

The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLVIII. No. 22.
Whole Number 2467.

FIFTH-DAY, JUNE 24, 1892.

Terms:
\$2 00 in Advance.

—AN object lesson in the greed of trusts is furnished in connection with the arrangements for lighting the World's Fair grounds. The Thomson-Houston Company, representing the electric trust, offered at the outset to furnish to the Exposition 96,622 lamps at \$18 50 a lamp, declaring the price to be the lowest consistent with cost and a reasonable profit. The trust made an undoubted effort to "sand bag" the fair by securing at once the acceptance of their bid on the part of the directors; but the directors rejected this proposition as well as all others which had been offered, and allowed the companies to try again. The last bid of the trust was \$5 95 per lamp, made through the general Edison Company. Mr. Westinghouse offered to furnish the lamps for a still smaller sum. At present writing, the matter is not settled, but it is stimulating to both wisdom and wholesome indignation to glance at the trust's latest price and note how it has dwindled to less than one-third its original size. As we think of the sum, something over a million dollars, which the combination was thoughtfully trying to steal, we may be allowed to remark with proper emphasis—verily, corporations have no souls.

—IF our new Chicago City Council is an improvement on the former one, as we have been led to suppose, we can only shudder at the thought of what an abandoned aggregation the other must have been. A very sensible and righteous ordinance was introduced a short time ago requiring that a saloon should not be opened in a residence block without the consent of a majority of the property owners. Every reputable daily paper approved the ordinance as entirely right and reasonable, but out of sixty-eight aldermen only seventeen voted for it. The all-sufficient consideration seemed to be expressed in the words: "People want liquor and do not want to go five miles to get it." The motives animating the aldermen are best known to themselves. Indignant citizens can suspect them, but do not seem to have much success in bringing them to light. The discouraging results of the attempt to bring the black sheep of the previous council to justice are having their effect in encouraging the present council to do its own sweet will. No one believes that there is any necessity for this state of things.

—"If you like the red flag, you had better go to a country where it waves," said Chief McClaughry to a committee which demanded of him the return of the red flags taken the Sunday previous from a procession of socialists. At one of their meetings the socialists indicated their attitude on the flag question by the following resolution which I hope the RECORDER readers will study:

Resolved, That when Chief McClaughry declared the red flag to be the generally accepted emblem of anarchy, he committed a gross error. He was simply voicing the sentiments of an ignorant mob. When Herr Most expressed the same sentiment he stated what he well knew to be untrue. If there be any flag which can be appropriately styled the emblem of anarchy, it is the black flag chosen by Bakounin. The red flag, whether it is

used by socialists or anarchists, is simply regarded as the emblem of universal brotherhood, and an international standard for the workmen of all lands. Its use implies no disrespect to the flag of any nation—it simply implies that nationality is nothing and that the laboring classes of all lands have one common foe—the plutocracy; that they are bound together by a common cause; that an injury to a member of this class in England, in Spain, in Russia, or in America, is a menace to the peace, safety and prosperity of its membership in all countries. The international May day celebration signifies the same thing, and, therefore, in all lands the red flag is the only appropriate symbol to be displayed on that occasion, and its prohibition or confiscation, under a government claiming to be free, is really a travesty on free government, an act of petty tyranny, and simply evinces a disposition on the part of our police officials to gain a little "Cheap John" popularity in the estimation of the capitalistic classes.

A red flag may mean an auction, or an approaching train, or a contagious disease or public mischief, or *nothing*, according to its circumstances and surroundings. When it is used to inflame the hearts of men to malice, arson and murder, it is quite right and proper that it should be confiscated by the authorities,—not on account of what it is, but for what it represents and causes.

—WE are in receipt of a copy of *The Church Union*, a paper published in New York City whose text is: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." The purpose of the paper is to bring about "an actual and visible oneness" in the Christian church. The creed upon which they propose that the church shall unite is: "The holy Scriptures the only infallible rule of faith and practice, and the Lord Jesus Christ the only name under heaven given among men whereby we must be saved." Among the contributing editors are such well-known names as Charles H. Parkhurst, D. D. and Frances E. Willard. Every thoughtful Christian must have mourned the loss and waste which result from denominational divisions and longed for the coming of the day when we shall not only say and sing, but act the sentiment of the familiar hymn: "All one body we; one in faith and doctrine, one in charity." We heartily hope that *The Church Union* may be a powerful factor in the great movement toward denominational unity. We only wish its task were a more promising one. Church unity is a long way ahead; but if we cannot have unity of organization we can at least have unity of spirit and of purpose, and to this every Christian ought to be committed.

—VARIOUS are the devices adopted by candidates for office to secure the popularity with the voters necessary to election. Kissing the babies is a staple and time-honored method. Two rival candidates in the recent canvass of a southern State dropped the age limit in applying the method. Governor Hogg, in stumping the State of Texas for re-election, drinks out of a pitcher when there is a goblet standing near to show the people that he is one of them. John H. Reynolds, in his canvass of the State of Kansas as a candidate for State Senator, is

accompanied by a concert troupe and gives a free entertainment. John Allen makes this appeal to Missourians: "I expect that I have made a hundred rails for every one that Abe Lincoln ever made, and chopped a hundred cords of wood to every one he chopped, and I also expect that I have cleared as many acres of land, built as much fence, and grubbed as many stumps, for my age, as any other man in Missouri or in any other State in this or any other country." The average American has an inextinguishable love for holding office. Many a man's pathway to the grave has been sweetened all the way along by the recollection of the time when he was elected path-master or appointed judge at the county fair. Most of us would scarcely wish to give our vote to a candidate who resorted to sensational electioneering, yet some allowance is to be made for Western exuberance and frontier bluntness. It is better for the office to seek the man and we hope that ere long this will be the rule; but it is more common as yet for the man to seek the office. And it must be confessed that when he gets it, he often fills it conscientiously and faithfully.

—CHRIST said that his followers should be "wise as serpents" with the qualification that they were to be also "harmless as doves." There was an implied rebuke to his disciples when he said that "the children of this world are wiser in their generation than the children of light." Christians should exercise tact and skill in the handling of men. While the peddler in the following incident gave truth an unwarrantable strain, yet we may glean a valuable hint from his adaptability to adverse circumstances. A peddler called out to a slouchy old woman: "Say! Can I see the lady of the house?" "Well, yes, you can if you ain't blind!" snapped the woman who had answered the bell. "Oh beg pardon, madam! You are the lady of the house, then?" "Yes, I am! What d'yer take me for? Did yer think I was the gentleman of the house, or the next-door neighbor, or one of the farmhands, or the cat, or the ice-chest?" "I didn't know, madam, but you might be the youngest daughter." "Oh, did yer? Well, that was nat'ral, too," replied the lady of the house. "What d'yer want, sir?" Then the peddler displayed his wares, and when he left that door-step half an hour later, his face was full of pleasure and his pockets were full of money. He understood human nature and had made a good sale.

—THE 104th General Assembly of the Presbyterian Church is now being held in Portland, Oregon. Before this highest court of the church at least three important matters are to be brought this year, which will make the session of 1892 a memorable one. These are: Revision, the jurisdiction of the Presbytery over Union Theological Seminary, and last, but not least troublesome, Dr. Briggs.

The committee on revision have endeavored to construct a compromise, and it is uncertain how their report will be received. Those who oppose revision naturally think that the committee has gone too far, while the extreme re-

visionists of course insist that the result is too conservative. Chicago Presbyterians have already expressed themselves in favor of an entirely new creed. It is thought probable that the Assembly will refer the question to the various Presbyteries for a final vote.

The struggle between the Assembly and the Union Theological Seminary will come up again this year. Last year at Detroit the transfer of Dr. Briggs from one chair of the Seminary to another was disapproved by a vote of 440 to 60. The Seminary Directors shortly afterward voted to stand by their own action. The Assembly has power to veto the election of a new professor, but whether it has jurisdiction over transfers is the point in dispute. The committee appointed to report on the matter will recommend that the Assembly name a committee to confer with the Directors of the Assembly in order to secure an amicable adjustment of the difficulty.

Dr. Briggs himself is to be disposed of on the charge of heresy. Like Banquo's ghost, and a good many other things, the famous professor "will not down." The New York Presbytery last summer dismissed his trial for the charges of heresy which were brought against him. An appeal is brought against this action, and the questions to be determined are: "Did the New York Presbytery do right or wrong in dismissing the case without trial? If right does it end the case? if wrong what will the next move be? Is the Assembly to allow its deliverance of last year to be practically overruled?" It is thought probable that the answer to the last question will be in the negative, judging from the "doctrinal complexion" of the commissioners who have been elected from the various Presbyteries. Dr. Briggs seems to have been losing friends, not so much on account of his doctrines as for his rasping and tactless way of defending them. His voice is not for peace, and some who voted to dismiss his trial for the sake of harmony have concluded that he must be gotten rid of.

Personally, we have received valuable help from the writings of Dr. Briggs, and have been inclined to approve many of his views on Bible criticism. He often has an unfortunate way of expressing himself, and his temper is not always of the sweetest, but his stand-point of belief is little farther away from orthodoxy than that of other men whom we might name who present their views skillfully and kindly, and stand in high favor.

Dr. Briggs expressed himself recently in unequivocal terms before the New York alumni of the Union Theological Seminary:

No power can make us budge an inch from our position. Our alma mater is now somewhat in a cloud, and it is a matter of grief to me that in some measure I have been the occasion of it. I should not have hesitated to sever my connection with the Seminary, or with the Presbyterian Church, if that could bring peace and harmony to the church, or advantage to the institution. It is only because I am assured by men wiser than I that the best course for all concerned is for me to hold on that I have remained where I am. I do not look forward with foreboding to what that venerable body, the General Assembly, will do. The decision may be against us this year, but it will be in our favor hereafter. But if it appears to me at any time that I am a detriment to the church or to the Seminary I shall not hesitate to resign from my chair.

The applause with which his words were received, and the expressed sentiments of the Vice-President of the Board of Directors who followed him upon the programme, suggest the temper of the Seminary. The outlook for a vigorous struggle between Union and Princeton continues to be good. Said the Vice-President:

The Directors have a duty to perform, and they are going ahead to perform it. They believe they are Christian gentlemen, and they know they are loyal to the Seminary and the Presbyterian Church. We are therefore perfectly indifferent as to what our friends in the General Assembly may do. It is not Union Seminary but the Presbyterian Church of the United States which is on trial. We are calm and serene as to any action we may have taken, and we will stand by that action. We have a duty to perform, and there isn't power enough in any ecclesiastical body or in any civil body on the earth to make us swerve from our trust. We have no more concern as to the future of our beloved institution than we have in regard to the future of the United States of America.

—WHILE the Methodists were in session at Omaha and the Presbyterians were listening to the opening sermon at Portland, a much smaller convention of Christians was gathered in All Souls' Church, Chicago, on the fourth and last day of the Western Unitarian Conference. The last act of the delegates was an important and happy one. In 1886, during the Unitarian Convention at Cincinnati, resolutions were offered and passed by the Western Unitarians which caused several of the churches to withdraw from the Conference. Since then the Eastern and Western Unitarians have not acted together. On Friday, May 19th, the Western Convention, with a view to union and harmony, voted to recommend to the conference the passage of the following resolutions:

Resolved, That to "the Statement of Things Most Commonly Believed To day Among Us," adopted by the Western Conference in 1887, the following supplementary resolution be added—the same to be printed regularly with that statement:

Resolved, That the Western Unitarian Conference hereby declares it to be its common aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement.

The Convention expressed itself unanimously in favor of an open World's Fair on Sunday without the sale of intoxicating liquors. It strongly condemned the efforts being made through petitions to influence Congress to make the national aid to the Exposition conditioned upon Sunday closing. It thought the matter should be left with the Directory.

—It would be difficult to find any idea in modern life which hasn't an organization to push its interests. There are clubs and societies on every hand and in every grade of society. Their name is legion. We are not just clear as to what is the object of the General Federation of Woman's Clubs which recently held a three days' session in Chicago; but the names of Julia Ward Howe, Frances E. Willard, "Jennie June" Croly, Ednah D. Cheney, and Charlotte Emerson Brown, the President of the Federation, guarantee a good purpose for the organization. As near as can be well expressed, it is general improvement. These clubs form a kind of university extension for housekeepers and mothers, and aim at the cultivation of woman as an individual in her own home. The General Federation includes nearly two hundred federated clubs, and the number is fast increasing. The subjects discussed ranged from the abstract and intellectual, as "Realism in Art," to the practical, as "Club Methods." The best of feeling prevailed throughout, and the courtesies of the situation were never forgotten in the wide differences of opinion manifested in debate. The good ladies evinced a mighty respect for Roberts's Rules of Order, and any infraction of parliamentary law was promptly checked. When the members of the gentler sex gather themselves together their brothers often can only guess what is coming. Possibly they do not always know themselves; but they bring things to pass. The rapid growth of woman is

one of the most happy signs in the zodiac of modern life. Some of our college presidents have reversed the old idea and are now concerned in insisting that the young man shall have as high a standard of scholarship and do as good work as the young woman. All hail, woman's rising star! May it lead the race upward to a higher plane of living!

L. C. RANDOLPH.

MORGAN PARK, Ill.

CHRISTIANITY A DEVELOPMENT.

The Catholic Mirror.

In answer to inquiry, we are happy to say that the paper of Professor Harnack's upon which we commented in our editorial article last week, "Christianity a Development," was given in the last two numbers of the *Sabbath Outlook*, of New York, and that the "clear-headed, consistent Protestant" whose words we quoted is the able editor of that magazine.

PAGAN INFLUENCE.

The question of how far Christianity was built upon paganism, though an old one, is continually recurring, because of the false statements and unfair inferences of people who take a very narrow view of the religion of Jesus Christ. Professor Harnack, the eminent Protestant scholar, claims that Gnosticism with its theorizings and speculations and magic rites succeeded in paganizing Christianity. So far from its being overcome as a heresy by the church, he says the church gradually adopted so much of its corrupt system as to be responsible for a vulgarized religion, the essence of which is pagan, not Christian.

Granting that Gnosticism had much in common with paganism, and that at one period, too, as a high authority assures us, the Gnostics "wore an appearance sufficiently like the church to be mistaken for her,"—we go further and gladly admit that from the first the church, guided by the Holy Ghost, has adopted and adapted truth wherever found. In her early days she recognized the revelation of God so far as it existed in pagan systems of religion, and showed divine wisdom in thus owning the presence of "the light that enlighteneth every man," even as now she owns that the grace of God is everywhere in the world. It was her custom to purify heathen temples and use them for Christian worship; or, again, she built her churches upon the ruins of those temples. It is a familiar fact that she even adopted very many heathen rites and usages, transforming them from their corrupt perversion and bringing them back to their original idea as sprung from primitive revelations. A well-known Catholic writer has made out a long list of Christian customs and ceremonies, including the use of incense, lamps and candles, holy water, holy days and seasons, processions, sacerdotal vestments, the tonsure, the ring in marriage, images, perhaps the ecclesiastical chant and the Kyrie Eleison, which are "all of pagan origin; and sanctified by their adoption into the church."

It is only an assumption to say that heathenism in this way, through its doctrines and its usages, corrupted Christianity. There is the best proof that it did not in the early identity of Christian teaching throughout the world, whereas there was no one form of heathenism. If Gnosticism, as Professor Harnack affirms, "was gradually made legitimate by the Catholic Church," this statement can apply only to the truth that was in it, not to the error—to what it taught in common with the faith and not to its subtle heresy. There is no doubt, as has been often shown, that it did contribute wonderfully to the development of Catholic doctrine. But Catholic Christianity, as it stands to-day in all its developed fulness, is not a mere sanctified paganism. Rather, this is what it is, as Father Hecker once well put it—"The synthesis of all the scattered truths of every form

of religion and," he added, "the Catholic Church is Christianity's complete organic, living form."

WILL "SCRIPTURAL SIMPLICITY" SAVE PROTESTANTISM?

This development of Christianity—assumed to be pagan and, therefore, corrupt—is naturally cause of much anxiety to Christian people who so regard it. We have said a few words to show how groundless is this concern. But the power and extent of the development gives most trouble. It is seen that the Catholic Church holds the key to the present position; and so Christians are warned that they must return to "the simple truths of the New Testament," if they would not yield to the development. One of these people, a clear-headed, consistent Protestant, commenting upon Harnack's researches, boldly proclaims: "Protestantism must go back of these Gnostic speculations and rebuild Christian faith and practice on the New Testament records of the first century, or remain hopelessly weak in its efforts to overcome the tide of Roman Catholic influence and history." He adds "this is a vital truth which Protestantism must recognize and act upon promptly, or the next century will witness its crushing defeat between the forces of Roman Catholicism, Irreligious Rationalism, and Worldliness."

There is a striking admission in this note of alarm. "Roman Catholic influence and history" is the tide setting in with overwhelming power. The warning is clear and strong. There is no uncertain sound.

It goes without saying that we can have no pleasure (God forbid!), but only sadness in imagining the "crushing defeat" of our Christian brethren by "irreligious rationalism" or "worldliness." We will not apply the term "defeat" to their being brought to see the truth and submit themselves to the Catholic Church. We are wondering just now whether there is any practical good in the warning given them; whether it is at all likely that Protestantism will ever go back to what are called "the simple truths of the New Testament." We don't believe it will, or can.

When it is considered what the Protestantism of to-day is,—how much it has learned of the church idea,—the Catholic idea,—it may be seen how useless it is to expect any such thing. To begin with, all, or the immense majority of, Protestants, in the simple matter of accepting the change from the Sabbath to the Sunday,—from the last to the first day of the week,—quietly admit an extra-scriptural authority, the authority of the church. Chillingworth's famous maxim, "The Bible only, the religion of Protestants," leaves this item at least out of calculation. All unwittingly our separated brethren are here acting upon a Catholic principle, which does not deny or do away Scripture, but makes the Rule of Faith to consist of *Scripture and*—something else—even *Tradition*; and by this principle the ever-living voice of the church speaks with an authority always equal to that of the written revelation, and sometimes apparently transcending it. Again, while the essence of Protestantism is individualism, the great body of Protestants, in their different denominations, have adopted much of Catholic truth, and, as Pere Lacordaire used to say, we thank God for it, for that will save them, if they are living up to their light, and are in good faith where they are. And so in many ways they have advanced,—developed, if you will,—from the cold bareness of days gone by to a degree of warmth and richness in marked contrast with the simplicity of the past. The Protestant idea of worship, *e. g.*, is a very different thing from what it once was. Forms and symbols and rites are not rejected, but reverently used. The ideas of church and ministry and sacraments all illustrate the same growth. Orthodox Protestants have come to think more generally of the church as a kind of divine institution; of the ministry as sent of God, of Sacraments as in some way channels of God's grace. And even many of the features of the Christian development, which are owned to have been borrowed from pagan custom, are used and enjoyed.

Is there to be a giving up of all this and a return to what is called, though falsely, "Scriptural simplicity?" It is not reasonable to think so. The larger ideas have become too firmly fixed. Even in their necessary imperfection they meet too deep needs. The hard rigidity of the past in doctrine, its coldness in worship, can never again have full sway. Nor is this, as we regard it, a sign of the laxness and degeneracy of our time; it is the growth, the reaching out, the longing for light, which are tokens of the guidance of the Spirit of God. While, then, the forces of rationalism and worldliness will crush the coming Protestantism which has no faith, which is only nominally religious, which is only a social club or political organization; we believe that the Protestantism which looks to God and worships and loves him will be brought nearer and nearer to the Catholic faith, and will at length accept it in its fulness and be blessed accordingly.

THE FAITH OF SKEPTICISM.

The Christian Standard.

A noted skeptic recently lectured in Cincinnati on "Myths and Miracles." Two thousand people listened to him and paid twelve hundred dollars for the privilege. He took the position that Jesus of Nazareth was a mythical personage. He assumed this as a matter of course; he did not attempt to prove it. The position is preposterous and admits of no proof. If we hold that Christ was a mythical person as Hercules and Orpheus were, and that his words are on the same plane as theirs, we involve ourselves in far more and in far greater difficulties than if we admit his deity. This theory explains nothing satisfactorily. By adopting the style of reasoning of the lecturer we can prove that Washington did not do the work attributed to him, that Napoleon did not win the battles he is said to have won, that William the Silent did nothing for his countrymen, that Julius Caesar was not assassinated—in fact never existed.

Myths and mythical characters belong to the childhood of a race. They antedate authentic historical documents. Christ came in the fullness of time. Roman law and Greek learning had filled the world. He was born in the Augustan age. He lived in a time of great intellectual activity. The people among whom he lived were hostile to his claims for the most part and rejected them. There was no disposition to magnify what he did; on the contrary there was a tendency to belittle it and to deny it. We have the testimony of the men who followed him from the beginning of his public ministry till his ascension. They recorded what they heard, what they saw with their eyes, what they beheld, what their hands had handled. We have their testimony as it was recorded within a few years after his death. There was not sufficient time for the manufacture of myths, even if there had been a disposition to engage in their manufacture; and we know there was no such disposition. His disciples had nothing to gain and everything to lose by advocating what they knew to be untrue. They hazarded and lost their lives in their support of the cause they espoused and championed. Christ did not live in a corner or in a cloister. He was found in the busy haunts of men. He was known by thousands. His enemies were on the watch; they opposed every step and challenged every claim. If any misrepresentation had been attempted they would have been swift and remorseless in exposing it. It is impossible that myths should have grown in such an atmosphere. As well expect to find tropical plants growing in the arctic regions. If we can be certain of anything, we can be certain that Jesus was an historical and not a mythical personage.

This theory does not solve the problem; at most it only shifts the difficulty; it does not dispose of it. Somebody did Christ's work and

spoke Christ's words. Parker says: "Suppose that Plato and Newton never lived. But who did their works and thought their thoughts? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus." Did the early disciples do the works attributed to their Lord? Did they portray a character such as Shakespeare never drew? Did they invent the Sermon on the Mount and the other words of grace and truth found in the New Testament, and assign the authorship to Jesus? That would be as great a miracle as the one skeptics are trying to explain. Did the Fathers do the works of Christ? We know these men; we have their writings. None nor all of them, from Barnabas to Augustine, could have done what the records say Christ did. We know what the Councils of Nice and Chalcedon did; they added nothing to Christ. How does it help to say that Christ was a mythical person? Here is his work; who did that? Here are his words; who originated them? John Stuart Mill asks: "Who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or imagining the life and character revealed in the gospel? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good in them was all derived, as they always professed that it was derived, from the higher source." Rousseau speaks to the same effect. He says: "The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel. The marks of its truth are so striking and inimitable that *the inventor would be a more astonishing character than the hero.*" Somebody did the work of Christ. It is no explanation to say that such a person never existed. As well say "Shakespeare never existed." Who wrote his immortal dreams? As well say "Michael Angelo never existed." Who built St. Peter's dome and painted the Sistine Chapel? As well say "Luther and Columbus never existed." Who broke the shackles from the human mind? Who discovered America?

During Christ's life a new religion was planted in the world. Even Gibbon is obliged to trace its growth and triumph till it erected its standard on the ruins of the Capital. The dominant religions of that day gave place to it. Heathen temples were cleansed of their abominations and converted into Christian churches. Law, literature, art, music and even war felt its genial influence. After eighteen centuries this religion is more vigorous and more aggressive than ever, and is pressing on like a bannered army to its ultimate destiny, the conquest of the whole world. Did this religion derive its indestructible vitality and its instinct of victory from a myth? That can not be. The only adequate explanation of Christendom is the historic Christ, the Son of the Highest. Many theories have been invented to explain his place in the world's history. The theories are not rooted in truth and in fact, and they perish. Meanwhile Christ says, "I am he who lived and was dead, and I am alive forever."

This mythical theory invented by Strauss has been dead for many years. It would be as easy to restore a mummy to life as to restore this theory. It ought to be allowed to rest undisturbed in its grave. Any one who can believe in this mythical theory ought not to be troubled by miracles. There is not a legend in the Koran or in the mythologies of Egypt or Greece or Rome or Scandinavia that is not more credible than this exploded and abandoned theory. The man that can believe that, can believe anything. Such faith as the average skeptic has, when he wants to believe, is not found in Israel or in Christendom. It is only equaled by the omniscience and dogmatism of the agnostic.

If you love the theatre more than the prayer-meeting, how do you know you are on your way to heaven?

To LIVE nobly we must be noble, and we become noble by resolutely banishing every unworthy thought and feeling.

HISTORICAL & BIOGRAPHICAL.

MARY BLISS GREENMAN.

The subject of this sketch died suddenly of heart failure at the home of her son, Reynolds J. Greenman, Milton Junction, Wis., April 2, 1892, aged 84 years and 6 days. Brief funeral services were held at the residence of this son, with whom she was living at the time. Memorial services were conducted Sabbath-day, the 23d of the same month, by the Rev. E. M. Dunn, the pastor, and President Whitford, in the house of worship of the Milton Seventh-day Baptist Church, of which she had been a faithful member for 33 years.

Her husband, Henry Giles Greenman, a prominent citizen of the town and the county, died at Milton, Wis., Oct. 18, 1863, in the 54th year of his age. Their marriage took place Jan. 16, 1831, at Unadilla Forks, N. Y., and four children were born to them. The eldest, Charles H., died in 1890, at Chatfield, Minn., aged 58 years; the second, William B., died in 1853, at Milton, nearly 20 years old; the third, John M., now resides at Austin, Minn.; and the fourth, Reynolds J., has already been mentioned. Since the death of her husband Mrs. Greenman has made her home principally with the surviving sons.

I. She surpassed nearly every present member in the Seventh-day Baptist denomination in the immediate relations which she sustained in the different periods of her life to most of the leading centers of activity and influence of that denomination in this country. She was born in the city of Newport, R. I., March 27, 1808, and remained until she was seven years old in that original home of the Sabbath-keepers in America. Her grandfather had moved about fifty years before from Westerly, in the same State, and her father had settled in Newport on his first marriage, twenty-six years prior to her birth. She was an infant not two months of age when Eld. Wm. Bliss, the distinguished pastor of the Seventh-day Baptist Church of the place, died full of years and greatly beloved. She distinctly remembered that she was often led in her childhood by the hand of her father to church on the Sabbath, and listened to the earnest prayers and practical preaching of Eld. Henry Burdick, so long the spiritual leader of the people. She recalled the sight of the old Sabbatarian meeting-house, with its square-box pews, its gallery on three sides, its high pulpit with fine carvings in wood, and the two tables of the ten commandments just back of the minister's head as he stood in this pulpit talking to the somewhat small congregation. She became acquainted among the neighbors with at least twenty family names so well known in the membership of our societies elsewhere to this day. She saw the places where once lived the early Sabbath-keepers, some of them her ancestors, who settled as pioneers in South-western Rhode Island, in Connecticut, and in Eastern and Central New York, and established existing churches of their faith in these localities. In her girlhood she often heard accounts of the valuable labors of such laymen of the Newport Church as the Bennetts, the Collinses, the Tanners, and the Wards, Governor Richard and his father. She must have been told by her parents the well-known traditions of the saintly life of the first convert to the Sabbath in this country, whose given name, Tacy, has been adopted for girls in many families of our people in the last two hundred years, especially

those of the New England origin. In the lives and religious views of the elderly members of the church, she could see the results of the plain and solid preaching for over a century and a quarter, of Hiscox, Gibson, Crandall, and Joseph and John Maxson, not to mention William Bliss, the pastor for thirty years preceding her birth.

When seven years old she left her father's home, then saddened by the death of an own brother by the name of J. Lucas Maxson, in the fourth year of his age, and went to live with a half brother, Joshua B. Maxson, of Stephentown, in Eastern New York State. Here she remained until she was past twenty years old. The straightened circumstances of her father, who was a linen-weaver, doubtless compelled this change. Rev. Dr. Solomon Carpenter, who was only eleven days her senior, was born and reared to young manhood in the same neighborhood; and they formed a pleasant acquaintance with each other which lasted through life. In her new relationship she was brought under the religious instruction of Elder William Satterlee, that quaint and impressive preacher in the Berlin Church.

It seems that in the last years of the Revolutionary War, Seventh-day families emigrated from Rhode Island and Connecticut and settled in the valley of the Little Hoosic River, and formed, in 1780, the church above named. It became a half-way station for very many of our people in the next seventy-five years as they moved from New England to localities farther west, even into the Mississippi Valley. Some of them stopped here for a few years and then resumed their journey; others reared here their children, who, in seeking homes for themselves joined the movement into the regions beyond. This fact led the Berlin Church to look more carefully to the spiritual welfare of the new settlements of Sabbath-keepers, and to assist, through its pastors and other officers in the organization of them into strong and permanent churches in Central and Western New York.

When Mrs. Greenman reached her maidenhood, she followed the example of others and came into Central New York at Unadilla Forks, to reside for a time with another half-brother, Eld. Wm. B. Maxson. This excellent man was then the pastor of the First Brookfield Church, and had suffered the loss of his first wife and two children. Many Sabbath-keeping families had, in the previous forty years, settled on the surrounding hills and in the beautiful valleys of what was called "the Brookfield country." Here had originated the plan of forming our churches into a General Conference, and engaging more vigorously in home missionary work. Here had been written and published the first history of the Seventh-day Baptists in America. Here had been edited the three volumes of the *Seventh-day Baptist Missionary Magazine*, and sent to different parts of the denomination. Here had been prepared for publication "A New Selection of Psalms and Hymns" for the use of our churches. Many of the articles for the *Protestant Sentinel*, the denominational organ, were just then being sent out from this section. Here had been established three able churches of our people. From them have since gone forth, in the past sixty years, after being born and brought up in this section, several of our most active and useful ministers.

To one of these churches, the First Brookfield, Mrs. Greenman and her husband united in 1831, shortly after their marriage. Subsequently they attended, for a year or two, the Second Brookfield Church, located then in the northern part

of the town, and under the pastoral charge of Eld. Eli S. Bailey, a prominent leader in the denomination. Here she frequently met Mrs. Lucy M. Carpenter, a member of this church, then in her young womanhood, and unmarried. In 1834 Mrs. Greenman, with her husband and two sons, emigrated to Allegany county, N. Y., and settled near the Second Alfred church, first on Call Hill in Hartsville, just over the line in Steuben county, and afterwards in a valley near what was then termed Baker's Bridge, near Alfred Station. In the church here Mr. Greenman served as chorister for several years. Both of them are remembered as being very active in religious work, under the administration of Eld. James H. Cochran, that brilliant preacher. After the birth of the two younger sons they removed to Alfred Centre, where, subsequent to 1844, Mr. Greenman acted for four years as financial agent of Alfred University, then operating under an academic charter, and Mrs. Greenman had charge of the boarding hall of the institution. The attendance upon the school was large at that time. Eld. Nathan V. Hull, a most popular preacher, was serving the First Alfred Church. This Society was then gathering to itself those forces, such as addition of membership, increase in wealth, religious culture and educational influence, which have since made it the most powerful in the denomination.

In 1851 this family sought a new residence in Milton, Wis., where the heads of it continued to live, as we have already mentioned, until their death. They took an active part in the upbuilding of the Seventh-day Baptist Church of the village of Milton as well as in the promotion of the interests of Milton College. The husband and eldest son filled for years the positions of President and Treasurer of the Board of Trustees of the school. Two others of the sons attended the classes for several terms, and the youngest has served also as one of its trustees for some years. Like Berlin, Brookfield, and Alfred, the town of Milton has been a center for our Seventh-day people to gather together before establishing themselves elsewhere in societies farther west. This is due largely to the fact that in it is located the first church of this order formed west of the Great Lakes. It has assisted directly in the establishment of ten other churches of the same faith in Wisconsin, Minnesota, and Illinois. This work has been done principally during the residence of Mrs. Greenman in Milton.

II. She was connected, through her husband and her father's family, with some of the most distinguished Sabbath-keepers of the country. The Greenmans were inhabitants of Newport, R. I., as early as 1638, and had acquired prominence as freemen on that island in 1657. They appear among the purchasers of Misquamicut (Westerly), when that portion of Rhode Island was obtained from an Indian chief in 1661. Just before the Revolutionary War they had found their way to Berlin, N. Y.; and by 1795 to Brookfield, in the same State. Except at Newport they assisted in the organization of the Sabbatarian churches still existing in these places. In this family line none have seemed to possess in a marked degree the gift of public speech, so in it have been no ordained ministers. They have acted in other positions in the church, such as deacons, clerks, members of committees and boards, showing superior business abilities, excellent judgment in counsel, and great stability in religious life. The husband of Mrs. Greenman was a grandson of Eld. Hen-

ry Clarke, the founder of the First Brookfield Church, and its pastor for nearly twenty-five years. Eld. Clarke's father, Joshua, and grandfather, Thomas, served as elders of the First Hopkinton Church, R. I., the former for twenty-five years. They were descendants of Joseph Clarke, who was a clerk of the Newport Church, and Bethiah, daughter of Samuel and Tacy Hubbard, the first converts to the Sabbath in Rhode Island.

Mrs. Greenman was the daughter of Caleb Maxson by his second wife. Her grandfather, Eld. John Maxson, was the fourth pastor of the Newport Church, serving twenty-four years. His wife was Tacy Rogers, of Waterford, Conn., who was a descendant of Samuel and Tacy Hubbard, through their daughter Ruth, who married the celebrated Robert Burdick, of Westerly, R. I. The senior Eld. John Maxson, the grandfather to the grandfather of Mrs. Greenman, was the first pastor of the Westerly (now First Hopkinton) Church. He was also the first white male child born on the island of Newport, his birth taking place soon after his father was killed by the Indians at Throg's Neck, Conn. He accompanied as early as 1661, some of the inhabitants of Newport in settling in Westerly. Two sons of his, Eld. John Maxson, Jr., and Eld. Joseph Maxson, great uncles of Caleb Maxson, were pastors of the above named church for a period of thirty years. They were all men sound in doctrine, forcible in speech, and highly esteemed.

We have already stated that Joshua B. Maxson, of Stephentown, N. Y., and Elder William B. Maxson, were half-brothers of Mrs. Greenman. She had another, Deacon John Maxson, of DeRuyter, N. Y., the editor of the *Protestant Sentinel*. A half-sister of hers, Elizabeth Ward Maxson, married Joseph Stillman, of Schenectady, N. Y., and was the mother of several children, among whom was Thomas B. Stillman, of New York City, a most useful and highly honored member of the denomination. Another son was Paul Stillman, who originated the American Sabbath Tract Society, and was for years its efficient Corresponding Secretary.

Mrs. Greenman's own mother was Mary Bliss, the daughter of Henry Bliss, of Newport, and a cousin of Eld. William Bliss. It will be remembered that her stepmother was named also Mary Bliss, and that the latter's father was Eld. Bliss above mentioned. Mrs. Greenman had one own sister, Mrs. Tacy Wells Lewis, who is still living at Berlin, Wis., the mother of the Rev. A. H. Lewis, D. D., of Plainfield, N. J., the efficient leader in our Sabbath Reform work. Her own brother is Charles H. Maxson, of DeRuyter, N. Y., a most active and influential citizen of the place. He is known as the father of that valiant and scholarly young man, Prof. Henry D. Maxson, whose recent and untimely death is lamented by very many teachers in Wisconsin.

III. We have already shown that Mrs. Greenman was a faithful believer in Christ. She was deeply interested in the enterprises of the Seventh-day Baptist denomination, and contributed to the extent of her means for their support. She formed an intelligent judgment upon all phases of these enterprises. In their final success she did not allow herself to indulge a doubt.

In all her relations in life she was pre-eminently a helper—this was her chief trait of character. When she was only five years old she gathered some smaller children in the hospital under her father's care at Newport, and took them into a cellar of the building out of danger when she heard the booming of the cannon of

the British ships threatening an attack upon the town in the last war with England. She is remembered as having the charge of a motherless child, when she was living in Stephentown. The reason of her removal to Unadilla Forks is found in the needed care which she gave to the family of Eld. Wm. B. Maxson, in his bereavement. Many old lady students at Alfred recall her repeated kindness to them when she was in charge of the Boarding Hall of the University. Her own sons, after leaving home on reaching their majority, scarcely ever returned on even a brief visit without receiving some token of her lasting affection for them. In Milton she is beloved for her frequent and timely help given to the sick and sorrowing. All this work was done in a quiet and unostentatious way, as though it was the natural expression of her heart. In a time of serious emergency in the history of Milton College, it was her advice and her efforts which averted undeserved anxiety and danger from the institution. The ten thousand little acts of wifely and motherly tenderness as shown in her own family, have been best known by its members, not by others. Her works do follow her in her death.

SABBATH REFORM.

GOOD POINTS.

—THE *Christian Union*, having intimated that the Jewish Sabbath is gloomy and ascetic, *The Jewish Messenger* remarks, "If the genial editors of our contemporary would visit a typical Jewish household on a Sabbath, they would meet with an atmosphere and associations just the reverse of ascetic. Labor is forbidden, it is true, and business is prohibited, but the day is devoted to worship, recreation, charity. The ideal Jewish Sabbath is a day of delight, not of gloom. It is historically unjust to make the Jewish Sabbath responsible for Puritanical austerity."

—IN the text Genesis 2: 2, it reads "And on the seventh day God ended his work." Did God do any work on the seventh day? God did no work on the seventh day. The fourth commandment (Exodus 20: 11) declares that "in six days the Lord made heaven and earth, the sea and all that in them is." Thus every thing that God made was finished within the six days. In the Septuagint version of the Old Testament we read: "And God finished on the sixth day his works which he had made, and he ceased on the seventh day from all his works which he had made."—*The Bible Student*.

—THE law of the Sabbath demands not only an outward observance, but an observance which enters into the very spirit of the day, and makes all hours holy unto the Lord. The spirit of the New Testament and of the gospel goes farther than making it a mere day of rest; it is to be also a day of worship, of holy communion, of prayer and service. As every other commandment was intensified and deepened, so was this. It is to be not only a day when we are to cease from labor, but it is to be a day which shall be holy and consecrated, and all our thoughts are to be turned toward spiritual things.—*St. Louis Christian Advocate*.

—THE State cannot teach morality, because it does not know morality. It does not know absolute right and wrong; it knows rights and wrongs. It does not know goodness and badness; it knows the efficient and the detrimental. It does not know the holy and the sinful; it knows the loyal and the crimi-

nal. It does not know theft and murder and adultery and slander as wrong; it knows them as wrongs, as infractions of the rights of others, and as hurtful to the body politic. Thus not having a cognition of morality, it is impossible for the State to teach morality.—*Rev. Owen James*.

—THE original Sabbath is a memorial of the creation. It was instituted for that purpose, and its intelligent observance is a recognition of God as the creator of the heavens and the earth. It does not pertain to our duties to our fellow-men, but solely to our recognition of God and a failure to observe it imposes no financial burden upon the State. Likewise, Sunday, the day now generally kept, is observed as a memorial of the resurrection of Christ. Its significance is, therefore, wholly religious. Thus, look at it either from the stand-point of the seventh or the first day, the keeping of a weekly rest, has reference to the recognition of God as the proper object of worship. Therefore, to require such observance under any pretext whatever, is to require the observance of a religious institution.—*American Sentinel*.

A DEFINITE DAY.

The strangest objection brought against the Seventh-day Sabbath is that which claims that it is impossible for the people of God to keep a definite day on the round world. The world is round, it is said, and you gain one day in going round the world from east to west, while you lose one day in going round the world from west to east. Therefore people cannot keep the same identical Sabbath!

The fact of the gaining or losing a day is true; but a more or less lengthy discussion of the matter would show that this does not affect the observance of the Sabbath. For those who wish to examine this phase of the question, the little tract entitled "The Definite Seventh-day" (No. 7 of the *Bible Student's Library*, price two cents, Pacific Press, Oakland, Cal.) will give all needed information. What we wish to present is a few common facts which will be sufficient evidence to every honest, thoughtful heart:—

1. God does not require the observance of identical hours, but the identical day. The day is regulated by the sun. As the day comes to the Christian in Jerusalem, he begins its observance some time earlier than his brother in London, simply because the day reaches him first, but it is the same day nevertheless. It is the same day in New York; it is the same day in San Francisco. The hours of its coming and departure differ from the time the day reaches the world till it takes its leave, but it is the same day.

2. The objection is never brought against any other day of the week except the Sabbath. Is the earth spherical only one day in the week?

3. Those who bring this objection are nearly always observers of the Sunday. Do not the same laws which apply to the one day apply to the other?

4. Jews have been scattered in all parts of the world during the last fifteen centuries, but they have never had any trouble in knowing the day. They never had any trouble in observing the Sabbath in the time of Christ, when they were scattered from the Indus on the east to Spain on the west, a distance of seventy degrees, difference of time of over four hours.

Jesus says, "The Sabbath was made for man." Mark 2: 27. Paul says, "God that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17: 24-26. The Seventh-day Sabbath is one of God's "times before appointed." To say that it cannot be observed is to impeach the wisdom of God. Will our readers do this?—*Signs of the Times*.

MISSIONS.

WE do not expect or want people to pay for "Jubilee Papers" until they receive the book.

SYSTEMATIC giving is unquestionably making great advance among the church members of all evangelical denominations. The responsibility of carrying on the Lord's work in the world and of giving regularly and according to ability is resting upon Christians as never before. All religious enterprises are feeling the impulse of the increased interest and support. "The Brotherhood of the Tenth" and other movements are significant indications of the spread of the spirit of giving to the Lord. There are many thousands of Christians throughout the country who are receiving the blessings promised to those who bring all the tithes into the storehouse of the Lord, and the number is growing of those who share in the mysterious prosperity mentioned in Prov. 11: 24, "There is that scattereth and yet increaseth." Let those who have tried the other part of the verse, "There is that withholdeth more than is meet, and it tendeth to poverty," now try and see if the promises of God to those who give liberally are worth anything. If they will accept the testimony of those who have tried them, they must believe that they are sure to all them that trust in him.—*Baptist Missionary Magazine.*

A CURIOUS result of the increase of systematic giving has been noted in the experience of several societies, notably the Home and Foreign Boards of the Presbyterian Church. It is in this body that systematic benevolence has had its greatest development. There has been a large and able standing committee on the subject for a series of years, and they have done their work in a masterly manner. The result is that the income for both home and foreign missions has made a magnificent advance. Last year there was an encouraging advance in every month in the year except the last, and there was such a falling off in the last month of the year that the Home Mission Board closed the year with a debt of \$80,000, and the Foreign Mission Board with \$60,000. This might have been expected. Under the old system the receipts of nearly all societies were small during the first nine months of the fiscal year, and then under urgent appeals the receipts of the last three months were brought up to a sum equal to the income of the previous nine months. With the growth of systematic giving receipts will be more equally divided over the year. This in is every way desirable, and it is not to be expected that those who have given regularly through the year should respond to special appeals just at the close, as they were accustomed to under the old want of system.—*Baptist Missionary Magazine.*

GOOD RULES.

The following rules of the Iowa State Convention Board, for the management of its missionary work, are worthy of study:

1. The Board will consider applications for aid from such churches only as have settled pastors, or where their application complies with Article 2 below. Ordinarily appropriations will not be made for less than one year. The Board desires to encourage permanency in the pastoral relation, and therefore will give precedence usually to applications where there is reasonable hope that the gain made during

the brief period in which help may be given will not be lost by a change of pastors.

2. Churches intending to apply for aid will be expected to counsel with the Board or its representative in the settlement of a pastor. The Board reserves the right to inquire into the record of a pastor, and to pass upon his special fitness for the field in question.

3. Churches applying for help must show that they have done their best, and are really unable to support their pastor. Churches will be expected to pay their part of the salary as they expect the Board to pay its part. A failure on the part of the church to pay its pastor promptly and with regularity, unless satisfactory explanation is made, will be sufficient reason for discontinuing the appropriation.

4. Appropriations will not be made simply because a church is weak and poor, nor to enable it to "hold its own." The money intrusted to the Board is for "aggressive" work, and will be used only where such is reasonably assured. Not the needs of the church but the good it is capable of doing will be the determining factor with the Board. New, vigorous churches will have the preference, as a rule.

5. Churches will be expected to decrease the amount asked from the Board each year, and to increase the amount of their own payments to pastor's salary in the same ratio, thus looking to speedy self-support. If application is made after aid has been given two, or at most three years, special explanation must be made as to the reasons therefor, otherwise the application will not be considered.

6. Each church without a house of worship will be expected to secure a lot (on which to build) within one year from the time the appropriation is made.

7. Churches making application to the Church Edifice Fund for aid will be expected to submit their plans and estimates to the Church Edifice Committee for approval before proceeding to build.

AS TO THE PASTORS.

1. Applicants for appointments shall have the privilege of addressing the Board relative to the condition of their respective fields, but no applicant shall be present while his application is being considered.

2. Missionary pastors, within three months after their appointment, shall become members of the church for which they are to labor. If a pastor is in charge of two or more churches, then he shall unite with one of the churches for which he labors.

3. Missionary pastors should not be absent from their fields more than two weeks during the year without the consent of the Board.

4. Pastors aided by the Board are required to give their undivided time to their fields, not only in preaching on Sunday, but also in pastoral work during the week. They will not be allowed to engage in secular employment except by special permission of the Board.

5. Missionary pastors will be expected to thoroughly instruct their people in all the great missionary movements of the denomination, and to cultivate a spirit of systematic beneficence in their churches.

6. Missionary pastors are not to resign the care of the churches to which they have been appointed without first consulting the Board, in order that plans may be made to properly care for the work—in case a change is necessary. Those who fail to observe this rule will forfeit all claim to salary due and unpaid—at the discretion of the Board.

7. The Board considers that each missionary is in a peculiar sense a representative of the denomination. It insists, therefore, that he shall so manage his personal affairs—financial and otherwise—that no discredit shall come to the cause through him. No missionary will be continued in its employment who habitually fails to meet his personal obligations promptly, and thus brings reproach upon the cause.

ROME.

The following "Notes on Italy," extracted from the *Missionary World*, will be read with interest and profit:

Italy has an area of 110,620 square miles, and a population of 29,000,000. The capital is Rome. It is a kingdom, and the king is Humbert I., who was born on March 14, 1844, and ascended the throne on January 9, 1878, on the death of his father, Victor Emanuel.

The legislative authority rests conjointly in the king and Parliament. The Parliament consists of two chambers—the Senate and the House of Deputies. The Senate is composed of the princes of the royal house who are of age, and of such other persons as may be appointed by the King. The House of Deputies are elected by ballot by such citizens as are twenty-one years of age, and can read and write, and pay taxes to the amount of four dollars. Neither Senators or Deputies receive any salary, but are allowed to travel free throughout Italy, by rail or steamer.

Italy is one of the hottest countries in Europe. It presents striking differences of climate and temperature. The lower classes subsist chiefly on maize and beans, and on wheat made into bread and macaroni. Fruits are plentifully used, particularly figs, grapes, and melons. An abundance of wine is produced, and almost all of it is consumed at home. The chief product of Italian agriculture is silk.

The great mass of the people of Italy are poor, and many are very poor. There are men in Italy who earn but seven cents for a day's work of fourteen hours. Skilled mechanics earn on the average only fifty cents a day. The position of women in Italy has of late years greatly improved. Superior schools for the education of young girls abound, where instruction is given in all the higher branches of study. Many women are writers, teachers, accountants, telegraphers, or clerks.

The religion of most of the people is the Roman Catholic. The supreme pontiff of the Roman Catholic Church lives in Rome, and is called Pope Leo XIII. He was born on March 2, 1810, and was elected on February 20, 1878, by the Sacred College of Cardinals. Religious freedom is permitted in Italy, and several Protestant Churches of Great Britain and the United States have established missions there.

DARWIN ON FOREIGN MISSIONS.

This is what Mr. Darwin once said about some critics of foreign missions:

They forget, or will not remember, that human sacrifice and the power of an idolatrous priesthood; a system of profligacy unparalleled in any part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children—that all these things have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced, by the introduction of Christianity. In a voyager to forget these things is a base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far."

THE steadfastness of many of the Christian converts in China during the recent persecutions has called forth the admiration not only of the natives, but of many friends who have witnessed the fidelity of these converts. During some of the late riots the leaders of the secret sects said to the Christians, "Sacrifice to the spirit of Confucius, and you shall go." But they would not sacrifice, though painful and violent deaths awaited them. Many who have been skeptical hitherto as to the character of the converts in China confess that they have not understood the strength of their convictions and the genuineness of their faith.—*The Missionary Herald.*

WOMAN'S WORK.

FACE TO FACE WITH TROUBLE.

Face to face with trouble;
And did you forget to look,
As the good old father taught you,
For help to the dear old Book?

You have heard the tempter whisper,
And you've had no heart to pray.
And God was dropped from your scheme of life,
For many a weary day!

Then face to face with trouble,
It is thus he calls you back
From the land of drouth and famine
To the land that has no lack.

You would not hear in the sunshine,
You hear in the midnight gloom;
Behold his tapers kindle
Like stars in the quiet room.

O! face to face with trouble,
Friend, I have often stood,
To learn that pain hath sweetness,
To know that God is good.

Arise and meet the day light;
Be strong and do your best!
With an honest heart, and a child-like faith
That God will do the rest.

—M. E. Sangster.

If the church would win, the church must fight. It must plan definite and practical campaigns against the forces of evil, and not go to sleep with the sweet assurance that somehow good will triumph in the end. The only way to check or destroy organized sin is to overcome it with organized righteousness. The crying need of this age is ecclesiastical combination against the devil. Sacred rhetoric and hallowed poesies are well enough in their place, but they will never close the saloon nor convict the gambler.—*Rev. John L. Scudder.*

THE Empress of China is said to take great interest in the working-girls of the Flowery Kingdom. A few months ago, according to foreign papers, she established a cloth and silk factory on the grounds of the Imperial Palace in Peking, for the express purpose of giving employment to women and girls who had no work. The Empress is not allowed, by court regulations, to leave the palace grounds, and she therefore decided to have the factory where she could watch its progress.—*Missionary Review.*

THEY HAVE NO 51ST PSALM.

That "They have Moses and the prophets" will not be urged against the Eastern nations at the Day of Judgment, says one writing to the *Contemporary Review* concerning Christianity in the East, and he claims that since Oriental nations have not had a Moses nor the prophets of God to forewarn them, and to lead them, that they must even yet be taught by the methods of a Moses and the prophets. That they are not taught this enough is, he thinks, one cause of the failure of many foreign missionaries in the matter of bringing converts to the church. They start out too earnestly to begin at once to teach Christ, and the way of personal salvation. Two things are often lacking. They start out with too little knowledge of the history and literature of the countries to which they go, with consequent lack of intelligent understanding of the case in hand. They do not with sufficient thoroughness prepare the ground for this seed of truth—Christ and him crucified. A deep sense of the nature of righteousness, a hatred of sin because of its inherent heinousness are things which should be inculcated first in the understanding of an Oriental as well as of an Occidental, then may a man come to de-

sire to possess within himself that release from sin and its attendant ugliness which a personal acceptance of the world's personal Saviour will give to him. Mr. Barnett thinks that above all intellectual or scholarly attainments—which should be good—that the real missionary should be a man with the genius of patience, that he ought not to expect both to sow and to reap in such a field as a heathen country. Upon all new ground he should be willing to do his part of it, namely, to prepare the way.

He speaks of the Indians, Chinese and Japanese, and believes that they each need to be taught more of fundamental principles, and that a Moses and the prophets preceded the heralding of peace on earth, good will to men. "Germs of thought, like germs of disease, pass through the world, no man knows how," yet they do pass along the line, and the Eastern world is moved by them, and the idea of law with its outcome of universal order is a great round-the-world missionary to-day.

The three peoples of which he speaks, being unlike each other in many ways, must be differently handled by their missionary teachers.

The Indians are an apathetic people, the slaves of custom, and indifferent to principle. "As Moses taught the Israelites of their sin, so must some leader bring the Indians face to face with the terrible God who is against lust and lies, and indolence." The Chinese are ground down by a government which holds control over all the ramifications of their lives. Tyrannical hands hold them as in a vise until their higher life is forced out, and they in turn, true to the course which nature takes, do not care for others. They lack interest in humanity, and want to be let alone. They need to be taught what humanity, and a government on earth could be if led by the Lord of Hosts instead of a Confucius; then they may have some care for that better kingdom which Christ came to prepare.

The Japanese, as he puts them, are frivolous, just now interested in the attractions of a Christian civilization. "They live over a volcano, but their talk is of flowers, and their interest is in the last foreign importation." They have no 51st Psalm nor any Puritan in their history. Their need is that they be awed and brought into reverent mood towards him who rules forevermore over all peoples.

According to Bible methods, "the preacher of repentance prepared the way for the preacher of forgiveness. The transfigured Christ was supported by Moses and Elias."

THE thought of the writer in that which we have captioned, "They have no 51st Psalm" was particularly interesting in that it also points another which is practical to very many. We too often lose sight of the fact that while God's love for his children covers all of them, there is that in its nature which requires something of us to prepare us to be full recipients of it. The 51st Psalm precedes the 14th chapter of John. Preparation of the heart is needed to make it capable of receiving the comfort coming into the spirit of a John the beloved. "Rise, take up thy bed and walk" was Christ's commission to his body-sick; then he forgave them their sins. The wise philanthropist of to-day lifts the fallen by putting him in condition to help himself. In our eagerness to see the heathen of to-day saved many are too much inclined to overlook the necessary preparation of soil within the inner life of the indi-

vidual, or nation of people. Such deem missions a failure, not considering the character of the barriers which must be broken down first of all—the creating of a conscience. The training of a perverted conscience in the home land is much. That is taking a low-land view. To take some high-land outlook upon the question, comprehending the history of some heathen people in many phases of that history would settle much of the dissatisfaction in the church to-day. It would likewise bring increased faith in God and his people, both of the saved and the unsaved, and a better type of patience with the necessarily slow workings of the heathen mind towards the practical phases of Christianity, and Christian civilization.

ORGANIZED WORK.

Dear Sister:—I am a firm believer in organized effort, and have noted, with great interest, the advance which our women have made since their organization. I earnestly desire that all our women should become interested in this movement. I fear there are many who do not understand the needs or appreciate the opportunities of the present time. I find so many who do not read our publications, consequently do not know what there is being done and what needs to be done.

I have great faith in prayer and I believe we need more humble, earnest, persistent prayer; we need to come before God with a united cry, with prayers that shall impel each one of us to work with more intensity, with all our might, mind and strength to bring the glad tidings of salvation to those who have not heard, or if they have heard, do not understand the needs of the soul. We need to strip ourselves of every hindrance, these hindrances which are in our own manner of living, for they are by far the greatest that can stand in our way, and let it be seen that we do "Seek first the kingdom of God and his righteousness." God and the salvation of souls first; ourselves last. I am exceedingly anxious that the coming sessions of our Associations shall be seasons of a mighty outpouring of the divine blessing upon all the churches and especially the churches where the Associations convene. To this end will you ask all the sisters to join their hearts in daily prayer, and to let "heart, hand and brain with one accord work while the prayer ascends to heaven," that God of his fullness would bless our efforts and supply the lack. And looking forward to the time of the Conference I would exhort our women not only to work and pray, but to save money that there may be more to put into the treasuries of our Boards. Instead of preparing elaborate wardrobes, let plainer clothing be worn and the differences used as a thank-offering for missions. How many hundreds of dollars do you think there would be? Would there not only be enough to relieve present embarrassment, but to fill the hearts of all our workers with joy, that now all the open doors could be entered and the glad news be carried rapidly along? Of what value are our bodies that they should be decked with jewels and costly robes while precious souls are perishing for the bread of eternal life? Can we not all join in one concerted effort to give new impulse to our cause so that this fiftieth anniversary of our Missionary Society may be a season of great forward movement along all our lines of work.

Sincerely yours for the work,

E. A. CRANDALL.

ASHAWAY, R. I., April 29, 1892.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.

L. C. RANDOLPH, Morgan Park, Ill. CONTRIBUTING EDITOR.

CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.
 MARY F. BAILEY, Milton, Wis., Woman's Work.
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
 REV. W. C. DALAND, Westerly, R. I., Young People's Work.
 REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

J. N. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"One act that from a thankful heart proceeds,
 Excels ten thousand mercenary deeds."

THERE are none who may not do at least one act from a truly thankful heart. Most of us have enough in life's experiences to fill the heart with thankfulness to God, and so to beautify our lives with grateful service.

THE young men who have started out on a missionary tour from Morgan Park, have begun work, at the suggestion of Bro. Niles Kinne, of Barry, Ill., at New Canton, about six miles from Barry. A note just received from one of the company states that they are having good houses with encouraging indications, some inquiring the way of life. In the New Canton news items of the Barry paper the paragrapher says: "Five young gentlemen from Chicago are preaching and singing to crowded houses at the Union church. They are able and earnest and are awakening great interest." Many will follow these laborers with earnest prayers for continued and increasing success in winning men to Christ, and to full obedience to the Word of God.

WE do not always realize the changes which are taking place under our very eyes. We sometimes need the perspective in order to comprehend the magnitude of events or questions with the sound of which we are familiar. One of these is the transformation going on in the thought and condition of the Negro race in our country. Not long ago a Negro lawyer, a man of rare natural ability and fine culture, is reported to have said in a public address at the South: "I do not consider Africa my country any more than I do Iceland. I am an American, and all colored men feel the same way. Of the 8,000,000 colored people in this country, there is but a small proportion of pure Negro blood. There is white blood in the veins of nine-tenths of them. There may be no bank presidents among us, but there are well to do men. When the war closed there were 5,000,000 Negroes in this country, and they did not have among them as many dollars as there were men. Now they pay taxes on \$100,000,000 worth of property." When we consider the poverty and the long-fixed habits of dependence with which these people began their experiences of freemen, and the prejudices against which every forward step on their part has been made, the result is simply marvelous.

PERHAPS the most serious hindrance to the spread of Christianity in the world is the misrepresentations of those who call themselves its friends and exponents. There are vast portions of the world to which the name Christian or Christianity suggests only intolerant bigotry or revolting superstition, because these are the characteristic features of all they have ever seen which passes under those historic terms. The

following, recently published in a New York paper, is a sample of the senseless superstition which in some countries is the staple representation of Christianity:

In a quaint little church of St. Jean Baptiste, in a gold-lined casket in the altar, has lain each day since Monday, from half-past 6 until 10 A. M., the most sacred relic to Catholic eyes which ever reached America. It is a large fragment of the arm of St. Ann, mother of the Virgin Mary. For centuries it has been guarded jealously by the Benedictine monks at Rome in the great Basilica of St. Paul outside the walls. Now, by special request of his Holiness the Pope, a portion of it is sent to increase the faith and devotion of all members of the church in the United States and Canada."

It is no wonder that men of thought and good sense revolt against such silly nonsense; and when such stuff passes for Christianity, and is all that they know by that name, it is no wonder that they cast it away from them as unworthy of serious thought. What the world needs, therefore, is such a presentation of Christianity as to show it to be, what it really is, a system of profound philosophy and a code of simple, practical morality, a way of life and salvation for men through a rational faith in God, and a purifier of the hearts and lives of men in their relations to one another. This calls for honesty and purity in the morality and piety of individuals professing the religion of the Lord Jesus, as well as for the purity and soundness of the doctrines which they profess. "Ye are the light of the world," but "If the light that is in thee be darkness, how great is that darkness?" Upon the Christian rests mighty responsibilities.

BURDETTE is not a theologian. To that all will agree. Indeed some have suspected him of being decidedly worldly. But One who was wiser than men once said, "The children of this world are wiser in their generation than the children of light." Whatever that may mean it is sometimes good to look at ourselves as men of the world see us. The sight may not always please us, but if we are wise it will do us good. This is the way Mr. Burdette talks of the excuses which people often make for not going to church:

So you are not going to church this morning, my son? Ah, yes; I see. "The music is not good;" that's a pity; that's what you go to church for, to hear the music. And the less we pay, the better music we demand.

"And the pews are not comfortable;" that's too bad—the Sabbath is a day of rest, and we go to church for repose. The less work we do during the week, the more rest we clamor for on the Sabbath.

"The church is so far away; it is too far to walk, and you detest riding in a street-car, and they're always crowded on Sabbath." That is indeed distressing; sometimes when I think how much farther away heaven is than the church, and that there is no conveyances on the road of any description, I wonder how some of us are going to get there.

"And the sermon is so long, always." All these things are indeed to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street-car with a hundred other men, breathing an incense of whisky, beer and tobacco, and hang on a strap by your eyelids for two miles, then pay fifty cents for the privilege of sitting on a rough plank in the boiling sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right in your very ears, and come home to talk the rest of the family into a state of aural paralysis about the "dandiest game you ever saw played on that ground."

Ah, my boy, you see what staying away from church does? It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family every Sabbath morning. My son, if you didn't think you ought to go, you wouldn't make any excuses for not going. No man apologizes for doing right.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., May 27, 1892.

Red tape has never been authoritatively defined. Washington affords opportunity to study the subject. Red tape is how not to do it. It is the letter that killeth. It is pharisaism in office. It is the tithing of business mint and cummin. It is homage to rules and idolatry of pet methods. It is small criticism and large neglect of weighty matters. It is gagging at trifles and swallowing a loaded camel train. It is official superciliousness insisting on routine against just rights and reasonable claims. It is failure against the patient and skillful cunning of the impostor but a bar to the poor man with a good cause. It keeps thousands of honest government creditors out of their dues but is weak against jobs, frauds, and log-rolling. It is locution, circum-locution, interlocution, words, words and evermore words and thistles, but no figs nor grapes.

The red tapist spends more time in grinding his scythe than in mowing. His main end is the sharpening of tools and everlasting talk about tweedle-dum-and-dee—the red-tapist will pardon us, tweedledum and tweedledee, with the accent on the last syllable. The Post Office clerk who refused to mail a letter to N. Y. City because no such post office was on the list, was a red-tapist, and so was the man who didn't help a lady at the great fire because he had never been introduced, and the incompetent who kept an applicant waiting for weeks because he omitted the particle "the" from his claim and the over smart official who wouldn't permit a man to spell his name "Jaykob" and stirred up the whole office because another spelled his "jorg."

"These few remarks" have been evoked by various provocations, great and small, such as the locking at midday of one and but one of the numerous entrances to the Interior government building at Washington. Regularly at noon it is closed and solemnly barred and has been for a generation, but why no man can tell. Perhaps it is a relic of the late war. There is no reason for it, yet red tape daily bars the door, and will continue to do so as long, probably, as the German sentinels and his successors set to watch a hole in the time of the first Napoleon paced until finally relieved a few years since. Of the same nature is the rule excluding the public from the halls of government buildings after two o'clock. This in general is a pure piece of official trifling. The only persons excluded are uninitiated people from a distance whose time is limited and who above all other visitors should have free access. The only person benefited by such rule is probably the elevator man.

Corporal Tanner's recent letter in the matter of Gen. Dudley's increased pension exposes a case of red tape. It seems that in 1886 a law was passed increasing the pension of soldiers who had lost a leg at the knee joint, from \$30 to \$36 per month, and that Gen. Dudley applied for this increase. The application was adversely reported upon by a strict constructionist of the Pension Office and there was no official medical examination. Yet Tanner, who was the Commissioner of Pensions, allowed the claim. But hear Tanner: "I knew absolutely of my own knowledge, through my own eyesight that Gen. Dudley's leg was amputated so near the knee that he had always worn an artificial leg with an artificial knee joint. . . . A medical examination by all the doctors in Christendom would not have changed my opinion regarding the condition of that stump. I know an amputated leg when I see one. I have had occasion to look at a pair of them since August 30th, 1862

every day of my life. I know an artificial leg when I see one, and when I see a man with a leg amputated so near the knee joint that he has to wear an artificial leg with an artificial knee joint, I know it absolutely, and I know that of necessity that leg is amputated at or near the knee joint. Surprising as it may seem to the chief of division who states that he reported against the claim being allowed, I never saw his report. The fact is I did not go through the papers at all. My knowledge was personal and absolute, and I felt as competent to read the law as the chief of the division. I simply took the bundles of papers and wrote across them, 'Allow this claim at \$36 per month from March, 1886.' Fortunate is the Government bureau that has a chief that understands his business as well as Corporal Tanner knows a knee joint when he sees one. The trouble is these short lived officials usually depend upon red tape subordinates for practical details. Their time is absorbed in grave law questions and in the details of appointments. If by great industry and large capacity they master the business it is about the time they are rotated out of office.

CAPITAL.

THE BAPTIST CONGRESS.

BY A. H. LEWIS, D. D.

The tenth annual session of the "Baptist Congress for the discussion of current questions," was held in Philadelphia, May 19-21, 1892. "The object of the Congress is to promote a healthful sentiment among Baptists through free and courteous discussion of current questions by suitable persons." "No resolutions or motion shall be entertained at the public conference." The body is not unaptly called one that "Discusses everything, and decides nothing." It has proven its value, and the wisdom of the conception which gave it birth. The programme for the late session was as follows.

The Christian Year; How Far is its Recognition Advisable?

Writers:—Rev. H. G. Weston, D. D., President Crozer Theological Seminary; Rev. W. H. P. Faunce, Pastor Fifth Avenue Baptist Church, New York.

Speakers:—Rev. C. A. Stakely, D. D., Pastor First Baptist Church, Washington, D. C.; Rev. R. S. MacArthur, D. D., Pastor Calvary Baptist Church, New York.

Is a Union of Various Baptist Bodies Feasible?

Writers:—Rev. B. B. Tyler, D. D., (Disciples), Pastor Church of the Disciples, New York; Rev. A. H. Lewis, D. D., (Seventh-day Baptist) Editor *Sabbath Outlook*; Prof. J. A. Howe, D. D., (Free Will Baptist), Cobb Divinity School; Prof. W. H. Whitsitt, D. D., Southern Theological Seminary.

The Inerrancy of the Scriptures.

Writers:—Rev. T. A. Hanna, Pastor Falls of Schuylkill Baptist Church; Prof. D. G. Lyon, Ph. D., Harvard College; Rev. J. B. Gough Pidge, D. D., Pastor Fourth Baptist Church, Philadelphia.

Speaker:—Prof. Howard Osgood, D. D., Rochester Theological Seminary.

The Pulpit in Relation to Political and Social Reform.

Writers:—Rev. H. H. Peabody, D. D., Pastor First Baptist Church, Rome, N. Y.; Rev. C. R. Henderson, D. D., Pastor Woodward Ave. Baptist Church, Detroit, Mich.; Rev. Thomas Dixon, Jr., Pastor Twenty-third Street Baptist Church, New York.

Christianity in Relation to Heathen Religions.

Writers:—Rev. Edward Braislin, D. D., Pastor Washington Ave. Baptist Church, Brooklyn. Prof. Nathaniel Schmidt, Hamilton Theological Seminary; Prof. J. G. Schurman, LL.D., Cornell University; Rev. F. M. Ellis, D. D., Pastor Eutaw Pl. Baptist Church, Baltimore, Md.

The Relative Authority of Scripture and Reason.

Writers:—Prof. D. J. Hill, L. L. D., President Rochester University; Prof. W. N. Clarke, D. D., Hamilton Theological Seminary; Prof. E. G. Robinson, L. L. D., Chicago University.

Speaker:—Prof. A. T. Robinson, Southern Theological Seminary.

The reader will see that strong men were called out, and with minor exceptions their work was of a high order. The rules of the Congress forbid debate concerning personal opinions, and all personal allusions. "Each

man may express his own opinions fully and freely, but he may not attack the views of others." The general drift of the programme was liberal; though the applause often indicated that the audiences, which were large, sympathized with both conservative and radical views. Little of what their criticizers call "Baptist Narrowness," appeared in the Congress. This report has not room for a description of the *personnel* of the Congress; but it is just to say that it would not suffer by comparison with any similar body of men. The "Nestor" of the Congress was Prof. E. G. Robinson, LL.D., ex-President of Brown, and professor-elect to the chair of Philosophy in the new Chicago University. At seventy-six years he is the embodiment of physical and mental vigor; strong, incisive, ripe in scholarship, clear in expression and liberal in thought in the best sense of that term, his appearance on the platform at any time, was the signal for that type of applause which means genuine respect and appreciation.

The following report, taken verbatim from the *National Baptist*, will give the readers of the RECORDER an idea of the character of the discussion of the second theme upon the programme:

The question, "Is a union of the various Baptist bodies feasible," was then taken up, the first paper being read by Rev. B. B. Tyler, D. D., Pastor of the Church of the Disciples, New York City. The speaker expressed uncertainty as to the meaning of the question; he assumed however that it implied a union of baptized believers associated in such a way as to have a denominational appearance. The attempt to unite Baptists is unlike the effort to unite Presbyterians; for there is no such thing as the Baptist Church of America. There are thousands of churches but no ecclesiastical body. Baptists are distinguished as we used to distinguish verbs in boyhood, as regular, irregular, and defective. There is a bond of union however, between the various congregations, a bond none the less real because not of theological belief or articles of incorporation. The way to union is a better understanding of one another in aim, effort, and practice. All who are called Baptists agree in recognizing the authority of the Old and the New Testament. Whatever troubles there may be before the Baptist churches of America there can be none on the question of revision. Prof. Wilkinson has well expressed the Baptist principle in three words, "Obedience to Christ." In the early ages Christians manifested their oneness not by elaborate ritual but in charity and good works. The creed of the primitive church was faith in Jesus Christ. Among early believers the standard of right living was the personal Christ. Here is a basis of union for the various Baptist bodies. We have the same ordinances of the early church, and the same standard of right living. The union of Baptist bodies is possible on the basis of the primitive creed, Jesus Christ; of the primitive ordinances, baptism and the Lord's Supper; of the primitive standard of life, the life that is full of the spirit of the Master.

The second paper on the topic was read by Rev. A. H. Lewis, D. D., representing the Seventh-day Baptists, editor of the *Sabbath Outlook*. The speaker considered it his duty to set forth the reasons why the body he represented remained separate from other Baptist bodies. Christ's followers ought to be one in more than sentiment and belief. The whole question deserves more consideration than it has received. When Baptist principles are fully carried out there can no longer be a separation. The speaker said: "We believe that the keeping of the Sabbath is essential to a complete Christianity. We cannot see how men can keep the spirit of the fourth commandment while disregarding its letter. There is no statement in the New Testament that Christ arose from the dead on the first day of the week. There is no authority in the Script-

ures for the keeping of Sunday as the Sabbath. There is a special need of pressing the claims of the Sabbath at this time." The speaker stated that they would gladly consider any union which would not necessitate the setting aside of the supreme authority of the Scriptures.

The Free Will Baptists were represented by Prof. J. A. Howe, D. D., of the Cobb Divinity School. Whatever the outcome of this discussion the thanks of Christendom are due the officers of the Congress for this consideration of a great question. The various Baptist bodies are not to be coaxed into union. Difficulties give reason for achievement. Concessions to unity must be made to differences of belief, and to time. The thrice repeated prayer of the Master that they may be one is not obscure. What the Lord requires us to do and to be is feasible. The next step for Baptists to take is towards each other. Baptists have the principles that will make up the character of the ultimate Christianity. It follows that if Baptists be true to themselves they must reflect their allegiance in some form of Catholicity. The ghost of uniformity alarms us when we think of any such thing as unity. Every step nearer to the One Shepherd brings them nearer to the one fold.

In the absence of Prof. W. H. Whitsitt, D. D., of the Southern Baptist Theological Seminary, his paper was read by the Secretary. The question is indefinite, a new statement is therefore necessary. Few words can be more vague than the word union. Of late the notion of a federative union has come into prominence. A union at the present moment is not feasible. Years of discussion and exertion are necessary before it can be brought about. The writer expressed the conviction that union is not feasible, basing his conviction on the following considerations; the first relates to the delivery of history, which is against the enterprise. The voice of history on this subject is indubitable. The experience of men in past ages speaks loudly against the expenditure of labor along this line. The drift of the period is not toward federation. A mark of the century is the prevalence of religious discussions. Men to-day are more tenacious of their beliefs than they ever have been before. Efforts for unity are handicapped. Men of decided opinions are not ready to make concessions. Compromises are suspected and feared. People who talk of unity will soon find their own loyalty under suspicion. A final reason why unity is not feasible is found in the fact that such efforts have not been popular among ourselves. The question of organic union seems to lie outside the range of probability.

After singing "Blest be the tie," the volunteer discussion was opened by Rev. H. L. Hastings, of Boston, the well-known anti-infidel lecturer. The difficulty in the unification of the people of God lies in the distinction between essential and non-essential. If it is the purpose of the Lord that his people be one it can be done and it will be done. The command of Christ compels the unification of his people in effort. It is time that God's people join hands and hearts in the effort to honor Christ's name. Rev. T. A. T. Hanna, of Philadelphia, did not think that the differences between the denominations were of no account. The things that divide us are real. If there is a union it must be brought about either by a compromise of principle, or by taking the higher ground of life in Christ. When Christ desired union he prayed, and so must we. There can be no organic union except in life. Rev. Leighton Williams, of New York, closed the discussion by saying that no union is possible except in the spirit. It will be a union of heart and work producing ultimately a union of head. There is a duty resting upon us in this divided state of Christendom. The session closed with prayer and benediction by Rev. W. Cathcart, D. D., of Philadelphia.

The proceedings of the Congress, including the papers and speeches will be printed and can be procured at fifty cents per copy of Rev. Walter Rauschenbusch, 331 W. 46th St., New York. The results of such discussions must be helpful and instructive.

YOUNG PEOPLE'S WORK.

STEP BY STEP.

Heaven is not reached at a single bound ;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true ;
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are under our feet ;
By what we have mastered of good and gain ;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light,
But our hearts grow weary, and, ere the night,
Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings,
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for men,
We may borrow the wings to find the way—
We may hope, and resolve, and aspire and pray ;
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls ;
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound ;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—J. G. Holland.

WHEN shall we begin to climb the ladder, in childhood, youth, young manhood or womanhood, middle life, or old age? Clearly the sooner the better.

THE ascent must be conscious, and he who strives to rise toward God must feel the help of divine might and the power of Jesus to save. But we cannot tell how young one may not be and still be really building this heavenward ladder.

LET us aid the very young to begin the Christian life, not by unduly forcing thoughts and experiences of later life upon very young children; but when these children come to have certain thoughts and feelings upon religious subjects, let us aid them by the method best fitted to their aid. Is there not a field for the so-called Junior Work?

THE JUNIOR WORK.*

BY MR. CLIFTON E. HARRIS.

To those of you who had the privilege of attending the Rhode Island State Convention of Christian Endeavor Societies at Providence and of hearing the address of the Rev. W. W. Sleeper, of Stoneham, Mass., State Secretary of Massachusetts for the Junior Society, this subject will doubtless be somewhat irksome, but I hope that you will at least recall the address given there, as it was certainly very interesting to those who heard it. It was not my privilege to be there, but I have heard several who were speak of it as very good.

The Junior work has been very close to my heart and thought since 1887; at which time I began to use my time and influence to help a mission in the slums of the North End of Boston, and while there I realized very forcibly the need of early Christian training for the children of this land; for the children will not always be children, but will come in a short time to fill places of responsibility in the world, and as we lay aside the burdens of life those who are now

*A paper read at a meeting of the Local Union of Christian Endeavor Societies of Westerly, and vicinity, held at Ashaway, R. I., April 12, 1892.

the children will assume them. So we cannot be too careful in their early training, as the work we are doing now may devolve upon the very ones we are instructing.

"Why is the Junior work so urged upon the people of to-day?" is the question some ask. The reply can only be, "Because of the great need of it." But some one says, "We have the Bible-school; is not that enough?" No, not enough. The Bible-school is a mighty power in the church, and far be it from me to say any thing against it, but there is something that may be added to the Bible-school and be of advantage.

The Bible-school teaches the children what is right and what they ought to do, but does not help them to do it. Does it fully impress the necessity of an early Christian life upon them? Does it open a way for the children to do Christian duties in a way that is most beneficial to them? Does it shape their characters to the best advantage? No, not the best, and just at this point while their characters can be easily molded and when they most need Christian instruction, before they have become acquainted with so much of the sin which fills the land, the Junior Society of Christian Endeavor comes in and supplements the work of the Bible-school.

The Junior Society is composed of children from fifteen or sixteen years of age down to a point each society must decide for itself, as some children are more mature at an early age than others. It is conducted on nearly the same basis as the Senior Society, having its president, vice-president, secretary, and other officers and committees which are necessary for the successful advancement of the work of the Society. Of course it is necessary to have some older persons who shall have charge of the Society and see that everything is done as it should be. The real object of the Society is a training school for those who have no Christian home training—a training school for the right upbuilding of Christian character, a preparatory school for the Young People's Society of Christian Endeavor. It ought to teach that the joys and best works of this life are marred or destroyed by sin, and so a Saviour is needed to help the children to live Christian lives at all times; that Jesus will help all who ask his aid, and that he always forgives the truly penitent, and it should also teach the children to become soul-winners.

I have in mind one Society where the children are not allowed to become active members until they have shown satisfactory evidence that they are trying to live real Christian lives, and one little girl about seven years old who had been an associate member of this Society came to the Superintendent and asked if her name might be changed to the list of active members, and on being asked why she desired it, said: "I do love Jesus, and I am trying every day to do just as he wants me to." Can you find in any place better theology than that? Can you find many older persons who are more sincere in their desire to live right than this little girl? Can you give any reason for excluding such an one from all the privileges of Christian influence and association, from which they have for so long a time been excluded as too young?

I have in mind another child, a boy of twelve, who used his influence in such a way as to shame many of the older ones who heard him. He was always at the Young People's meeting, and his voice was always heard at some time during the service, and his words were listened to with as much if not more interest than any

one's else in the room. And his work did not end in mere words; for a few months later his father, mother and brother, because of his life and example, were baptized and united with the church at the same time with himself; and on that morning over that immense congregation, numbering about 2,500 people, there came such a feeling of awe that not a sound was heard, and tears sprang to the eyes of scores, yes, I may say hundreds, who were present. From that service there went forth an influence which no one can estimate. Do you not think that much good resulted from that boy's becoming thus early in life a Christian worker? He is a good example in another way, because he continues in doing for others, and any Sabbath you will find him in the church, sometimes in one place and sometimes in another, doing his duty like a man. Do you not think that if we had more children such as these in our churches that much more spiritual life would be felt? I have mentioned these young people who have come into my mind with many others that you might see some of the results of the Junior work.

This great work began not in the east, as many might suppose, but in the West. As the Y. P. S. C. E. was spreading so rapidly all over the country, there came into the heart of the Rev. J. W. Cowan, a pastor, in Tabor, Iowa, the solution of the problem regarding the future welfare of the children of his church, and he organized the first Junior Society in March, 1884. From that starting point have sprung all the societies in this country, which now number over a thousand and whose membership reaches far up into the thousands and is continually increasing. These figures have no reference to societies bearing other names than the Junior Society of Christian Endeavor, although there are many others doing the same work with the same end in view.

If one stops and thinks when he sees the children growing up all around him, I cannot see how he can fail to realize the importance of this work. I was much impressed a week ago last Sunday as I went into the Temple of Honor Hall, in Westerly, to visit the Juvenile Temperance Sunday-school, conducted by the W. C. T. U., to find there one hundred and eighteen children. Now I say without fear of contradiction that if that number of children can be interested in temperance at so early an age, twice that number can be interested in the Junior work; and if the right means are used, who can estimate the good that will come to all concerned? Who can tell what the future has in store for these little ones? You will find that the pastors of churches in all sections are heartily in sympathy with this work; so let us as members of the different societies we represent carefully consider its importance.

WESTERLY, R. I.

INDEPENDENCE OF CHARACTER.

True independence of character is a virtue possessed by but few men. Some mistake stubbornness for independence. Others go further, and attempt to call prejudice by the noble name. To be truly independent in personal and political affairs calls for the constant exercise of patience and thoughtful research. No man who cannot dispassionately view a question from at least two sides can never hope to secure independence of character. Emerson, in one of his happiest works, gives expression to the following trite sentiment: "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of a crowd,

keeps with perfect sweetness the independence of solitude."

The study of history demonstrates that the few really great men of all ages were capable of listening with dignity to the ideas advanced by their opponents and of considering the doctrines formulated by representatives of other nations. Frequently they found it advisable and, in the highest sense, profitable, to modify their own views. They were not ashamed to confess that the moral and intellectual condition of humanity had advanced more rapidly than their own conscience. Their ability to recognize this defect in themselves made them greater and their fame more enduring than did their victories on battlefields and in the political arena. The famous literary men of all ages gathered knowledge from every conceivable source, and the wise men who formulated our systems of philosophy were not above seeking grains of wisdom among the untutored and semi-savage of every clime. They had the gift of listening with kindness to the learned and ignorant, and upon the information thus gained based thoughts which will live while mankind exists.

As a people, we are inclined to jump at conclusions. Instead of seeking for light, we set up an intellectual, religious or political standard of our own creation or, worse yet, accept one made for us by others. The struggle for existence is so intense that but few take the time to do their own thinking. Of course, it is easier to accept ready-made ideas, but if all of us would follow blind leadership so blindly we should soon be a nation of intellectual slaves. It is the solemn duty of every citizen to analyze the peculiar measures and doctrines which may from time to time agitate the country. He should give a dispassionate hearing to the advocates of both sides, read the evidence in a judicial spirit, and consider the probable effects of the rejection or adoption of the policy or law under discussion. After arriving at a conclusion he should have the courage to maintain his position under any and all circumstances, and the good taste of listening with deference to the opinions of his antagonists. In no other way can true independence of character be developed. By no other method can free institutions be preserved. A nation whose citizens have learned to think for themselves cannot be conquered in war nor excelled in peace.—*Chicago Graphic*.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

SECOND QUARTER.

April 2.	The Way of the Righteous.....	Psa. 1:1-6.
April 9.	The King of Zion.....	Psa. 2:1-12.
April 16.	God's Works and Words.....	Psa. 19:1-14.
April 23.	The Lord my Shepherd.....	Psa. 23:1-6.
April 30.	The Prayer of the Penitent.....	Psa. 51:1-13.
May 7.	Delight in God's House.....	Psa. 84:1-12.
May 14.	A Song of Praise.....	Psa. 103:1-22.
May 21.	Daniel and his Companions.....	Dan. 1:8-21.
May 28.	Nebuchadnezzar's Dream.....	Dan. 2:36-49.
June 4.	The Fiery Furnace.....	Dan. 3:12-25.
June 11.	The Den of Lions.....	Dan. 6:16-28.
June 18.	Review.....	
June 25.	Messiah's Reign.....	Psa. 72:1-19.

LESSON XI.—THE DEN OF LIONS.

For Sabbath-day, June 11, 1892.

SCRIPTURE LESSON.—Dan. 6:16-28.

INTRODUCTION.—The second kingdom is now established, and Darius, the father-in-law of Cyrus, is subaltern, if not sole ruler. The 70 years' captivity is nearly ended and Daniel is an old man. Under Nebuchadnezzar, he was at the head of public affairs. Under his successors, he is but little noticed, except, perhaps, in learned circles. But once more he is elevated to high office, so that in God's providence he may aid in the return of the Jewish exiles. For greater usefulness he must again pass through great trial. Why are good men destined to have trouble? The human heart, especially if unregenerate, does not understand "God's philosophy of trouble." The last lesson taught us something of this. We have another to-day. The plot against

Daniel, his faithfulness to principle, are set forth in the preceding verses. It may be well to notice that under this Medo-Persian government, the transgressor must suffer the penalty of law, no matter what his rank. How different now? A lone Sabbath-keeper quietly works on his farm on Sunday, disturbing no worship of others, and he is cruelly fined and imprisoned. But the great railroads thunder their trains past the corner of churchyards and in the heart of cities on Sunday; Congress convenes on Sunday; steamboats plow the rivers; and the saloon is open, and no penalties. Where is Justice?

EXPLANATORY NOTES.—v. 16. "They brought Daniel." The execution of sentence is immediately carried out. "The den of lions." It was a common practice in Babylonia to execute criminals and captives this way. "King spake." As Daniel was conveyed away. "Thy God whom thou servest." A heathen's testimony to the prophet's true character and faithfulness. "He will deliver thee." As he did from Nebuchadnezzar's sentence of death; as he did his brethren from the fiery furnace. v. 17. "Sealed it." Both the king and his lords attached their seals, so that neither party could change the decree. v. 18. "Then the king . . . passed the night in fasting." Denoting his intense grief at the loss of this good man, and especially on account of his own wrongdoing in the transaction. He passed a sleepless night of mental agony. v. 19. "Arose very early." In haste, at the early dawn. v. 20. "Cried with lamentable voice." With intense anxiety. Would he find Daniel yet alive? Will a miracle be wrought in his favor? "Servant of the living God." You who serve and worship him who is the source of life. "Serving continually." Not simply when convenient, but in all places and under all circumstances. The only true way to serve God. Such service has a right to God's protecting care and will receive it. "Is thy God . . . able to deliver thee?" He is, but it might be wisdom to take him then home to glorious rewards for faithfulness. v. 21. "O king, live forever." A salutation. Yet he may have thought, "O king, repent that you may have eternal life." v. 22. "Hath sent his angel." Visible or invisible, it matters not. The king had a night of torment, Daniel had the companionship of angels. "Innocency was found in me." Better a clear conscience than liberty. In obeying God's law, we accept the penalty for disobedience to man's law requiring a wrong act. Thus with Peter and other disciples. Darius had 120 governors, all of whom did not do the government as much good as Daniel did by obeying God at any cost. v. 23. "The king was glad." That his best officer was preserved. "Commanded." His first decree had been executed, he could now do the opposite thing and save Daniel from further danger. "No manner of hurt." His miraculous preservation was surely manifest. "He believed in his God." His prayers were of faith. His life an act of faith. v. 24. "The king commanded." Now for retribution, "Those men which had accused Daniel." The chief instigators. "Children and wives." Though a barbaric custom of those times, yet it left no "blood-feuds." "Lions had the mastery of them." This shows that they would have eaten Daniel had not God in power controlled them. "The wicked fall into the pit they make for others." v. 25. Messengers were dispatched with a proclamation to the great number of cities and provinces. "Peace be multiplied." A salutation. v. 26. "I make a decree." Which would be of benefit to the scattered exiles and aid in their return to their land. How would his subjects know who was "the God of Daniel"? Only by telling of the events narrated and of Daniel's righteousness. "Not be destroyed." Was he familiar with the interpretation of the dream of Nebuchadnezzar? v. 27. Evidence that Darius publicly declared the truth. Perhaps Daniel formulated the decree for the king. v. 28. "In the reign of Darius." Which lasted two years, when Cyrus ascended the throne. "In the reign of Cyrus." How long we do not know. In the 10th chapter it is recorded that Daniel saw a vision in the third year of Cyrus. This is the last we hear of him. The chapters are not in chronological order.

LEADING THOUGHT.—The choice is offered us between the service of God and that of men. The true man accepts the former and submits to the consequences.

SUGGESTED THOUGHTS.—When the righteous prosper the wicked are jealous. Faithfulness to true religion brings persecution. The active Christian will have enemies. Useless are the regrets of the impenitent. It is good to try to undo wrongs. An even life of righteousness is what best pleases God. He who determines always to do right leaves consequences with God and submissively accepts them.

PHRASES FURTHER FOR STUDY.—Serving continually. Believed in his God. Tremble and fear before God. Steadfast forever. Unto the end.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning June 5th.)

ENDURE HARDNESS.—Dan. 6:16-28, 2 Tim. 2:3.

When a commanding general wishes to do some big fighting he plans to use his veteran soldiers where raw recruits and undisciplined men would be apt to fail. So of pastors and Christian leaders. There are going to be some mighty battles for the cause of King Emanuel and only those who learn to "endure hardness, as good soldiers of Jesus Christ" will be depended upon to break the ranks of the enemy. Now we expect that Christian Endeavorers are being trained for the great conflict with Satan, and that they will put on the whole armour of God. Bro. G. J. Crandall, a strong soldier of the Lord, once said that in order to collect an army there must be a rallying point, a standard to which the soldiers may come and enlist. God's love in Christ is the rallying point, the doctrine through which to bring soldiers to enlist into the army of the Lord. Next comes drill after being armed. Truth is the girdle. Error is essential weakness and if error is in the girdle, strength fails in the day of battle. The heart must not be left unprotected. "Little wrongs" can not habitually be practiced and one expect to keep on the breast-plate of righteousness. The church loses many a battle because soldiers neglect this part of the armor. And how can the Christian stand firm without being "shod with the preparation of the gospel of peace?" And how resist those darts of wily temptations without the "shield"? Remember also that to endure hardness the head must be protected. Too many of our young soldiers leave off the "helmet." But the sword of the Spirit, God's Word, who would dare go into battle without this best weapon, both of defensive and offensive warfare?

Now you are armed? *Are you?* And being drilled? The field of battle is before you. Enthusiasm, Consecration, Humility, Courage, Love, Faith, Hope, Trust in God. Now advance. Defeated? Well, rise again. Your armor was all right, but you lacked experience. You will do better next time. You will get hard knocks. Endure it patiently. Pray over it. Now strike another blow for Jesus. Good. But be careful now. Do not be elated by your success. That was only a little skirmish. Spiritual pride, or vain glory may defeat you at last. You must not weaken. The church hospital is full of measly, gouty, rheumatic Christians. Many have blood-poisoning; spiritual gangrene is in the wounds. If you Endeavorers get sick or disabled, Satan will rejoice and truth may suffer. Our army is already too small, so many have deserted us for worldly gain and popularity. With the growing army, in health, and with vigor, the Captain may lead to new conquests. Endure hardness as good soldiers.

—HOME READINGS many not be the most helpful part in the Lesson Studies, but they are a part having one good object in view.

—HOW TO secure their study, on the part of scholars, is a problem exercising the minds of thoughtful Sabbath-school workers. With just the Quarterly before him, many a scholar thinks himself fully equipped for the study or the recitation of the lesson. This is a mistake. The Bible should be in use, and the Home Readings necessitate the use of it. To find passages, to study by subjects, to search for references is of greatest value to a Sabbath-school scholar in more ways than one.

—BUT how secure this? This is one phase of a wider problem. How train scholars in habits of Bible-reading and study? We have asked the question. Will six teachers, or pastors, or superintendents, *volunteer* to write us a short symposium on the question?

A MISSIONARY of the American Board writes: "Some of our Christians here are much interested in the report that the Chinese emperor is learning English. According to a Shanghai paper, two students from the Chinese Government College at Peking, of which Dr. Martin is president, go daily to teach his majesty English."

HOME NEWS.

New York.

SECOND BROOKFIELD.—The annual "Roll Call" of the Second Brookfield Church took place May 13, 1892. Although it had not been as extensively advertised as heretofore, yet there was a goodly number present and much interest was manifested. Indeed it was a good time for all. There were earnest words from each one, exhortations from the old, cheering testimonies from the young. Some seventy spoke of their faith and trust, and many letters were read from those who could not be present; but best of all there were those present who there, for the first time in covenant meeting, gave expression to their faith in Christ and desire to follow him in his ordinances. There were three of these, and there were also three to present letters to us from other churches, among them Bro. H. B. Lewis and wife. There was also one who asked for membership upon statement—a recent convert to the Sabbath—after all of these had been accepted, we went to the water where those asking baptism were buried in the likeness of Christ's death and raised in the likeness of his resurrection.—The next day our regular communion service was well attended, and some remembered the Lord in this way who have not for a long time been forward in the service. The right hand of fellowship was given to those who had just entered our ranks, and at the close the whole congregation went forward and gave a hearty welcome.—The ordination of Bro. Wm. C. Whitford took place the 25th inst. The day was very rainy, but the attendance was good. The church feels a great interest in him, and while he leaves us to labor on the field to which he has been called, yet from his choice of labor we feel strengthened, and our prayers for his success in the Master's work will follow him. C. A. B.

New Jersey.

PLAINFIELD.—On the evening of May 19th the local union of the Christian Endeavor Societies held a very interesting meeting at the First Presbyterian Church. About a dozen societies were represented from this city, Dunellen, and New Market. The Rev. J. P. Dyott, of Newark, delivered a most excellent address, taking for his subject, "Christianity in the Present Tense." He divided Christians into three classes, past, future, and present, and as he enlarged upon each his talk was intensely interesting. The Christian Endeavor Society, he said, is in the present tense, always ready for action. The meeting was followed by a "social," and refreshments were served.

The W. C. T. U. of this city is doing noble work, and its efforts cannot fail of being instrumental for much good. Space will not admit of anything like a full report of what the Union is doing, but at the writer's request Mrs. Dr. Tomlinson, the President, has kindly furnished the following facts in relation to a few of the fourteen departments of work the ladies are carrying on. She says: "For several years the Woman's Christian Temperance Union has conducted a Kitchen Garden for girls, where they are taught different branches of housework, such as table-setting, dish-washing, bed-making, sweeping and dusting, washing clothes, attending door, etc., etc. Graduating from this school they enter a cooking class, where they spend two hours each week in preparing certain articles of food. After spending a few years in the cooking department they are admitted into

the Wide-awake Circle, which is in reality a working-girls club. They elect their own officers, and are trained in parliamentary rules, as well as in mending and darning neatly, cutting and fitting dresses, drawing, and once a month are given helpful suggestions relative to good books, good manners and good companions. We have watched with interest the uplifting influence exerted over these girls, coming, as many of them do, from very poor homes, where cleanliness and thrift are at a discount. Finding the girls from seven to seventeen had been reached the Union felt that another door of usefulness must be opened in caring for the babes and children who were frequently neglected while the mother was away from home at work, for while the saloons are open for the father to patronize the mother must, from necessity, be the bread-winner. So we have opened a *Creche*, or Day-nursery, with a matron to look after these little ones, hoping soon to carry on a kindergarten to instruct the older ones. We hope to accomplish much in the education of the children to total abstinence, as they are expected to take the pledge as soon as they can comprehend its meaning. We hold three gospel temperance meetings a week, and one on Thursdays, devoted to the business of the Union. Also mother's meetings, when the mothers of the children we are striving to help can come and receive profitable instruction and are refreshed with a cup of tea and cake. The superintendent of a department takes one Thursday to impart knowledge bearing on her phase of work. So we find little time for idleness, but are going forward educating, and agitating the masses, trusting God will honor our labors, inasmuch as we are trying to tear down the strong-hold of this iniquitous liquor traffic, which is keeping so many souls from enjoying His presence." J. D. S.

MAY 26, 1892.

SHILOH.—Our church enjoyed the Memorial Supper last Sabbath. A goodly number were present and the hand of fellowship was extended to nineteen persons who partook of the supper with us for the first time. Eighteen of these were received into the church by baptism. It is interesting to note that one of the nineteen had been a member of a Presbyterian church, another of a Baptist, and others came from Methodist families. Their ages ranged from nine to sixty-eight years. Six were of Seventh-day Baptist parentage, six were born of First-day people, and the remaining seven had one parent that observed the Sabbath and one that had observed the first day of the week. It seems therefore that as many of these came from without as from our own people. Is it not better to look on the hopeful side of this question than to be always looking on the dark side?—We understand that nearly, if not quite all, of the eighteen constituent members of this church were formerly members of the Cohansey First-day Baptist Church. In going over the present roll of the church, errors and omissions excepted, we find that out of a membership of about 374 there are 178 members who had formerly kept Sunday, or that one or both of their parents had. Sixty-five of these had come to the Sabbath, a father or mother of the remaining 113, had observed Sunday. There are many encouraging things if we look for them. People have listened to the truth in the past and will still if it is faithfully presented to them. As the Baptists at their late Congressional gathering at Philadelphia gloried in the faith of the final triumph of the Baptist creed, "The Bible and the Bible only" much more may we who think we have "the Bible and the Bible only." I. L. C.

Wisconsin.

WALWORTH.—Four more of the Walworth young people followed their Saviour in baptism last Sabbath, May 21st, and are to be received into full membership of the church by prayer and right hand of fellowship the first Sabbath in June. Thus the good work goes on despite the efforts of the enemy to have it otherwise.—There are still some cases of sickness in the society, but there is a general improvement in health.—The wet weather, which has prevailed more or less for a few weeks past, has hindered farm work somewhat. Grass and small grain are doing nicely, and with favorable weather hereafter we still hope for a fair return for honest toil.—The owners or overseers of the different parks and camps on the lake shore, are making the usual improvements and preparations for the "lake season" which will open about the first of June.—We are looking forward with a good deal of interest to the coming Association to convene at Milton, and hope for a great spiritual blessing to come to all our churches, and for an awakening of a deeper interest and a greater activity in all our religious operations. S. H. B.

MAY 24, 1892.

NEW YORK LETTER.

We had a very pleasant covenant meeting at the home of Prof. Babcock, thirteen being present. Sabbath-day, May 21st, Bro. W. C. Whitford preached an excellent sermon from the text, "I determined to know nothing among you save Jesus Christ and him crucified."

We are glad to welcome among us another of Bro. Prentice's faithful workers, Mrs. Tremain.

Bro. Grogan, a local preacher in the M. E. Church, a Sabbath-keeper for seven months before he knew there was such a people as the Seventh-day Baptists, is a welcome attendant at our services.

The regular annual church meeting of the New York Seventh-day Baptist Church will be held the last Sunday of this month, at the home of Prof. Babcock, No. 344 West 33d St., at 3 P. M.

In July the World's Y. P. S. C. E. will hold its great meeting in this city. We desire to have Sabbath services in our Seaman's Reading Room. We would like some advice about the matter; would also like to know what ministerial brothers will be present to address us. Good rooms and board can be obtained for from \$5 to \$6 per week. We trust that a goodly number of our young people will be present.

We expect Rev. Mr. Williams to preach for us on Sabbath-day, June 4th.

J. G. B.

SALEM, W. VA.

Salem is again dressed in the beautiful garments of spring. The church seems to be prospering. On the 7th of May seven young people were baptized to join the Seventh-day Baptist church, and the day following eleven went forward in the same ordinance for the Baptist church. The Methodists also get a fair share. These are some of the results of our revival last winter. On the 14th, nine persons were received by laying on of hands and prayer, and right hand of fellowship, and one the following Sabbath, making ten in all.

The Quarterly-meeting, May 20-22, was a great occasion, and long to be remembered. It was the celebration of the one hundredth anniversary of the church life in Western Virginia. It was organized one hundred and forty-seven years ago in New Jersey. The history read on that occasion will doubtless appear in the historical department of the SABBATH RECORDER.

Bro. Main came to help us celebrate, and his help and cheering words were highly appreciated by the people. The ladies of the church spared no pains in decorating the house and making it beautiful for their guests. Over the pulpit, in beautiful lettering, were the following data, regarding the history: "Shrewsbury—1745," at the top centre. "New Salem, Va.—1792," at the left below. "Salem, W. Va.—1892," at the right below, and "S. D. B. Church" in the centre of all.

The old tin candle-holders used in the first log church hung on either side, six in all, these also were lighted as of old, and pictures of the old fathers and mothers in Israel adorned the walls. Several ancient relics that came with the first settlers were also on exhibition. The special thank-offering amounted to nearly \$62, and a hand-shaking collection for missions of \$18 46 was given Bro. Main. We trust that much inspiration for good work may come to this people by this meeting.

The college is doing excellent work, with seventy-five as bright young people as you ever saw together in attendance. The influence of this school is making itself felt for good in this country. The only draw-back now is the financial one, and this is indeed quite serious. It would be a great calamity for it to be crippled on this account. May God in his good providence raise up friends for it, and put it into the hearts of his good people to support and save it, for the blessing of the world in days to come.

T. L. GARDINER.

MAY 23, 1892.

ORDINATION SERVICES AT BROOKFIELD, N.Y.

Pursuant to a call of the Second Brookfield Church, a council for the purpose of ordaining Bro. Wm. C. Whitford to the gospel ministry met at Brookfield, N. Y., May 25, 1892, at 10.30 A. M.

The council was called to order by the pastor, and after the reading of a part of the thirteenth chapter of the Acts by L. R. Swinney, and prayer by A. B. Prentice, the object of the meeting was stated, and the delegates from the sister churches welcomed.

The Rev. A. B. Prentice was chosen chairman and the Rev. Clayton A. Burdick secretary of the council. The call of the churches invited to participate with the home church, showed the following delegates present.

First Brookfield—Deacons W. A. Babcock, J. D. Rogers and I. A. Crandall; brethren Edwin Whitford, H. D. Babcock and A. Whitford.

DeRuyter—L. R. Swinney.

Adams—A. B. Prentice.

West Edmeston—Deacons T. T. Burdick, R. T. Stillman; brethren A. C. Potter, O. Champlain, Henry Burch, and Sister T. T. Burdick.

Bro. W. C. Daland, of Westerly, R. I., was also present on invitation, and brethren Prentice and Swinney represented the Associational Committee.

After a few remarks by the Chairman, it was moved and carried that the candidate be asked to give a connected statement of his Christian experience, his call to the ministry and of his faith in Christ.

Bro. Whitford thereupon gave a very clear and concise statement in regard to each of these, and questions were freely asked and answered upon numerous points. An hour was spent in this manner, after which it was moved and carried that as the examination had been eminently satisfactory, we proceed to ordination.

Motion prevailed that a committee, with the pastor of the Second Brookfield Church as chairman, be appointed to make out the pro-

gramme for the afternoon session. Chairman appointed the remaining members of the committee, the visiting ministering brethren, and the deacons of the Second Brookfield Church. By motion the Secretary was asked to furnish a copy of the proceedings of the council for publication in the RECORDER. The council then adjourned until 2.30 P. M.

At the afternoon session the chairman of the Committee on Programme reported as follows: Ordination sermon, Bro. Daland; consecrating prayer, Bro. Swinney; charge, Bro. Prentice; hand of fellowship, Bro. H. B. Lewis.

After singing by the choir, scripture reading—Eph. 3.—by H. B. Lewis, and prayer by C. A. Burdick, and singing "Onward, Christian Soldier," the sermon was preached from Eccl. 10:10; "If the iron be blunt, and he do not whet the edge, then must he put to more strength." Singing, laying on of hands and prayer followed, after which Bro. Prentice spoke earnest words in his charge, and Bro. Lewis welcomed the candidate to the joys and sorrows of the ministry. The council closed its labors by singing "Praise God from whom all Blessing flow," and benediction by Bro. Whitford.

CLAYTON A. BURDICK, Sec.

ESTHER LANPHERE CLARKE.*

It is appointed unto man once, only once, to die. Death, so far from being cessation of conscious existence, is only a transition from one mode of existence to another. The integrity of personhood suffers nothing by the change. In all the essential qualities of selfhood by which each individual is distinguished before death will that individual be distinguished through the unending ages after death has done all it has power to do.

This change in mode of existence came to our sister, Esther Lanphere Clarke, on the 21st day of May, 1892. She began her earthly life in the town of Plainfield, Otsego Co., N. Y., April 19, 1813. She was the fourth child born to Asa and Susanna Saunders Lanphere, to whom, besides her, was born three daughters and four sons, all of whom, except Mrs. S. R. Burdick, of Leonardsville, N. Y., have gone to the spirit land before her.

Upon profession of faith in Christ she was baptized into the fellowship of the First Seventh-day Baptist Church of Brookfield, N. Y., by its pastor of precious memory, the Rev. Wm. B. Maxson, D. D. This consecration to the church and its ever living head she made at the early age of thirteen years. She was married to the Rev. Joshua Clarke, Sept. 11, 1842, and in June of the next year they began pastoral service for the churches of Otselic and Truxton, N. Y., holding their membership in the Otselic Church. It was her very commendable practice to unite with her husband in the membership of whatever church he might be serving as pastor. Thus, in the most hearty co-operation, have Brother Clarke and his most helpful wife toiled in the churches. During the time her husband was pursuing his preparatory studies in the DeRuyter Institute, she joined him in supplying the churches of Otselic and Truxton Hill, the latter now known as Cuyler Hill.

In 1843 they held joint membership in the Otselic Church, since that pastorate they have wrought together faithfully and efficiently for the church of Lincklaen, two years; Second Brookfield, three years; DeRuyter, over sixteen

*Sketch read at the funeral of the late wife of the Rev. Joshua Clarke, by the Rev. D. E. Maxson, D. D., Alfred Centre, N. Y., May 24, 1892.

years; First Hopkinton, R. I., six years; Albion, Wis., six years; Third Hopkinton, R. I., three years. It was while in this last pastorate that the good health of Sister Clark began to give way, and in consequence, the pastorate was given up, and rest and recuperation were sought in the quiet and pleasant home of their daughter, Mrs. P. A. Burdick, of Alfred Centre. Her husband having been called to the pastorate of the Seventh-day Baptist Church of Andover, N. Y., she united with him in the membership of that church. It was from this membership that Sister Clarke passed to the broader, grander fellowship of the church universal, on the date given above.

Close upon a half century she has lived and wrought for God and humanity with her husband, who most cheerfully attributes to her faithful co-work the large measure of success which has crowned his ministry.

Early in her Christian experience, and in the face of a prejudice as unfounded as it was deep-seated and wide-spread, against the public service of woman, she yielded to what she believed a call of God to go forth and proclaim peace and pardon upon repentance and faith in the Lord Jesus Christ. At this day, when the distinction of sex has become subordinated to that of mental and moral capacity as credential for place in the world of work and as title to consideration and emolument, it is difficult to realize the strength and turbulence of the current of prejudice and popular opprobrium against which woman had to work her way to recognition, as having rights which those boasting themselves the stronger and wiser half of humanity were bound to respect. Well do I remember with what courage of conviction and earnest persistence this sister breasted the opposition of a debased public sentiment against both the propriety and the right of woman to appear as public advocate or opponent of any of the great questions at issue before the bar of public opinion. Only such women as have stood up firm and faithful to their conviction of duty can realize what it has cost to conquer recognition and gain for woman her right to be and do what God has given her the capacity to be and do. I am glad our sister lived to see the decadence, if not the entire eradication of the popular prejudice against which she had to contend.

To her sterling natural good sense and general balance of mental and moral qualities she gave good culture by a course of study in the Free Will Baptist Seminary at Clinton, N. Y. She has been a successful herald of the gospel message and a most efficient helper of her husband in his ministerial work in most important respects. She did not hesitate to take her husband's place in regular Sabbath service when he was called away to funerals and other appointments on that day. In all these labors she has been approved and her services have been highly appreciated by those capable of such appreciation.

She was mother, in the most noble and endearing sense, to two sons and two daughters. Only the daughters survive the mother. These are Mrs. Mary C. Green, wife of Dr. C. A. Green, of Windom, Minn., and Mrs. Ella C. Burdick, wife of the celebrated temperance advocate, P. A. Burdick, Esq., of Alfred Centre.

Sadly as husband and daughters will sorrow for their loved one, it will not be as for one lost, but only gone before, and now

"Up through the shadowy lens of even,
Their eyes look farther into heaven,
On gleams of stars and depths of blue,
The noonday sunshine never knew."

SPECIAL NOTICES.

☞ THE next Semi-Annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning at 2 o'clock, P. M., on the Sixth-day before the second Sabbath in June. Eld. W. H. Ernst was appointed to preach the introductory sermon, Eld. S. R. Wheeler, alternate; Henry Ernst, Jr., and Floyd Wells are requested to present essays at that meeting.

R. H. BABCOCK, *Cor. Sec.*

☞ THE next Semi-annual Meeting of the Berlin, Coloma and Marquette churches, will be held with the Coloma Church, commencing Sixth-day evening, before the first Sabbath in June, 1892. Eld. S. H. Babcock has been invited to preach the introductory sermon; Eld. E. A. Witter, alternate. Brethren E. D. Richmond and Geo. Shaw, and sisters Julia Baker, Laura Gilbert, and May E. Clarke, were invited to prepare papers for the meeting, choosing their own subjects.

A cordial invitation is extended to all.

H. F. CLABKE.

☞ PROGRAMME of the North-Western Association to be held with the church at Milton, Wisconsin, June 23-26, 1892.

FIFTH-DAY—MORNING.

10.30. Call to order by the Moderator; report of Executive Committee; introductory sermon, by Madison Harry, E. A. Socwell, alternate; communications from churches.

12.00. Adjournment.

AFTERNOON.

2.00. Devotional exercises.

2.15. Communications from churches continued; communications from corresponding bodies; miscellaneous communications; reports of delegates to Sister Associations; appointment of standing committees; miscellaneous business.

4.30. Adjournment.

EVENING.

7.45. Devotional exercises.

8.00. Sermon by delegate from South-Eastern Association.

SIXTH-DAY—MORNING.

9.30. Devotional exercises.

9.45. Report of standing committees.

10.30. Essay, "How to secure personal activity among all our membership," by L. C. Randolph; annual reports; miscellaneous business.

12.00. Adjournment.

AFTERNOON.

2.00. Devotional exercises.

2.15. Woman's Board hour.

3.15. Missionary Board hour.

4.15. Essay, "What is the chief weakness of our denomination as an evangelizing power?" by J. W. Morton; adjournment.

EVENING.

7.45. Praise service, led by the choir.

8.15. Sermon by the delegate from the Eastern Association.

SABBATH—MORNING.

10.00. Sabbath-school, Prof. A. Whitford, superintendent.

11.00. Sermon by the delegate from Central Association, followed by a collection for Missionary and Tract Societies.

AFTERNOON.

3.00. Sermon by delegate from the Western Association.

4.00. Young People's hour.

EVENING.

7.45. Praise, prayer and conference meeting, conducted by S. H. Babcock and E. A. Witter.

FIRST-DAY—MORNING.

9.30. Devotional exercises.

9.45. Reading minutes and correcting list of delegates.

10.00. Tract Society hour.

11.00. Sermon, followed by collection for Missionary and Tract Societies.

12.00. Adjournment.

AFTERNOON.

2.00. Devotional exercises.

2.15. Unfinished and miscellaneous business.

N. WARDNER, *Moderator.*

E. M. DUNN, *Cor. Sec.*

☞ THE CENTRAL ASSOCIATION will convene with the First Brookfield Church, at Leonardville, N. Y., June 9 to 12. The following programme has been prepared:

FIFTH-DAY—MORNING SESSION.

10.30. Call to order, Moderator; devotional exercises conducted by the Rev. Henry L. Jones.

10.45. Introductory Sermon, the Rev. J. A. Platts.

11.30. Report of Programme Committee.

11.50. Communications from churches.

AFTERNOON SESSION.

2. Communications from Corresponding Bodies.

2.30. Appointment of Standing Committees.

2.45. Annual Reports:—Corresponding Secretary, Treasurer, Delegates.

3.15. Essay, Co-operation with Churches of other Denominations in Work, Mrs. T. T. Burdick.

EVENING SESSION.

7.30. Praise and promise meeting, conducted by Abert Whitford.

8. Sermon, delegate from North-Western Association.

SIXTH-DAY—MORNING SESSION.

9.30. Reports of Standing Committees.

10.30. Discussion, Practical Relations of the Sabbath and Business.

11. Continued discussion of report of committees.

AFTERNOON SESSION.

2. Missionary hour, conducted by the Rev. A. E. Main.

3. Sermon, delegate South-Western Association.

EVENING SESSION.

7.45. Prayer and conference meeting conducted by the Rev. A. B. Prentice.

SABBATH-DAY—MORNING SESSION.

10.30. Sermon, delegate Eastern Association; joint collection for Tract and Missionary Societies.

AFTERNOON SESSION.

2. Sabbath-school, conducted by Superintendent of First Brookfield Sabbath-school.

3. Sermon, the Rev. L. R. Swinney.

EVENING SESSION.

7.40. Praise service, conducted by Dea. C. J. York.

8. Young People's hour conducted by the Rev. J. A. Platts.

FIRST-DAY—MORNING SESSION.

9. Devotional exercises, the Rev. A. Lawrence.

9.15. Unfinished business.

10. Tract hour, conducted by the Rev. L. E. Livermore.

11. Sermon, delegate of Western Association.

AFTERNOON SESSION.

2. Unfinished business.

3. Woman's hour, conducted by Mrs. A. B. Prentice.

3.45. Closing business.

EVENING SESSION.

7.30. Sermon, followed by closing conference, the Rev. B. F. Rogers.

☞ THE Eastern Association will be held this year with the First Hopkinton Church, at Ashaway, R. I., June 2-5. The following programme has been prepared:

FIFTH-DAY—MORNING SESSION.

10.30. Introductory Sermon, W. C. Daland; appointment of committees; communications from churches.

12. Adjournment.

AFTERNOON SESSION.

2. Devotional exercises.

2.30. Miscellaneous communications; reports of officers; reports of delegates to Sister Associations.

3. Communications from corresponding bodies.

4. Adjournment.

EVENING SESSION.

7.30. Praise service, J. G. Burdick.

7.45. Sermon by delegate from South-Eastern Association.

8.15. Conference meeting, conducted by L. F. Randolph.

SIXTH-DAY—MORNING SESSION.

9.45. Devotional exercises.

10. Reports of committees; miscellaneous business.

10.30. Missionary Society's hour, conducted by A. E. Main.

12. Adjournment.

AFTERNOON SESSION.

2. Devotional exercises.

2.15. Tract Society's hour, conducted by L. E. Livermore.

4. Adjournment.

EVENING SESSION.

7.30. Praise service, W. C. Daland.

7.45. Prayer and conference meeting, conducted by I. L. Cottrell.

SABBATH—MORNING SESSION.

10.30. Sermon by delegate from Western Association, to be followed by a joint collection for the Missionary and Tract Societies.

AFTERNOON SESSION.

3. Sabbath-school, conducted by Eugene F. Stillman.

EVENING SESSION.

7.30. Praise service, Frank Hill.

7.45. Sermon by delegate from Central Association.

8.15. Conference meeting, conducted by D. E. Titsworth.

FIRST-DAY—MORNING SESSION.

9.45. Devotional exercises.

10. Miscellaneous business.

10.30. Sermon by delegate from North-Western Association, to be followed by a joint collection for the Missionary and Tract Societies.

12. Adjournment.

AFTERNOON SESSION.

2. Devotional exercises.

2.15. Woman's hour, conducted by Mrs. W. C. Daland.

3.15. Miscellaneous business.

4. Adjournment.

EVENING SESSION.

7.30. Young People's hour, conducted by E. W. Clarke.

8.30. Farewell conference meeting, conducted by A. H. Lewis.

BOOTHE C. DAVIS, *Rec. Sec.*

☞ AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

☞ COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

☞ A GREAT OPPORTUNITY.—For 10 subscribers to the *Reform Library* accompanied with the cash, \$2 50, we will send the following booklets by Prof. Drummond. This offer is good for 30 days: "The Greatest Thing in the World." "Pax Vobiscum." "First." "Baxter's Second Innings." "The Changed Life." With a little effort these excellent books can be obtained. Also, for 5 subscriptions, with cash, we offer: "The Greatest Thing in the World." "A Talk with Boys." These books have been so widely known because of their intrinsic worth it will not be necessary to say anything further about them, only that we wish to put them into the hands of our young people, and we take this honorable method to do it. Now it only rests upon a little exertion on the part of our young people, and the books are theirs. J. G. B.

☞ FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

☞ SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

☞ THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

☞ THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. J. T. DAVIS, *Pastor.* ALFRED CENTRE, N. Y.

☞ THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

CONTENTS.

Contributed Editorial Paragraphs..... 337
 Christianity a Development..... 338
 The Faith of Skepticism..... 339
 HISTORICAL AND BIOGRAPHICAL.—Mary Bliss Greenman..... 340
 SABBATH REFORM:—Good Points; A Definite Day..... 341
 MISSIONS:—Paragraphs; Good Rules; Rome; Darwin on Foreign Missions..... 342
 WOMAN'S WORK:—Face to Face with Trouble—Poetry; Paragraphs; They have no 51st Psalm; Organized Work..... 343
 EDITORIALS:—Paragraphs..... 344
 Washington Letter..... 344
 The Baptist Congress..... 345
 YOUNG PEOPLE'S WORK:—Step by Step—Poetry; Paragraphs; The Junior Work; Independence of Character..... 346
 SABBATH-SCHOOL:—Lesson; Christian Endeavor Topic; Paragraphs..... 347
 HOME NEWS:—Second Brookfield, N. Y.; Plainfield, N. J.; Shiloh, N. J.; Walworth, Wis..... 348
 New York Letter; Salem, W. Va..... 349
 Ordination Services at Brookfield, N. Y.; Esther Lanphere Clarke..... 349
 SPECIAL NOTICES..... 350
 BUSINESS DIRECTORY..... 351
 CATALOGUE OF PUBLICATIONS..... 351
 CONDENSED NEWS..... 352
 MARRIAGES AND DEATHS..... 352

CONDENSED NEWS.

The Methodist General Conference at Omaha adjourned *sine die* May 26th.

Twenty million acres of the land of the United States are held by Englishmen.

The negroes in the United States now pay taxes on \$264,000,000 worth of property.

There are over 1,100,000 railroad cars and 33,000 locomotives in the United States.

About 8,000,000,000 pieces of mail matter are distributed by postal clerks in this country yearly.

The prohibition against the entry of Russian Hebrews into Germany has been withdrawn.

The railroads of this country employ 700,000 men. Each year they lose 2,000 of their number in killed and 20,000 of them are injured.

For a new industry the electric light, railway and supply business in this country is doing quite well. Over \$700,000,000 are invested in them.

There has been a desperate fight between three fugitive express robbers and a posse five miles below Palatka, Florida. One robber was killed and one wounded.

The Topeka Capital says that Kansas has paid off \$7,000,000 of farm mortgages within less than nine months. This speaks well for the prosperity of Kansas farmers.

The Berliner Tageblatt, of May 27th, publishes a dispatch from Zanzibar, saying that Judge Sonnenschein has sentenced seventeen Arab slave traders to be hanged for holding a slave market at Lindi, within the German East Africa protectorate.

MARRIED.

STEPHENS—GRAY.—At his rooms in Alfred Centre, N. Y., May 25, 1892, by the Rev. J. T. Davis, Mr. Charles H. Stephens and Miss Matilda Gray, both of Hornellsville.

COLE—STEPHENS.—At the home of the bride's parents, at Shingle House, Pa., by the Rev. G. P. Kenyon, Mr. John W. Cole and Miss Ruth Stephens, both of Shingle House.

MAXSON—ONSTOTT.—At the home of the groom's parents, Mr. and Mrs. H. J. Maxson, in Walworth, Wis., May 5, 1892, by the Rev. S. H. Babcock, Mr. Fred J. Maxson and Miss Etta Onstott, all of Chicago, Ill.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

CLARKE.—In Alfred Centre, N. Y., May 21, 1892, after a lingering illness, Esther Lanphere, wife of the Rev. Joshua Clarke, in the 80th year of her age. Fuller notice is given elsewhere.

CRANDALL.—At Tallette, N. Y., May 21, 1892, in the 88th year of her age, Elvira D. Crandall.

Sister Crandall was the daughter of Harry Babcock; was married to Jerry Crandall some thirty-

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder
 ABSOLUTELY PURE

seven years ago; united with the Second Seventh-day Baptist Church of Brookfield, in 1851, and continued in covenant relations until her death. She had been a great sufferer for years, but was patient and enduring. She was content to die. There was a large attendance at the funeral, which was held May 23d, at her late home. The interment was at Brookfield. G. A. B.

WITTER.—At the residence of his son, in Brookfield, N. Y., May 19, 1892, Peter D. Witter, aged 78 years and 9 months.

Bro. Witter was the son of Sam'l and Mary Witter, and was married, in 1839, to Mary Austin, who was taken several years ago. He had never made a public profession of religion, but kept the Sabbath and believed in Christ. He died quite suddenly. Out of nine children born to him four remain to mourn him—three daughters and one son. G. A. B.

STILLMAN.—In Condersport, Pa., April 29, 1892, Alanson Stillman, of Hebron, aged about 73 years.

Mr. Stillman made a profession of faith in Christ in early life, and at the time of his death was a member of the Seventh-day Baptist Church in Hebron. He leaves a wife to mourn her loneliness. G. P. K.

EDELL.—Near Shiloh, N. J., May 20, 1892, Pearl S., infant daughter of Frank and Ella Edell. I. L. C.

CHILDERS.—Near Booty Post-office, Ark., Feb. 10, 1892, of *la grippe*, Mrs. Harriet Childers, daughter of Rev. R. Booty, aged 50 years, 8 months and 12 days.

She leaves three daughters and a son to mourn her loss. Sister Childers had kept the Sabbath for some time before making the acquaintance of the writer. In May, 1888, it was my privilege to baptize her in the presence of the Revs. J. B. Clarke and J. F. Shaw, and she became a member of the Little Prairie branch of the DeWitt Church, of which she remained a faithful member until called away. J. L. H.

REDMAN.—Near Booty Post-office, Ark., Feb. 5, 1892, M. E., wife of James Redman, daughter of Mrs. Harriet Childers, aged 27 years and 7 days.

She leaves a husband and one child. She had for several years kept the Sabbath, but had not yet become a member of the church. It was my expectation that at my next visit she and her husband would join our little band. When taken sick she requested that the writer be sent for, but so much sickness in the neighborhood and distance prevented. Just before death she asked if the pastor had come, and when told that I had not she said, "I wish he would come, but it will be too late," and soon passed away. J. L. H.

The Treasury of Religious Thought, for Pastor and People, makes its appearance early for June in a capital number. Its new, artistic cover, enlarged page, increase of departments and pages, have added greatly to its attraction and to its worth. It is easily abreast with any magazine of its class published. The Frontispiece is a fine view of the First Methodist Episcopal Church, Omaha, Neb., and is followed with a sermon by its pastor, Dr. P. S. Merrill, also a Biographical sketch. The usual excellent variety of matter follows. Yearly subscription, \$2 50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

The Republican Convention.

The next convention of the Republican party will be held at Minneapolis, Minn., commencing June 7th, and the following information in regard to rates and arrangements for the transportation of visitors will be of interest to our readers.

The North-Western Line will sell excursion tickets to Minneapolis and return at the very low rate of one fare for the round trip, and will provide the best of facilities for the transportation of delegates and visitors.

Three superbly appointed trains are run

DELICIOUS MINCE PIES EVERY DAY IN THE YEAR.

NONE SUCH CONDENSED



Mince Meat

HIGHEST AWARD

received at all Pure Food Expositions for Superior Quality, Cleanliness, and convenience to housekeepers

No Alcoholic Liquors

Each Package contains material for two large pies. If your grocer does not keep the None Such brand send 20c. for full size package by mail, prepaid.

MERRELL & SOULE, SYRACUSE, N. Y.

over this line between Chicago and Minneapolis.

The "Day Express," with luxurious parlor cars, leaves Chicago at 8.15 A. M. and arrives at Minneapolis in the evening, affording a delightful daylight ride through some of the most picturesque scenery of the north-west.

The "North-Western Limited," solid vestibuled train, lighted throughout by gas, and equipped with palace sleeping cars and dining cars, leaves Chicago daily at 6.00 P. M. and arrives at Minneapolis early the following morning.

The "Night Express" leaves Chicago daily at 11.15 P. M., after arrival of all trains of connecting lines from the East and South, and is equipped with palace sleeping cars, standard day coaches and North-Western dining cars.

Tickets via the North-Western Line from Chicago to Minneapolis will be good via the direct line, through Janesville, Madison and Devil's Lake, or via the "Lake Shore Route," which closely follows the shore of Lake Michigan and passes through Milwaukee, Waukesha, and Madison, or will be good going one route and returning the other.

Circulars giving detailed information in regard to rates, arrangements, etc., and also containing map of the city of Minneapolis, will be furnished on application to W. A. Thrall, G. P. & T. A., Chicago & North-Western R'y, Chicago, Ill.

Burlington Route New Service.

The Burlington Route is the best railroad from Chicago and St. Louis to Kansas City, St. Paul, Minneapolis, Deadwood, Omaha, and Denver. Through Sleeping Cars. Chicago to San Francisco, via Denver, Leadville, Salt Lake City and Ogden; also one Chicago to Deadwood, S. D. All its trains are equipped with Pullman Sleeping Cars. Standard Chair Cars (seats free) and meals are served in Burlington Route Dining Cars. If you are going west take the best line.

For Sale.

The house and lot in Alfred Centre, N. Y., the property of the late Jennie R. Sherman, is now offered for sale. The property is very desirable, the house being convenient for either a dwelling or boarding house and is built in a thorough workman-like manner. The lot contains upwards of one acre of land with a quantity of good fruit trees and smaller fruits. There is also a commodious barn on the lot.

For further particulars, inquire of A. B. Sherman, Alfred Centre, N. Y.

EST'D 1854. NO VACATIONS.

Bryant & Stratton's Business College
 SHORTHAND AND ENGLISH SCHOOL

Fire-Proof Building, No. 451 Main St., Buffalo, N. Y.

OFFERS to Young and Middle-aged Men and Women the best chance to get a successful start in Business Life. This old reliable school gives a thorough and complete BUSINESS EDUCATION, or a practical training in SHORTHAND, TYPEWRITING and CORRESPONDENCE, which prepares young people in a short time for good paying positions—usually leading to advancement and steady employment. This College has been nearly FORTY YEARS under the same management, is well known, and has a high standing in the business world. Many of its graduates are sent directly to good positions with leading business firms. IT WILL PAY TO GO TO THE BEST. Write for 40-page ILLUSTRATED PROSPECTUS, mailed free. Address as above.

Farm for Sale.

The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

CANCERS AND TUMORS are

quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer Doctor, Alfred Centre, N. Y.

Satisfaction guaranteed. Circulars and Testimonials free when called for.

DAVIS'S POEMS.

160 Pages.

Richly Bound in Red Morocco.

Price by mail, 65 cents, three for two dollars and five cents returned with books.

Price Reduced from One Dollar.

Address,

D. H. DAVIS,

Quiet Dell, Harrison Co., W. Va.

PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts. FEES MODERATED.

I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters.

Correspondents may be assured that I will give personal attention to the careful and prompt prosecution of applications and to all other patent business put in my hands.

Upon receipt of model or sketch of invention I advise as to patentability free of charge.

Your learning and great experience will enable you to render the highest order of service to your clients.—Beul. Butterworth, ex-Commissioner of Patents.

Your good work and faithfulness have many times been spoken of to me.—M. V. Montgomery, ex-Commissioner of Patents.

"I advise my friends and clients to correspond with him in patent matters."—Schuyler Duryee, ex-Chief Clerk of Patent Office.

BENJ. R. CATLIN,

ATLANTIC BUILDING,

WASHINGTON, D. C.

Mention this paper.

5000 BOOK AGENTS WANTED FOR DARKNESS AND DAYLIGHT

or LIGHTS AND SHADOWS OF NEW YORK LIFE
 A WOMAN'S thrilling story of Gospel, Temperance, and Rescue work "In His Name" in the great under-world of New York. By Mrs. HELEN CAMPBELL. Introduction by Rev. Lyman Abbott, D.D.

A wonderful book of Christian love and faith. 250 remarkable illustrations from flash-light photographs of real life. 25th thousand. 5,000 more Agents Wanted.—Men and Women. \$2.00 a month. Experience and capital not necessary. For We Teach All. Give Credit and Extra Terms, and Pay Freight. Outfit Free. Write for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.



The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices. BUCKEYE BELL FOUNDRY, The VAN DUZEN & TIFT CO., Cincinnati, O.