago, Ill.

The Miner's Strike.

FARINA, Ill., August 15, 1897.

Dear Bro. Randolph:

I trust you will not resent a little friendly criticism of your editorial on strikes, in last week's Recorder. Your quoting of the Rev. Frank Crane will, I think, be read by many as a great endorsement of his sentiments, and you will be understood, by some at least, as accepting his statement of the relation of the “coal barons” to the miners. And what of it, you say? Well, I am afraid, Bro. Randolph, I must say that I think the quotation decidedly misleading and mischievous in its tendencies. There are certain facts connected with this controversy that must be considered in dealing with it fairly, and yet Mr. Crane seems to ignore them, whether ignorantly or wilfully, I know not.

The miners complain of too low wages, and not enough work, and the public thinks their complaints to be well founded.

The prices of coal, current at the inception of the strike, were such that a great many mines, perhaps one-third of the aggregate in the country, were compelled to hold the miners to the current scale of wages, or shut down.

The coal mines of the country would, if run to their full capacity, produce a great deal more (probably one-third more) than the country would consume.

There are nine coal mines within the circle of my acquaintance, and of these five have proved a total loss to their investors, and investors, and the other four are being worked at a loss and it is “tip and tuck” with these to keep from going under. Now, if this is a true condition of affairs, and I know it to be true, then in the main, what is there to justify Mr. Crane in saying that “there is plenty of profit in the coal business if the miners would work harder and deal honorably with their employers”?

Men can, and should, deal honorably, but when he says there is plenty of profit in the business when there are many mines that are working without the facts to back him up, I have no doubt that injustices are often done the miner, and that there are many places where the owner could and ought to pay wages that would be sufficient to compensate many of such cases, and it is equally true that miners are often unreasonable in their demands, but even if such wrongs as those should be righted it would not let us out of the present difficulty. Please think more of this matter, Bro. Randolph, investigate further, see if Mr. Crane has not lost his head in this, and possibly in some other matters in which he speaks with such a great show of confidence.

I am free to confess, that I do not see any satisfactory basis for the strike, and I only use the word strike as implying anything contrary or wilfully, but I am certain that neither side will win, in entirety. Agreements will be patched up here and there, and in other places the miners will go back to work. The price of coal will perhaps be a little higher (it is too cheap here), there will be an increase in the consumption, some mines will shut down forever, and things will resume their wonted activity.

In the meantime I think I am right to sneer at any one to say anything to create dissatisfaction with a state of affairs that cannot, in the nature of things, be materially improved. I beg your pardon for this criticism. At first I thought of offering my exceptions for publication, but later decided on this course.

Yours truly, for truth always, if it can be found,

[Name, Zanz.]

We have read and re-read the foregoing letter with sincere admiration. It seems to us such a model in generous motive and temperate statement that we have asked the permission of the writer to publish it entire. We heartily wish that coal barons and captains of industry would have been as frank and kindly disposition. The labor question would not be the terrible problem it is to-day.

Out of nine mines in the circle of Brother Zann’s acquaintance, five have proved a total loss, and the other original investors, and it is “tip and tuck” with the other four to keep from going under. With that section of Southern Illinois in mind, he challenges Mr. Crane’s statement that “there is plenty of profit in the coal business, if conducted justly, paying..."
workmen honest wages and dealing honorably with competitors.”

Take an illustration. We might say that there is a deal of profit in the dairy business, honorably conducted; yet some brother out in Western Nebraska whose parched pastures had been sold under a mortgage, might point to his experience in denial. Local conditions are the same as those of the Nebraska farm failure. The operators of Southern Illinois have had a fight against severe odds, among which are the distance to the largest markets, the inferior price which their coal commands, and, not the least item, the fact that the companies are not very strong and the small business men in other lines of business, the small groggle up the weak. Armour waxes rich while the small butcher is driven to the wall. Rockefeller’s millions have overflowed from the oil tanks into iron, sugar and higher education; but plenty of men in the same lines have gone into bankruptcy. It is such facts as these that complicate the situation and make it “nip and tuck” for the mine owners of Southern Illinois.

Enormous fortunes have been made by a few of barons out of the fuel which a beneficent Providence stored up for the benefit of mankind. And the hard, cruel fact stares us in the face that the employees of these wealthy corporations are held under conditions that approach slavery. Fifty cents a day upon which to bring up a family. Figure it out for yourself. Grinding poverty, children put at toil when they should be at school, the shadow of want ever over the home. And is a Christian priest to have nothing to say regarding these things?

Probably Brother Zin’s main contention would be that no sweeping can cover all cases. He has clearly shown that the mines of his acquaintance absolutely cannot pay higher wages unless the price of coal rises. We are glad he has called attention to these cases. Probably there are many such where double-dealing, were not to be avoided, where it was neither right nor wise for heated partisans to claim a monopoly of honesty and patriotism. He has expressed his admiration for both Mr. McKinley and Mr. Bryan, as high types of manhood and as representing the best elements of their respective parties. He spoke at some length in one issue on Mr. Bryan’s visit to Chicago, because it came under his direct observation and was a matter of profound interest to the public.

If H. H. B. holds that such sentiments as those we have outlined mark a man as a follower of Mr. Bryan, he must be responsible for the implied compliment to the free-silver leader. We do not ourselves think that this party has any monopoly of the spirit of fairness and courtesy. The highest tribute to the character of Mr. Bryan which we have heard from the platform was from the lips of a distinguished speaker who did all he honorably could to defeat him. The most powerful pleas for fairness and courtesy which we have read were in the Review of Reviews, a consistent supporter of Major McKinley throughout. The broad-mindedness of its editor, Albert W. Shaw, his un-failing kindness toward those who honestly disagreed with his frankness, his rebuke of political Pharisaism, brow-beating and double-dealing, were a source of constant admiration to us. We shall not indulge in the criticism which is merely wanton and vicious.

This is only one phase of the problems which center about the relations of aggregated labor to aggregated capital. Heart and brain sometimes grow weary, but the hopes of the future act in the growing intelligence of the people, and in that intelligence open discussions in which men are found to agree.

Deeper than all else we cherish hope in the growing conception of human brotherhood, mutual neighborliness, the doctrine of the Golden Rule. With heart and soul we pray for the day when the golden calf shall be thrown from its pedestal of American worship and its place taken by the cross of Calvary.

A Word on Politics.

If it will make this column of the Sabbath Recorder more helpful and forward the kingdom of Christ in the world, the Western Editor is quite willing to state who he voted for last fall. The announcement would probably be something of a surprise to those who have so confidently catalogued him politically, but we shall withhold it until we have better evidence of the proper repository for partisan confessions of faith.

The Sabbath Recorder has editorially taken its stand against the free coinage of silver. The Western Editor has never taken sides. He has written in favor of un-ionized kindness and Christian courtesy in political discussions. He has held that there were two sides to the question which shook our republic last fall; that there were many honest and just and, in fact, it was neither right nor wise for heated partisans to claim a monopoly of honesty and patriotism. He has expressed his admiration for both Mr. McKinley and Mr. Bryan, as high types of manhood and as representing the best elements of their respective parties. He spoke at some length in one issue on Mr. Bryan’s visit to Chicago, because it came under his direct observation and was a matter of profound interest to the public.

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(verses 6 and 14) we find the woman fleeing “from the face of the dragon,” “into the wilderness,” where she finds protection from the power of her great enemy.

The claim by all or nearly all of our best commentators that “the woman” throughout the chapter is the Church of God, and that “the wilderness,” in verses 14-17, is these United States is fully confirmed by the history of this glorious land, for nearly the last three hundred years we find religious systems for “the ultimate extinction of the ancient imperial, Pagan hierarchy, and in these latter ages by the Pope and Hierarchy of the Roman church.

Our acquaintance with him in connection with “The United States in Prophecy” begins with the description of the Pilgrims in Plymouth, Mass. Then that little band of pioneers of whom the historic prophecy (Rev. 12: 11-17) calls “the woman,” founded, on the bleak and barren shore of Plymouth, protection from the dragon, then as now the Church of Rome, and from her persecuting allies.

This new movement of the woman was the inauguration of a new epoch in the tactics of the dragon. In he saw at once a new menace to both his blasphevous pretensions and his numerous schemes for the ultimate extinction of the Providence of the Church. But now, estranged as he was by the power which the light of the Reformation had conferred upon the nations, he was powerless to persecute as he had done in former times. His next move was, as predicted and recorded in Rev. 12: 15, “to cast out...” (verse 6 and 14) we find the woman fleeing “from the face of the dragon,” “into the wilderness,” where she finds protection from the power of her great enemy.

Thus again the “earth opened her mouth,” and again the dragon was foiled.

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History and Biography.

By W. C. Whippert, Milton, Wis.

REV. JOHN LIVINGSTON HUFFMAN.

(Concluded.)

EVANGELICAL AND PASTORAL WORK UNDER EMPLOYMENT OF THE GENERAL MISSIONARY BOARD.

He returned to West Virginia early in January, 1893. With great regret he terminated his connection with the Young People's Committee. His labors in their behalf had been exceedingly pleasant to him, and very satisfactory to them. He hoped to be able soon to become their evangelist again. But he felt under higher obligations to the brethren in his last adopted state to assist them just at that time, in strengthening their weaker churches and in encouraging them to sustain, with some personal sacrifices, the College at Salem, which was then passing through a serious crisis almost at the threshold of its existence. To him this school had become as a beloved child in his matter; and to him the brightest prophecies of the steady growth and enlarged usefulness of the South-Eastern Association. Besides, he was assured that he would, in a desirable measure, be upheld in this movement by the favor and approbation of the Missionary Board.

On resuming work in the West Virginia field he was most cordially greeted by his old friends there. Their action was another evidence that he was, if possible, more sincerely regarded and more successful in his revival efforts in the communities where he had formerly delivered his discourses and gained converts for Christ, than in those where he held protracted meetings among comparative strangers, or in churches which had never witnessed his marvelous power on such occasions. Surely a striking illustration of this fact was noticed in the missionary tours he had just ended for our Christian Endeavor Societies. In the forty-four localities in which he had served them, only nine of these had not been deeply impressed by his religious awakening under his preaching, or been deeply stirred by his exhortations and prayers in their midst. The following constitute this number: Fayetteville, Gillellsville, and Manchester, N. C.; Adams Centre, N. Y.; Nortonville, Kan.; Humboldt, Neb.; and Big Springs, Dell Rapids, and Smyth, S. D.

In the first six months of 1893, divine grace attended his evangelistic labors in the Ritchie, Middle Island, Salem, and Conings churches, besides in five or six other societies, most of them somewhat small. In one of these churches he expressed great joy, because in it he found several young people who had embraced religion in his meetings, resolving to pursue studies in Salem College, so as to be fitted better for Christian service. He reported that he had delivered in the six months one hundred and ninety-six sermons and made a greater number of visits. In each revival there were conversions and baptisms, as usual with him. Two Endeavor Societies and two Bible-schools were organized.

By the first of April, 1893, the missionary pastorate of the Salem church, which Rev. Theol. Gardiner resigned to devote his entire efforts to the Presidency of the College at that place. Again he expressed deep regret that he must leave, for a time, his "much loved life-work" as an evangelist. During the next year and a half he received, through the church, aid from the Missionary Board, to whom he made quarterly reports of his work. He entered upon the duties of the position with all his accustomed energy. Besides attending to the routine of his charge, he had the opportunity to counsel in the management of the College, to look after its financial support, and to encourage the students in acquiring a better education, and in consecrating themselves to the work of the Master. During this time he conducted a revival for sixteen days on Buckeye, labored "night and day for four weeks" in union services at Salem, and witnessed a gracious ingathering; he took part in the organization of the Blacklick church, which he supplied regularly with instruction in the gospel; he assisted very largely in thirty-seven meetings at Lost Creek, in a wonderful manifestation of the Spirit," and his heart leaped with triumphant joy as he recollected the Civil War. It was mingled in the old church; and he ministered also to smaller congregations in neighboring places.

In the spring and summer of 1894 he became deeply interested in securing pledges to cancel the indebtedness of Salem College, then amounting to $2,600. He appealed vigorously to his Assembly to sustain, to his motion while in session, and to the people of Salem and vicinity for help in the emergency through which the school was passing. In a brief time one-half of the needed sum was obtained, and before the close of this year all of it except $800. He was not without a considerable share of the funds thus provided, which was given by Eld. Huffman. As an example of his liberality while the pastor here, it is related that some one in the community grumblingly accused him of "trying to feather his nest" from the money paid him by the church and by the people elsewhere to whom he broke the bread of life. On looking over his account book at the end of two years, he discovered that he had received only $20, all told, above the contributions in the church there and the College at Salem. A large increase in the attendance of students at the institution was a source of special gratification to him. Evidently superior training was imparted by the faculty, and fresh life-blood was sent into the youth remaining some terms in the classes. Rev. A. H. Lewis, present at the Commencement exercises that year, wrote that he had, in his visits to West Virginia, "watched its marked advancement in all things, shown in changes rapid and radical. The Civil War had accomplished a strong uplift." At the close of this brief period, he tendered his resignation to the church, but they refused to accept it, and granted him a release from the duties of pastor for one year, so that he could engage in purely evangelistic work under the direction of the Missionary Board. He found that his time at Salem had "been full of anxiety, work and conflict," but that it had brought him "victory and success." He referred, doubtless, to his exertions in enabling the church to pay off its "entire indebtedness of nearly eight hundred dollars," which had rested "with great weight" upon it for five years, and which had been "incurred mostly in building a parsonage" and in securing "about three acres of land" for the location of the house.

The two years in which he had occupied this position had been pleasant to him, and he trusted, "profitable ones" to the church.

He returned the first week in July to the Rhode Island field, to continue his revival efforts there under the immediate direction of the General Missionary Board. In the next two months he held services at Charlestown and Quonocontaug, beside Dunn's Corners, in that state; and he attended the General Conference at Plainfield, N. J. In the latter he spoke very earnestly upon "Evangelism the Work of
the Church." While preaching in the above-mentioned series of meetings, he felt, for the first time, the approach of the disease which finally ended his life. In this condition he went, at the request of the Evangelistic Committee, to the region of religion, then prevailing in Louisville, Ky. Here he delivered eighteen sermons in two weeks, and all but one in a tent erected in that city, and stated that he had "never preached to a more appreciative people anywhere elsewhere; and he to whom he revealed his sensations. "Expressions of gratitude" for presenting the message of "the world's Redeemer." Rev. Lester C. Randolph, who listened to his discourses at this time, said that "he was the best all-round gospel preacher he ever heard."

Late in September following, he began a revival at Jackson Center and Stoker, Ohio, on the old grounds of his former pastorate; and although by no means in good health, prosecuted his work here with gratifying success for seven weeks. Then he returned to Salem, W. Va., for rest and recovery, if possible, and under a doctor's care until the close of December. While not really restored, and yet feeling considerably improved, he entered, January 3, 1896, upon an engagement to conduct union meetings for the Seventh-day Baptist and the First-day Baptist churches at New Market, N. J. Here in the daytime and evening, he zealously and forcibly preached to large sized congregations for a month and a half; and then he assisted, for about two weeks, the pastor of a Seventh-day church at Dunellen in the neighborhood, in maintaining similar services with his people and the members of the Methodist Episcopal church in the place. Though suffering intensely at times from his disease, he attended, in these two series of revivals, one hundred and eighteen meetings, presented one hundred and thirteen sermons and addresses, witnessed over one hundred conversions, greatly strengthened these churches, and deeply stirred the two villages. Often in walking from his boarding-place to the place of worship, he compelled to stop on the way and gain strength so as to reach his appointments. Aroused when in the pulpit, he overcame his weakness, and his mind acted with its accustomed clearness and energy. The determination and courage he exhibited must have been imparted by the Divine Spirit. At Dunellen he writes, "On account of my health, I shall have to stop evangelical work after this week altogether. How I dread it, I do so enjoy the work." How pathetic are these words, and what meaning they convey! After a quarter of a century of herculean and victorious effort of leading the unconverted to Christ in such gatherings, he now closed the last revival season of his life, and at a point in his labors where change had never been. He had grown in spiritual and soulful growth. On March 1, 1896, he severed his connection with the Missionary Board.

**His Continued Illness, Pastorate at Farina, Illness, and Death.**

He staid during the following month at Plainfield, N. J., to be under the skilful treatment of Dr. Thos. H. Tomlinson, of that city; and he supplied the pulpit of our church there on Sabbath-days. A member of it wrote that he "has been giving us most acceptable service, and has endeared himself to the hearts of our people."

He had by this time informed the Salem church that he should not resume pastoral work with them. At first he was in hopes of using his remaining days in his special calling. He finally decided to remain at the church at Farina, assuring the Salem church that they needed a pastor younger and more vigorous than himself. With these people and in a sanitarium at Jane Lew, he stopped for the next two months, while on his way to his active labors of God's work. His goods were boxed and shipped. He sought and found partial restoration to physical strength, which for a time he believed was complete. He is told that "many are pleading at the throne of grace for his recovery." Forgetful of his own condition, he writes a most fervent and his final appeal to the "lovers of our cause" for financial help to the college he had striven to establish. He left the last of June for his new home in Illinois, transmitting "a rich legacy to the young people." In that region of West Virginia where he had labored nearly ten years.

He began his pastorate at Farina on the first Sabbath in June, 1896, and continued actively in the discharge of its obligations until the last of that year. He was most kindly welcomed by the people. He instituted a more thorough study of their religious condition, and of the best means to answer their spiritual wants. His sermons and prayer-meeting talks richly fed the old and the young. Thos. Zinn, a member of the church, writes, that "he seldom amused his audiences; he was never sensational; but whoever simmered under his preaching, and whoever looked at the clock; whoever heard a half-dozen sentences fall from his lips, without having his attention riveted upon the man and his theme? Who ever tired of hearing him recite the incidents of his series of revival efforts he carried on January and February? During the following month at the church in Louisville, he preached his best sermon ever. This discourse, with others which his wife had inserted, was the most interesting reading. It contained the plan of redemption, and the loving appeal."

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While in charge here, he made a careful review of his work in the previous twenty-five years. Besides having served as pastor of four churches and been the stated supply of five others, he had held "one hundred and twenty special revival meetings," each series covering from two weeks to several months. Over one hundred of these meetings were in our churches or communities where Sabbath-keepers lived. He had heard several "thousands of persons express themselves as finding fondness for him and in his person." He had baptized 763 candidates, "not including the far greater number who have received this ordinance at the hands of others," especially the pastors of the churches "where the meetings" have been held. Not a few of these joined us from the ranks of the First-day people. He had the record of 6,702 sermons preached by him in that time, occasionally as many as sixteen a week. He regretted that he had not known in his earlier ministrations how to present the gospel truths to win over the hearts of men to the Saviour in a more permanent form. He realized that he had grown in the latter part of his life to be more generous, milder in speech, and more sympathetic in his companionship with men, especially those out of Christ. He gave the results of his long and eventful experience in uniting evangelically with Sabbath Reform work. His communication on this subject, if it could be inserted in this sketch, would make most interesting reading. It should be carefully studied by those who wish to be successful, as it was, in the combination of the two lines of labor.

He did not neglect to exercise thoughtful heed for the well-being of his people outside of their church relations. He cultivated a friendly spirit with the First-day inhabitants of his region. He was an excellent judge of men, and the affairs of the families he visited, and in the daily transactions of the business men of the village. Mr. Zinn, a banker, testified, "From the date of his arrival here last spring until he was confined to his house by illness, I met and conversed with him almost daily. In business matters, he was remarkably clear-headed and acute, an excellent judge of men and things, and of what to do and not to do in dealing with the world. He was deeply interested in the moral as well as the financial questions at issue in the Presidential campaign last fall, and watched the results with great solicitude. In a letter to the Sabbath Recorder penned a few days before his death, he described the weather during last winter at the peak of the fruit crop. A social event at the home of a parishioner, and the leasing of a large farm in the neighborhood by the former pastor of the church, who he earnestly desired to be as well rewarded in the kingdom of God as he had been in the gospel ministry. He became so thoroughly acquainted with the condition and character of very many individuals in the village and the country about, that, when laid aside in the winter from public service, he could address the Evangelist, Edward B. Saunders, minutely and wisely what definite course to pursue in reaching these individuals in the series of revival efforts he carried on January last in the church.

He preached his best sermon here, Nov. 28, 1896, from Rom. 7: 24 and 25, on the subject of the New Sin. In the discourse, with others which his wife had heard him deliver on related themes, led her to say that he would explain the plan of redemption, as revealed in the Scriptures, the clearly and must impress upon any one she ever heard speak on the subject.

On Dec. 2, following, he was taken seriously ill, and his life was despaired of for several days. His disease, which seemed at first to have its seat in his kidneys, now took on the form of ulceration of the stomach. His blood had become greatly depleted, wanting thirty-five to forty per cent of red corpuscles. He lingered along, alternatingly growing better and worse. He suffered untold bodily pains and agony. He was most affectionately and helpfully cared for by his wife, some relatives and neighbors. His extreme activity in the years of his ministry, as well as in his young manhood, had laid the foundation for his disease. But at length, his great vital force yielded to the attacks upon his frame, and he became anxious to be released from his sufferings. He had been through the trial, he was cheerful, calm in spirit, accurate in thought while completing his arrangements for his departure, and supremely trustful in the guiding hand of his heavenly Father. When told by his faithful companion in his last hours, My dear, you are almost
through," he replied, "It is better so." These were his last spoken words, "a fitting keynote," as some one has written, "upon which to end his blessed, fruitful life." He died quietly on the morning of March 31, 1897, aged 59 years, 7 months, and 9 days.

**HIS FUNERAL AND MEMORIAL SERVICES**

The details of the funeral services were observed in the manner he had directed. Brief ones were conducted in the parsonage at Farina by Rev. Chas. A. Burdick, in the afternoon of his decease. Then his remains were conveyed to Milton Junction, Wis., by his wife, who was accompanied by Arnold C. Davis, Jr., and a number of his former neighbors from the town of Waukesha, Wis. The funeral services were held in the Methodist Episcopal church of the place, described the earnestness, sincerity, and broadness of Christian sympathy of Eld. Huffman. Mr. Thomas Zinn, who has been mentioned above and who had been with the deceased almost daily in his sickness at Farina, and was with him in the closing hours of his life, said he "came to regard him as an extraordinary man," and urged the hearers to be thankful to God for the influence and example of his grand character as set forth in the community. Rev. Mr. C. C. Converse, of the Metropolitan Baptist church of the place, delivered an address on the inspiration of the committee of the church in charge of the exercises, and spoke at length upon the leading events in the career of his old student and his friend for forty years. He outlined the characteristics traits of the deceased and dwelt in the words which are the following: Exceeding great vital energy and endurance, as one of the basis of his phenomenal success; naturally good tempered and loving, and therefore not easily prejudiced against others, or piqued when slighted or neglected; sturdy, vigorous and strong; accustomed to work under any circumstances, and never disheartened; endowed by nature and nature's providence with the ability to grasp with marvellous clearness and power of intellect any prominent question. Through and through, and force of intellect any prominent question has no power to change it, and if God changes it, then he falsifies his word. "Let God do as he hath spoken, and say nothing but the truth, and nothing but the great truth."

There were the tables of the covenant in the ark which was made for them by God's direction and called the ark of the covenant. This ark was put in the most holy place in the tabernacle or sanctuary. Over these tables was the mercy seat with the two cherubim overshadowing it. This was the dwelling place of the Lord. There, through his chosen priest, he met his people.

Moses was instructed to make the tabernacle and all that it contained after the pattern of the true tabernacle which the Lord pitched; not man. John said in Rev. 11: 19, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and sounds, and tempests, and an earthquake." These were the tables which the Lord had commanded him to write, and to perform, even ten commandments; and he wrote them upon two tables of stone, that God might fulfill his word. Moses returned the words of the people unto the Lord. Now this was the covenant: the people agreed to obey all the Lord had said. The third day after this God came down on Mount Sinai in the midst of thunders and lightnings, in thick cloud, and the voice of the trumpet, exceeding loud, and spake the ten commandments and wrote them on stone with his own finger. They were too sacred, too important to be trusted in the hands of men, to be written upon tables of stone, the first showing our duty to God, the second our duty to man. They were written by God himself that they might be perfect, and on stone because stone is imperishable. Christ is represented as a stone for the same reason.

These were the tables of the covenant put in the ark which was made for them by God's direction, and called the ark of the covenant. This ark was put in the most holy place in the tabernacle or sanctuary. Over these tables was the mercy seat with the two cherubim overshadowing it. This was the dwelling place of the Lord. There, through his chosen priest, he met his people.

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Notice, this law same on which this covenant was made is the same we are to be judged by in the day of judgment. Read Rev. 11. Man has no power to change it, and if God changes it, then he falsifies his word. "Let God be true and every man a liar." And now to show you that this is a covenant of command, we will turn to Deut. 4: 19—"And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

**AN OPEN LETTER.**

**Brother and Sister Elliott:**—As we profess to take the Bible for our religious guide, let us consider for a while its teaching in regard to the covenant mentioned therein.

First.—The Covenant of Command. See Ex. 19: 5-8: "Now therefore, if ye will obey my voice, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And thou shalt write them upon the tables of stone, and upon the elders of Israel, and upon the elders of thy people, and lay before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken will we do. And Moses returned the words of the people unto the Lord." Now this was the covenant: the people agreed to obey all the Lord had said. The third day after this God came down on Mount Sinai in the midst of thunders and lightnings, in thick cloud, and the voice of the trumpet, exceeding loud, and spake the ten commandments and wrote them on stone with his own finger. They were too sacred, too important to be trusted in the hands of men, to be written upon tables of stone, the first showing our duty to God, the second our duty to man. They were written by God himself that they might be perfect, and on stone because stone is imperishable. Christ is represented as a stone for the same reason.

This covenant made with Abraham was confirmed unto his son Isaac (Gen. 26: 3, 4) and verse 5 tells why it was made with Abraham: "Because that Abraham obeyed my voice, and kept my commandments, my statutes, and my law." It was afterward confirmed to Jacob and his name changed to Israel (Gen. 35), which was the.
name given to his posterity as God's chosen people; and with this people he made the covenant of commandments at Mount Sinai when he took them by the hand to bring them out of Egypt. How long was that covenant to last? See Deut. 7: 9: "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy for a thousand generations unto children of Jacob, his chosen ones. He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant, the word which he commanded us to a thousand generations even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the land of the heathen, and of the giants, etc." In Ps. 105:6-11, are the same words, and in Ps. 111:7, 8, we read, "All his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Again we find in Ps. 136:17, 18, "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." In Ps. 78 we find that this law is to last as long as a child is born. See verses 5, 7. Now turn to Jer. 11:3: "And say thou unto them, Thus saith the Lord God of Israel; Cursed be the man that obeyeth not the words of this law which I commanded you on the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God." No commandments can be so truly fulfilled that the words do not refer to the covenant of the ten commandments.

Why will people claim that God's Word is true and see so many ways to prove that it is not true; at least such parts of it as do not suit their convenience to obey? Their eyes are blind; they cannot see. Do you not know that rebellion against God is as idolatry? See 1 Sam. 15:23. I have shown you in three places: first, it is a thousand generations; second, it is for ever and ever, from everlasting to everlasting; third, as long as child is born from generation to generation, and that God has pronounced a curse upon every man that obeyeth it not. Also that we are to be judged by it. Now I will show you that because men have changed the ordinances and broken the everlasting covenant, therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Please read the whole chapter.

Let us use common sense. Is it a Christian act to violate God's Word and teach men so to do and then call it Christianity? It is not all who say Lord, Lord, that will enter the kingdom of heaven, but he that doeth the will of the Father which is in heaven. These are the teachings of the third of the Book of the Covenant. Having reviewed the Covenant of Promise and the Covenant of Commandments, let us now consider the Book of the Covenant.

The Book of the Covenant is the ceremonial law, or the law of the priesthood, which the Lord commanded by Moses. After he had written the words of the Lord he commanded an offering of burnt offerings and of peace offerings, taking one-half the blood to sprinkle upon the altar and one-half upon the people, thus confirming the agreement or covenant. See Ex. 24. Verse 7 reads: "And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said we will do, and be obedient." In verse 8 Moses said: "Behold the blood of the covenant, which the Lord hath commanded thee, saying all these words." In this book Moses had written the instructions God had given him for the building of the tabernacle and all the instruments belonging to it, and the order of all the duties of the priesthood, meats and drinks, feasts near and fast days, sacrifices, and every commandment belonging to the use of these things; and this book is called also the Law of Ordinances. These laws and ordinances, pointing forward to Christ, were types of him and his redeeming work. They made nothing perfect, but were events which should come according to the Covenant of Promise made with the fathers. Now this law was added because of transgression. If no one had violated the ten commandments there would have been no necessity for this law. Paul says: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." Gal. 3:19: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (verse 24). What law is this? The law of the priests. This law brought us into bondage, but Christ came to free us from that law and all its ordinances and ceremonies and nailed them to the cross. Col. 2:14. In Eph. 2:15, Paul speaks of Christ as: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Now we see a change in the priesthood; then there must be a change in the law. What law? "For the priesthood being changed, there must of necessity be a change also of the law." Heb. 7:12. "For the law made nothing perfect, but the bringing in of a better hope did." Verse 19. That Christ came an high priest of good things to come by a greater and more perfect tabernacle not made with hands, but of the living Heavens; of the sanctuary also of the Tabernacle pitched and not man, is an inspired teaching which shows that the priesthood had changed. Please read the eighth and ninth chapters of Hebrews.

The old covenant was ratified with the blood of bulls and of goats, but Christ ratified the new covenant with his own blood for an atonement of sin, and having ascended up to heaven has entered the true tabernacle and is at the right hand of God, in the holiest of holies, pleading his own blood for our sins over the ark of the covenant containing the moral law, or ten commandments, unchanged, just as they came from the hand of God. Now I think this man have shown the changes in the law—only in the law of the priesthood, the ceremonial law.

Those ceremonies looked forward to Christ; those now required look back to him. The ordinances brought men into bondage. He freed us from that bondage, keeping only that ordinance of the Lord's Supper and baptism. Oh, I can say, Praise the Lord, praise his holy name.

Now I would call your attention to the fourth commandment. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3. Notice it is the seventh day, not a seventh day. We may keep every other or any other day in the week and work on that day and we have disobeyed. Christ said the Sabbath was made for man; then it was made for you and me. Do you not know that rebellion against God making peace." Now we see a change for this the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:16, 17. The Sabbath remains and that too on the seventh day of the week as long as it remains a fact that God rested on that day, and every effort to change that law is set to naught God's Word and to set it aside is to set the feet in the way of sin. For God gave it to us to keep holy and thereby honor him by following his example to rest from labor, and that by so doing we might remember him as our Creator and have time to worship and praise him. It is the only one of the ten which speaks of God and tells us who he is that gave the law.

There are lords many and gods many, but only one God that created heaven and earth, and he made the Sabbath a sign between him and his people. For how long? For ever and ever, that is, till the seed should come to whom the promise was made. Paul says: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." Gal. 3:19: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (verse 24). What law is this? The law of the priests. This law brought us into bondage, but Christ came to free us from that law and all its ordinances and ceremonies and nailed them to the cross. Col. 2:14. In Eph. 2:15, Paul speaks of Christ as: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Now we see a change in the priesthood; then there must be a change in the law. What law? "For the priesthood being changed, there must of necessity be a change also of the law." Heb. 7:12. "For the law made nothing perfect, but the bringing in of a better hope did." Verse 19. That Christ came an high priest of good things to come by a greater and more perfect tabernacle not made with hands, but of the living Heavens; of the sanctuary also of the Tabernacle pitched and not man, is an inspired teaching which shows that the priesthood had changed. Please read the eighth and ninth chapters of Hebrews.
The Sabbath Recorder.  

Vol. LIII. No. 35.  

The Sabbath Recorder.  

 missions.  

By G. U. Whitford, Gz. Secretary, Westerly, R. I.  

Children are the divinest, richest and completest gifts of God to men. They are more than acres, business blocks, gigantic enterprises, gold, silver and precious gems. What is the gift of a fine house, gorgeously furnished, compared to the gift of a son; or a farm compared to a large, richly stocked granary? Houses, farms, fortunes are material; but the gift of a child is a gift of an immortal soul. Some parents have no higher idea of the worth of children than the amount of work they can do; than so much force to accomplish certain results, so much wages than instruments for securing greatly desired ends, to gratify ambition. The highest worth of children is intrinsic, not commercial. The great and true worth of a child is what is embodied in him. In him are all the possibilities of character, of nobility and greatness, of a life and the life and the life to come, than worldly rank, position, occupation or money. It is better to start a son or daughter in life with holy principles, with integrity toward God, with Christ the foundation of character and morals. The parent that can take him or her with everything which this world counts a good start, and have no religious principle or hope.

How shall we bring children up in the nurture and the admonition of the Lord? By direct instruction in the doctrines and duties of religion, just as we teach them anything else we wish them to know and practice. We can take them to church, not send them, that they may hear the preaching of the gospel. Take them when young, yes, as babies; for as a rule pastors like to see them in the sanctuary. Only about one-third of the children of any town, or even a rural district, are taken to church services. It is a shame and a wrong to neglect the religious training of children in that way. Parents should go to the Bible-school and take their children with them to study the Word of God. It is far better to take them than if you cannot take them. It is better to be bothered, to work hard to get them ready for church or the Sabbath-school, than have them come up without any regard for the Sabbath, the church, religion, with no hope in Christ.

The most potent method of teaching is example. If father or mother neglects the public religious and educational work, and such children will grow up to do the same thing. Parents who have no family altar, who do not pray, are teaching their children not to pray, and, when they have homes of their own, to have no family altar... If parents do not care for or read the Bible, their children will follow their example, and for life. We should not only pray, dear parents, but pray with and for our children. Father's and mother's prayers will go with the children all through life, and their influence will never forsake them. Home life is almost everything in making the future man or woman. The boys and girls who are brought up in religious homes, carefully trained in spiritual things, are far more easily led to Christ than those of irreligious homes; while they, when they grow up, are far more stable, exemplary and enduring, and as a rule are more active and helpful in the church of the Lord. The pastor or evangelist knows and feels in his work the great difference in home life and training, in his efforts in teaching the parent. The churches need evangelistic work, and much of that need is from the lack of good and earnest religious life and training in the home. Parents, what are you doing religiously for your children?
**The Sabbath Recorder**, Aug 30, 1897

**Woman's Work.**

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

**THE SHADY CORNERS.**

BY MARY F. A. KENBETH.

The shady nooks and corners, So quiet and so cool, Where glooms the drowsy pool, I love to take my walk, No dearer heart I know Than that by the brookside. Where patient mosses grow.

The shady nooks and corners, They burn and they burn, They hide, in deep recesses, The waving, beauteous fern. And catch the sun's bright gleam. They wings fit to and fro, And sing, and sing no song, Where humble flowers blow.

The shady nooks and corners, Apart from stir and strife. And distant from the tumult Of keep, swinging life. Where some of God's dear children Alone are left and lone. There, star-like, burning and steadfast, The lights of promise glow.

The shady nooks and corners, Sacred from the toil and toil, And conquer pain and weakness, From staff and from rod. Perhaps in all earth's journey Thought was as essential as we know Than just the sanctuaries Where hidden graces grow.

The shady nooks and corners, Screened from the glaring day— Songs in the night be given Watch them and watch them pray; And blessing comes when, leaving The road not taken, we go To rest amid the shadows Where living waters flow. —The Open Window.

**A BIT OF GOOD ADVICE.**

BY MRS. ORA B. SUNDALL.

War unto you when all men shall speak well of you; for so did their fathers do to them which hate you, and pray for them which despitefully use you. Be ye therefore merciful as your Father is merciful. Judge not and ye shall not be judged; condemn not and ye shall not be condemned; forgive ye men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam of thine own eye, and then shalt thou see clearly to cast out the mote of thy brother's eye. If a man be overtaken in a fault, ye which are spiritual restore such an one in the Lord, considering thyself, lest thou also be tempted. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. For if a man think himself to be something when he is nothing, he deceiveth himself, and beloveth not the work of himself, who deceiveth himself, and shall be punished. Therefore, all things whatsoever ye do, do ye even so to them. Bear ye one another's burdens and so fulfill the law of Christ. Be ye therefore followers of God, as dear children. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and ye be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. As we therefore, have opportunities, let us do good unto all men, especially unto them who are of the household of faith. Let brotherly love continue. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Beloved, let not this man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he has seen, how can he love God whom he hath not seen. He that loveth not, knoweth not God; for God is love. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. This is my commandment, that ye love one another as I have loved you. For God so loved the world that he gave his onlybegotten Son, that whatsoever believeth in him should not perish, but have everlasting life. For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid. For they that are such serve not our Lord Jesus Christ, but their own belly, and by them ye shall be in no wise enlightened. Watch therefore, and pray always, that ye may be accounted worthy to escape in the day of the Lord's coming, and of his Son the Saviour of all the world. Amen. So then let us not sleep, as do others; but let us watch and be sober; for they that do wickedly cannot sleep, lest they also that slumber may be awakened. Let us therefore, give the Substance of our speech to such a one, and not to the multitude. For it is better, if the heart be hot, to give the substance unto the poor, than to curse the bread of the face. The shady nooks and corners, Where patient mosses grow, To rest amid the shadows. Where living waters flow. —The Open Window.

**CLIPPING.**

**A DEAR FRIEND, A MINISTER IN THE SOCIETY OF FRIENDS.**

said to me the other day in his quaint style:

"Thou must remember that thou wast created for the purpose of helping to bring the world to Christ."

Since that day a sense of the great responsibility of living has grown strong in my soul, and I come to you with these words: "Awake, thou that sleepest! "Regrading the time, because the days are evil."

"Is the good time coming," says the Sidney Presbyterian, "no church will consider its duty done until it pays as much for the salvation of its neighbors as the law requires. The rule will be, one minister, one missionary."

What cares the child when the mother rocks it though all storms beat without? So we, if God doth shield and tend us, shall be heeded of the tempests and blasts of life, blow they ever so rudely. —Henry Ward Beecher.

W ax should we be care-stricken? What business have we to be sad in the sunshine? We have nothing to do with the past, nothing to do with the future. We have to do with the present only, and that even in the hour of trial we are, by God's grace, strong enough to bear. —Danon Farrar.

"Never was I so touched," said a friend, when talking of his children, "as by a remark which one of my girls, aged eleven years, made when last I took her for a walk. Looking up into my face she said, 'I like walking with my father, because you are my father.'" This is a feeling parents should cultivate in their children, and the more ready they are to walk with their heavenly Father the better able will they be to do so. Let us obey God and then we shall desire to walk with him instead of trying to hide from him as did Adam and Eve when they disobeyed. Walking with God includes endeared friendship, reposing love, holy cheerfulness. What idea, indeed, of blessedness, of peace, of holiness, of calmness, does it not convey to the mind? —A Broken Buckle. Dr. James Hamilton tells of a gallant officer during the old-time English wars, who was pursued by an overwhelming force, when he discovered that his saddle-girth was becoming loose. He coolly dismantled, repaired the girth by tightening it, and then got on. The broken buckle would have left him on the field a prisoner; the wise delay to repair damages sent him on in safety amid the hazards of his comrades.

Who it is who in such haste to get about his business in the morning that he neglects his Bible and his season of prayer rid all day with a broken buckle. He rides for a fall, as the English say, and if he is tumbled into the dust, he has nobody to blame but himself.

Several years ago some of us were assembled in Calvary church, New York, to bear our last farewells to the late Dr. Edward Washburn. I may venture now to violate the confidence of a domestic incident which transpired then, and which I think you will own has its significance and appropriateness here. One after another, Phillips Brooks and others like him, rose in their places in that crowded study to tell what they owed to the genius, to the high spirit, to the unswerving loyalty to duty, to the tender, kind, courageous, and tender, to the philosophic insight, to the prophetic utterance of Edward Washburn. The testimony was done. All was said. And then there stood a slender woman, who had stood during his life nearest to him of whom we speak—his oldest companion and helper. She shared the passion of it and the pathos of it—not the power, tender but reproachful with which she spoke, when at length we were still: "Oh, if you loved Edward so, why didn't you tell him of it while he lived?" —Bishop H. C. Potter.
**Popular Science.**

BY H. H. BAKER.

**Building up of Woods.**

Heretofore in the manufacture of boards for carpenter use, nearly one-quarter of the log, however fine and valuable, has been sacrificed in its separation and lost in saw-dust. Only those in which the grain is ornamental, such as mahogany, black walnut and pine or curly maple, were thought worth while to be made into veneers, and used as facings in cabinet work. The first improvement was in making clapboards. It was accomplished by hanging the log on centers on a movable carriage, having machinery for elevating or depressing the log. The log was set so that the saw would cut seven inches deep in passing through. It was then rotated enough so that the saw would leave the required thickness for the thin edge of the board. This would leave the outer edge thicker, making the board beveling, thus causing a better finish when on the building. When rotated the boards were removed, the log elevated, another circuit made, and thus the log could be worked with a thin saw and less waste.

This method for cutting lumber for house covering is continued generally.

But now a change is coming rapidly to the front, and it gives us great pleasure to chronicle its progress. This change is meeting with great favor in Canada, where timber is the most plentiful.

The improvement mainly consists in the saving of lumber and freight, by taking the log, hanging it on its centers and bringing a knife to its surface in a shaving position, so as not to break the grain of the wood, and is fed to the log by a screw. The log is then made to revolve and is soon made into a roll in one long thick shaving from the circumference to the center.

The next operation is what is called the building-up process, by cementing or gluing these thin pieces together transversely, from two to four thicknesses, as the articles desired may demand. It is claimed that a door made in this way of different woods possesses greater strength, flexibility, and durability than anything else has brought the Sunday-school legislation question in connection with the temperance issue. Wipe out the iniquitous license laws and the Sunday school issues will go with them so far as their connection with the temperance question is concerned.

Yes, "we must rise to a higher appreciation of our history, and to a better comprehension of the greatness and importance of our work." Here is work for our Juniors, our Christian Endeavorers, everybody. "Work is salvation from indifference and spiritual decay."

I shall preach this report with increased interest, and prayerful study will follow it, I hope, by all who hear. It will be published in our Conference Minutes, but do not let it be buried there. Seventh-day Baptists, the opportunities of your life are here. Improve them. "We stand on the shore of the Red Sea of great opportunity. The promised land of higher spiritual life and true Sabbath Reform lies on the other shore. Success is before us. The double slavery of lost opportunity and of disobedience lie behind. God is as near in it as in the daily spiritual decay.

**August 24, 1897.**

**CORRESPONDENCE.**

To the Editor of the Sabbath Recorder:

Just now we have been having a decided religious awakening, under the labors of Eld. D. C. Sayre, at Ballet and Texas, and a somewhat recent convert to the Sabbath. The meetings have been held every night and twice on Sabbath and Sunday. Just now they are interrupted by the long-continued rain. Much interest has been manifested, and quite a number have expressed a desire to become Christians. Some, we hope, have been converted. We hope to continue the meetings as long as the interest is maintained. There are other neighborhoods where similar meetings might be profitably held.

The people in the vicinity of Beauregard have recently organized a "Fruit and Truck Growers’ Association," and expect to have a greater number of people remaining in the city over the Sabbath. The ladies of the Methodist church are also doing much for successful truck-farming and marketing. Hewitt Springs has good facilities for business. There is no reason why Northern Sabbath-keepers might not come here and purchase cheap land and cheap village property. This is an inviting field for self-sustaining, there by helping themselves and helping the cause of true Christianity.

H. H. Hinman.

**BEAUREGARD, MISS., August, 1897.**

Oshiove what direction your thoughts and feelings must readily take when you are alone, and you will then form a tolerably correct opinion of yourself. [Bengal.]

**New’s This.**

We offer One Hundred Dollars Reward for any case of Cataract that cannot be cured by Hall’s Cataract Cure. F. J. Doose, Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years. He has been honorable in all his business transactions, and financially able to carry out any obligation made by him. 

H. TRIBBLE, Duggistes, Toledo, O. WALKING, KINNAN & MARVIN, Wholesale Duggistes, Toledo, O.

Hall’s Cataract Cure is taken internally, acting directly on the blood vessels and nerves of the system. Price 75c per bottle. Sold by all Duggistes. Testimonial Free.

Hall’s family Pills are the best.

**SPECIAL NOTICES.**

**F**OR all persons contributing funds for the Miraph Mission, 560 Hudson Street, New York, will please send the contribution to Mrs. Emma Kenyon, 944 West 55th Street.

**F**or the Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M. at the residence of Dr. B. S. Maxon, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

**F**or the Seventh-day Baptist church of New York City closed June 19, for the summer. Services will be resumed September 18, 1897, at 10:30 A. M., in the Boy’s Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue, with Rev. Geo. B. Shaw as pastor.

**F**or the First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash street, at 2 o’clock A. M. These are most cordially welcomed, Pastor’s address, Rev. L. C. Randolph 6126 Ingebred Ave.

**A**LPHRED WILLIAMS, Church Clerk.

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

**M**. SKELLY, Pastor.

**F**or the Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Elton St., London, E. C., a few steps from the Broad St. Baptist church, at 5 o’clock A. M. These are most cordially welcomed, Pastor’s address, Rev. W. C. Daland, 1 Maryland Road, Wood Green, London, N. Eng. Sabbath-keepers and others visiting London will be cordially welcomed.

**F**or the twenty-second Annual Meeting of the Iowa Annual Meeting will convene with the church at Walton on Sixth-day, September 3, at 10 o’clock A. M.

The delegate from Minnesota is expected to preach the Introductory Service. Service is requested as follows: Grand Junction: Miss Jennie Wells, Mrs. S. G. Babcock, W. L. VanHorn. Walton: Mrs. Bert Sayre, Miss S. Beckwith, for Eld. J. C. VanHorn, for Eld. F. L. Oelbro- boro; recitations, Miss Hattie Mudge and Olin Arrington. Garwin essayists: Miss Florence Furr, Rev. W. H. VanHorn, Mrs. Dori Schadler. Vocal solo: Miss Bertha Davis.

A. M. VANHORN, Moderator.

**B**ERTHA BABCOCK, Secretary.
MARRIAGES.


Bond—Ferron. At the Seventh-day Baptist parsonage, in Garwin, Iowa, Aug. 9, 1897, by the Rev. Mrs. Pette R. Burdick, Mr. Edgar Bond and Miss Mary E. Ferron, both of Garwin.

Kraush—Obermayr. At the home of the bride, near Garwin, Iowa, Aug. 10, 1897, by Rev. Mr. Pette R. Burdick, Mr. John J. Kraush and Miss Bertha Obermayr, both of Garwin.

Kopfler—Rogers. At the Seventh-day Baptist parsonage, Walworth, Wis., by Rev. Mr. F. W. Kopfler and Miss Mary L. Rogers, both of Harvard, Ill.

DEATHS.

Newsy obituaries are enclosed free of charge. Notices covering more than twenty lines will be charged at the rate of ten cents per line for a line not exceeding thirty characters.

Gorres—At North Loup, Neb., July 14, 1897, Rachel L, youngest child of Hertin Gorres, died at the age of seven years, seven months, and 14 days. Of such is the kingdom of heaven.

Maxson—At Sarnac Lake, N. Y., Aug. 19, 1897, Mrs. Joanna Kanyon Maxson, sister of A. Maxson, who was born in the town of the same name, and who has been a resident of that place for a number of years, died Aug. 19, 1897, at the age of 47 years. Her funeral was held in the home of her brother-in-law, Charles Mix, of Friendship. Burial in the family cemetery at Utica.

G. B. B.

TRAVEL.

September Ladies' Home Journal. The September Ladies' Home Journal. In the variety, interest and timeliness of its contents, and in the brilliancy of its illustrations, is a notable number of the Monthly's array. An article by John F. Coyle, "When Henry Clay Said Farewell to the Senate," is impressive and dramatic scene enacted in Congress; and, another by Rev. Mr. H. E. Bell, "Of A Million Dollars a Day," is the story of the redemption division of the Swedish church in America by Pastor C. E. Isabell Lindblad, in "The Difference between a Pastor and a Man," and Mrs. B. C. Deane's account of "The Poor Hundred," or the socializing of a great social circle. This last article is designed to stimulate a subscription for the magazine. The September editorial in "Religion and the Home" is alive and full of suggestions. "The Treachery of Woman," by Dr. A. C. Peers, "Wealth, Poverty and Evil," by Rev. Dr. C. H. How, and "The Man Who Lives on a Hundred Dollars a Day," by Rev. Mr. H. E. Bell, will fill the Christmas part of the magazine this year.

Royal makes the food pure, wholesome and delicious.

THE FEAR OF BEING SENTIMENTAL.

The adjective "sentimental" has come to have a rather sinister meaning. We apply it to so many people who have done service, and in our recollection from every- thing that savors of sentimentality, are always in danger of extensive and direct and matter-of-fact ways of speech and conduct too highly. It ought not to be used by a person of Baldwin Garland's, "The Spirit of Sweetwater," will appeal to a larger reader of the magazine than the "Poisoned Sparrow," which is the first of Mrs. Mark Morrison's "The Four Hundred." The "Counselling of the Daughters" series is peculiarly well adjusted for every child who may follow the adventures of those winifred ones. A composition for the piano, "Golden Vineyard Walks," the musical feature of the magazine is regarded by its famous composer, Edward Jakobowski, as one of his best. Edward W. Bok, with characteristic directness, "On Being Rational," and other contributions, are of peculiar concern to women. William Marney's "To Market," an article on the upkeep of the farm is written in a most droll manner. "Floral effects for Home Weddings," and Walter German tells of "The Groom's Last Words," in the "Marriage Page." There are articles that have a special practical value for the special departments of the magazine can be fully pursued as a profession by women; and there is a peculiar charm in "Designs for Gardens." "Give advice in nursing the invalid, and picture some striking household decorations, etc.

Mrs. Rorer's cooking lesson, "How to Serve Oysters," and a few other articles by her, also points out "Small Landmarks of a Household," and how to present it. Fashion articles on winter gowns, hats, and other articles by Helen A. Goss, in "The English and the French." There are also poems, various short sketches, and other news items in the issues of the world, are probably lacking to make the September Journal a complete change for the household. By The Publishing Company, Philadelphia; ten cents per copy. Total 25 cents per year.

NANSEN'S TESTIMONY.

Do you envy Nansen's robust health? Then listen to what he says about the use of stimulants and narcotics. "The use of these drugs is not only dangerous, but it and the uses of them are morally wrong. They are a luxury and it is a sin to use them. No man is justified in using them because they are dangerous and injurious to the body. No person is justified in using them because they are injurious to the body. I believe God's law is, and always has been, that man should live upon His word, and that man should live upon His word, and that he should be content with what God has given him."

The atmosphere of affection, delight, and sentiment should be native to the family. There is much a tendency to forget, loving child, and affectionate wife, who is having a sweet and wholesome nature repressed and embittered, and sometimes diverts to its ruin, because the:" Nansen wrote; "I have no direct experience in the family circle is dammed up by the absurd fear of sentimentality, and the English household life, that a little demonstrativeness of affection or appreciation would be "sentimental." -The Watchman.

THE ONLY ALTERNATIVE.

BY G. H. LYON.

Some Condition of Success in the Prohibition agitation.

Note on pages 7 and 8, the absolute condition stated by Prohibitionists themselves as the first term of the war. This was the notable Convention from which the present Prohibition agitation sprang. The framers of the words may not have meant this as a general rule, whether God is his provender, namely that to be acceptable in the eyes of the religious condition of the state, it is necessary that it be "evident to the public." That condition predenominational refuse to be met. This is the same thing as to say that religious feeling is the life and soul of the movement. That book, if it were called, could find no market. Ask your neighbor to read it. The Prohibition agitation moved with the Sabbath in a way which we have never suspected.

What some say of "The Only Alternative.

Rev. J. A. Hinton, pastor of the First Presbyterian Church, University, Ind., N. Y.

In the last issue of the Saturday, August 28, it was stated that the question of prohibition is not simple, it is not a question of a fundamental principle, but an attempt to save the individual citizen from the effects of his habits as a result of his habits as a result of the government, which may be dangerous and criminal. It is not a question of the government, which may be dangerous and criminal. It is not a question of the government, which may be dangerous and criminal. It is not a question of the government, which may be dangerous and criminal. It is not a question of the government, which may be dangerous and criminal.

Rev. J. A. Hinton, pastor of the First Presbyterian Church, University, Ind., N. Y.

"Your book must have cost quite a sum of money to get it up. I have read the first twenty pages and I am glad to say that I agree with you in all points. I am glad to say that I agree with you in all points. I am glad to say that I agree with you in all points. I am glad to say that I agree with you in all points. I am glad to say that I agree with you in all points. I am glad to say that I agree with you in all points. I am glad to say that I agree with you in all points. I am glad to say that I agree with you in all points. I am glad to say that I agree with you in all points.

Rev. B. A. Malm, Providence, R. I.


Rev. B. A. Malm, Providence, R. I.

"The book is sound, and it is a valuable present to the Sabbath-keeping Prohibitionist. We can heartily endorse the book, and we can heartily endorse the book, and we can heartily endorse the book, and we can heartily endorse the book, and we can heartily endorse the book, and we can heartily endorse the book, and we can heartily endorse the book, and we can heartily endorse the book, and we can heartily endorse the book, and we can heartily endorse the book.

41 Pages. 1 Copy 15 Cts. 2 Copies, 30 Cts. 10 Copies $1.

Address, G. H. Lyon, Bradford, Pa. Or, American Sabbath Tract Society, N. Y.

We ask those of our Seventh-Day Baptist Friends who contemplate a change of residence, to please come and see us, or correspond with us.

Galaxy Heights Land & Water Company. Pacific Ocean REVIEW, Riverside, Cal. R. P. JENKINS, Sec.
THE SABBATH RECORDER.

Aug. 30, 1897.

SALEM COLLEGE

Beginning its 8th Year Sept. 1, '97.

SALEM—Dr. B. A. Ballard, 40 mile west of Charleston, and 40 mile east of Parkersburg. This town is of recent growth and boasts of pleasant moral surroundings for young people.

This college stands in front rank of West Virginia's institutions of learning; having excellent professors, is known as the Presbyterian, Practical College. The moral tone is Primal and the facilities are excellent.

BOTH SEXES admitted on equal footing. Students are required to be of sound moral and religious character.

FOUR COURSES OF STUDY: Classical and Modern, Classical, Scientific and Normal. Scholarships are made at all conditions as graduates of the State University.

ADVANTAGES: It goes without saying that Salem gives a liberal education for young people. Facilities for study are ample. Between the academic courses there are in the School and College, the advantages not found in the subscription school. The advantages found in Salem will more than repay the advantages found in subscription schools.

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