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—THE labor troubles at Carnegie's steel mills, at Homestead, Pa., do not properly fall in the province of the Western Editor, but we wish to register our conviction of the importance of the principles involved. This contest embodies within itself the whole labor question—one of the most important questions which face America to-day. The problem is not to be dismissed lightly by saying that the capitalists are all in the wrong. Workmen are often overbearing and unreasonable, as well as employers. The workmen in this case are evidently vindictive and chronically distrustful of their employers. Mr. Frick declares that the proposed reduction of rates did not involve a real reduction of wages, because the improved machinery enabled the workmen to produce faster. He endeavors to show that all of the points for which he stood and still stands are reasonable, and he seems to make out a good case. The two wrong things on the part of the Company were: The employment of the large force of Pinkerton men,—a private army; and the refusal to submit to arbitration. The principle of the former act is un-American, and, if extended, would lead to very serious and disastrous results. The rights of the workmen to arbitration are well set forth in the *Chicago Tribune*:

There is no reason why the Homestead Company should not be willing to submit this matter to arbitration. There is no law to force it to do so. But there is a great deal of law which is not written. Nominally this immense steel corporation and a boss carpenter stand on the same footing. Practically they do not. A concern which employs 4,000 men, on whose conduct depends the peace and prosperity of an entire community, and which can by one rash act convulse a State and excite a nation, is not on the same plane with a boss carpenter with his two hired men. It has duties and obligations towards society which it must not forget, and not the least of them is to do all in its power, and make all the concessions it can, to preserve civil and industrial peace.

—BARRY and Pittsfield are the two principal towns of Pike county, Illinois. They are neighbors, and naturally some rivalry exists between them. Previous to the spring elections one year ago the town of Barry had voted no license for several years. Pittsfield had saloons. In the year 1891 Pittsfield became disgusted with the liquor traffic and voted it out by a small majority. At the same time the license ticket was carried in Barry. Barry is now the only town in Pike county which legalizes the sale of liquor. While two years ago those inhabitants of Barry who could not satisfy their thirst with milder drinks sent their jugs to Pittsfield by express, now the tables are turned and the Pittsfield tipplers watch for the evening train from Barry.

Why should a town which has once been strongly committed to the prohibition of the liquor traffic backslide in this way? The change of administration in Barry was not due to a change of appetite in the temperance people. Many who believed in and practiced temperance must have voted to license the saloons. There seems to have been a two-fold argument which was sufficiently conclusive to their minds to induce them to do this thing. In the first place

they said, "Liquor is being sold in Barry any way. Any one who wants it can get it at the drug-stores. The law is not enforced, it has not been enforced, and it looks as though it cannot be enforced. We might as well permit the traffic and place it under certain restrictions." The second part of the argument, which appealed to their mercenary souls, was this: "We need money for sidewalks and street paving. Taxes are high. We can't afford to make them any higher. We must back the saloons any way. Let us make them pay for the harm and trouble which they cause. Let them furnish the street improvements." They were a virtuous people, who scorned to look at any \$200 or \$500 license. The price was put up at \$1,200 a saloon, and the saloons won. Just how it was done was a mystery. The churches raised their voices against it strongly—possibly too strongly. The temperance people held public meetings, which were attended by those who believed likewise. They denounced the liquor traffic and all who would consider the possibility of licensing it in intemperate language. It gave them a good deal of satisfaction to do it, but somehow it failed to win the votes.

Four men bought license privileges, and four saloons began to curse the town. Their proprietors continued to make them attractive to young men. The saloon was a livelier place than the church. The bar-keeper was a capital fellow, always ready with jokes and a pleasant word. He seemed to take more interest in the young men than the deacons did. He was more companionable than the preachers. It became manly and fashionable to take a social drink. It was a matter of pardonable pride to have a "time" with the boys occasionally. You might feel a little old the next day, but you had demonstrated your independence.

There are sober citizens of Barry to-day who assert that the saloons are of great benefit to the town. Formerly the town was dull. Now, say they, it is lively. While previously the main streets were muddy and well-nigh impassable, now many of them are macadamized. A number of young men are employed at breaking stones upon the streets. They say that while there used to be many loafers now there are none; the town is more full of bustle, and there is a larger country trade.

There are other business men who are wiser, whose hearts are more earnest, and whose statements are more reliable. They assure me that while trade is somewhat larger than it was before, that it is of poorer quality; that there are more who want credit; that some men will go and pay their cash for whisky and then ask to be trusted for flour. They say that while the saloons pay \$5,000 a year to pave the streets the town pays between \$20,000 and \$30,000 to support the saloons. They think it would be much cheaper to pay directly for the street improvements. They say that the saloons are debauching the community, and that many young men are going to ruin. A mother told me that her son was becoming a drunkard. He voted

against the saloon this year, but has not the strength to cut loose from his companions and resist temptation. A young man said that ninety-nine young men out of a hundred drank; an exaggeration, no doubt.

—It was in the town of Barry, as above described, that the five Seventh-day Baptist student evangelists began their Christian work in the early part of June. They gave their entertainment the evening of June 4th, and held gospel meetings for twenty-five consecutive nights following. The Baptist Church freely gave its beautiful edifice for the meetings. Its pastor, Rev. Mr. Heilner, warmly approved and assisted in the work, followed by many of the active Christians in his church. The Methodist pastor did not appear to be very warm toward anything. He faintly endorsed us, and attended twice. Some of his young people, however, were royal workers. The pastor of the Disciple Church was an enigma and a stumbling-block. He did not even dismiss the weekly church prayer-meeting. What little help any of his members offered was not by his suggestion. The young men of the town did as they have done before—stayed away. The weather was very hot. The farmers were rushing to get in their crops after having been delayed by the floods. The merchants were kept busy in the evening waiting on the farmers who came in to trade after the day's work was done. It was "the wrong time of the year," the citizens assured us. Barry was "a bad town" at the best. They could not encourage us in hoping to see any results. The outlook was discouraging.

Whether the wrong time of year or not it was the only time we had to give to Barry, and we went to work. Whatever time of day was not taken up by singing, rehearsals, and sermon preparation, was spent in personal work with people on the streets and in their homes, becoming acquainted, giving invitations to the meetings, and, as opportunity offered, urging on them the claims of Christ to their service. The city was districted and assigned to the different members of the company. Every home, or nearly every home, in Barry, received a call. The forms of the student evangelists became a familiar sight upon the streets.

Slowly, but surely, the work began to tell in increased interest and attendance at the meetings. The report was circulated that the five students had been seen drunk on the streets. We knew that our work was succeeding, for the devil had begun to fight us. We talked with the boys breaking stone on the streets, and wherever we found them. One of our number spent two hours on the base-ball ground. He caught a few flies, and—what was better—the boys. The young men began to take stock in us. They did not attend in any great numbers, but, little by little, they began to drop in to our meetings and act friendly. "Mother," said a young fellow, "if all the preachers talked the way that student talked to me to-night there would be more of us Christians." "I tell you," said another, "I liked that young preacher who

visited me this morning. He didn't claim to know all about what the Lord was going to do with wicked people in the next world—and he plays base ball. I am going to drum the boys up and get them out to the meetings."

During the last week the interest was deep and strong. The average attendance was about 250. At the close of the farewell meeting a large number of people thronged about the platform to thank the students for the good they had done in Barry, and to bid them God speed. As results of the meeting twelve were either received into the churches before we left or intended to join at once, several more expressed their desire to live the Christian life, and others who had wandered away from duty returned to God. A flourishing Young People's Union has been organized to carry on the work in the lines begun by the student evangelists. We have great hopes for the future of Barry and its young people. With the band of young workers who have taken up the cause the work will grow and strengthen, and there is great promise that the time is not far distant when Barry shall be redeemed from the curse of saloons, and when many of its young men shall enlist in the Master's service.

On the last Monday night in Barry, the students presented to a large audience their reasons for observing the Seventh-day as the Sabbath. The people seemed deeply interested. Nearly one thousand copies of various tracts and leaflets were passed into willing hands at the door. An excellent spirit prevailed, and many people conceded the truth of our position. Some of these we believe will act upon their convictions. One of the converts in the meetings has already asked admission to the Chicago Seventh-day Baptist Church. Some "would like to keep the Sabbath if they could." One young lady asked if she could be a "Seventh-day Baptist in belief without being one in practice." She was told that there were many who stood in that position. There are now five Sabbath-keepers in Barry, one of these is Mrs. Heilner, the wife of the Baptist pastor. Unless we are very much mistaken our denomination is destined to hear from Mr. Heilner. He has absolutely no defence of Sunday to offer, and he is a man to stand by his convictions at any cost. He is a magnificent specimen of manhood, in the prime of life, an eloquent preacher, a very efficient organizer, and successful evangelist. His wife is a lady of ability and character.

—It is difficult to estimate the comparative value of the work in New Canton and Barry. At New Canton about thirty-five expressed their desire and purpose to live the Christian life. Although in Barry the number was scarcely more than half as large, we believe that the sum of good results will be quite as great. Much of the fruit is of the kind which cannot be put into statistics, but it is valuable fruit and it will appear in God's own good time. Just how much this work will contribute to the strength of our own denomination it is not now possible to say, nor indeed necessary. Our commission is not primarily to build up the denomination, but to build up truth. The first work of Seventh-day Baptists is the same as that of all Christians—to preach the gospel—the whole gospel to men everywhere. I believe that Seventh-day Baptists are nearer the Bible than any other denomination. God grant they may also show more of the spirit of the gospel—more disposition to go out to seek lost men and win them back to God.

L. C. RANDOLPH.

CURE your anger by silence.

THE HIGHER CRITICISM.*

BY THE REV. GEO. W. HILLS.

As is well known, there are two kinds of Biblical Criticism, known as the lower and the higher. The lower has to do with the state of the Bible text; the higher criticism has to do with the question of authorship of the books of the Bible, and kindred subjects. It is certainly legitimate for the lower critics to ask whether our Scriptures have been transmitted to us substantially in the form in which they were originally written. It is just as legitimate for the higher critics to ask by whom were these Scriptures written.

This is an age of closest scientific investigation, and science will be satisfied with nothing less than facts. Every subject that interests the human mind is critically examined. We could not consistently assent to a critical examination of all other books, as to their origin, authorship, and transmission to us, and deny the same examination of the books of the Bible. Opinion has materially changed with reference to the Bible and its teachings, and yet the Bible is not harmed by it, but man is made religiously stronger. We need have no fears for the welfare of the Bible; it contains the word of God; therefore man cannot destroy it. It would have been destroyed during the Dark Ages had it been possible. Honest research brings us nearer to truth and fact; and as we gain new light our opinions must be modified to correspond.

If the term, Higher Criticism, were to be understood and used only in the sense of the first simple statement none could object to it. But it is plainly evident that in its use, and the results and conclusions reached, it is not confined to this original purpose, and much feeling is created against it. One of the foremost exponents of Higher Criticism of the early part of the present century was Dr. Ferdinand Christian von Baur, the founder of what is known as the Tübingen school of theology. His habit of thought was essentially speculative. He early adopted the theological views of Schleiermacher and the philosophy of Hegel. We quote from his own words to show the influences under which he studied the Bible. He says: "The most general presupposition of Hegel's system of religious philosophy is the idea that history is a process by means of which, as it were, God, the absolute Spirit, comes to himself and gains the knowledge and possession of the contents of his own being. God cannot be conceived of as a living, concrete god without ascribing to him an inner movement belonging essentially to his own nature; and the finite mind is merely one of the forms assumed by the absolute mind in its passage to the full knowledge and possession of itself." He also held that God unfolded himself in the creation of the universe, and in the whole process of history, by a strict logical movement that admitted of no interruption of the law of development. Hence he denies the possibility of miracles and refuses to recognize as history any narrative of miraculous occurrences. His preconception determined his interpretation of history, and gave direction to the whole current of his criticism. He read history in the Bible just as he read it in the ancient books, and rejected as mythical every account of changes wrought in the life of Judea by miracles just as he would have rejected any such attempt to explain changes in the life of Greece, Rome, Egypt, or India.

*A paper read before the Ministerial Conference at Utica, Wis., May 26, 1892, and by vote requested for publication in the SABBATH RECORDER.

There are questions arising in the minds of many Christians:

1. In view of this belief how does Baur explain the origin of Christianity, and the faith which early Christians had, and modern Christians still have, in the divinity of Christ? He answers that there had been a historical preparation for the reception of Christianity. Its all-embracing humanity had been made possible and acceptable by the universal empire of Rome and by the diffusion of Greek culture. Heathenism and Judaism were falling away from the growing tree of history like old leaves to give place to new buds and shoots. The philosophy of Greece and Judea, with the amalgam of Alexandria, anticipated the essential elements of Christianity.

2. Christianity centers in the person of Christ. It is vastly more than a system of ethics. What brought Christianity into the attitude of personal dependence upon the words and works of Christ? Baur, in reply, insists that primitive Christianity is best represented in the discourses written in the book of Matthew, and that in them it is not the person that gives significance and force to the words, but the words to the person.

3. Why was it then that from the first so much significance was attached to the person of Christ? He answers that it was due to the fact that "Christ appropriated the idea of the Messiah." The Jews who believed in him took him to be that Messiah of the nation whose coming had been predicted in their Scriptures. After his death their faith was preserved by their belief in his resurrection and his coming again.

4. Why did they believe in the resurrection of Christ? That question does not trouble Baur. They did believe in it, and that accounts for the persistence of Christianity as a religion centering in a person. Now notice he attributes the whole success and stability of the Christian church to a *belief* in an event which he teaches to never have taken place. To admit the resurrection would be to admit a miracle, which he had previously promised to disbelieve. Therefore he holds that on the Christians' belief, and not on the fact of the resurrection of Christ depends the vitality of the church. According to his theory our Christian church is an institution founded upon a mistaken *belief* in, and understanding of, our Saviour's life, mission and nature. It is not our province here to dwell upon the metaphysical arguments as to the possibility and reality of miracles. I take it for granted you all believe in miracles as taught in the Bible. We can see nothing illogical or incredible in the assumption that an omnipotent Creator, who is omniscient and absolutely free from external limitations might demonstrate his power and presence, by showing to the physical eyes of the race his control over the forces of nature.

We are willing to allow Higher Criticism to produce further testimony, and plead its own cause. In so doing, we call upon Dr. Kuenen, of Leyden and Dr. Toy, of Harvard, as witnessing authorities. They are, I think, representative men and faithful exponents of the tenets of this school of thought.

Then first we will call upon Higher Criticism to define itself. "We define Historical (Higher) Criticism as the attempt to find a hypothesis that accounts for the documents; and if several such hypotheses present themselves the selection of the one which appears, on comparison, to have the greatest probability in its favor." (Kuenen "Critical Methods," Mod.

Rev. 1880, p. 686). This appears to us to be purely speculative since hypotheses and not facts are sought. The means employed is "scientific exegesis," whose "method like that of all science has been perfected and developed in the course of ages, and now stands as firm as a rock. This method is imperative upon all who practice it. . . . Its rules of sound exposition are universally recognized and are from their nature indisputable." Prophets, p. 465, 544.

The application of this method brings the following results as to the Hexateuch (Pentateuch and Joshua). - We quote from Kuenen on the Hexateuch, referring to Moses as a law-giver and legislator. "The character of the legislation as a whole is in absolute contradiction with the setting in which the Hexateuch puts it." p. 19. "The representation of Moses as a law-giver, given in the Hexateuch itself, is, therefore, contradicted rather than confirmed by the form of the legislation. With respect to the tradition which makes him the actual writer of the whole *Tora* (Pentateuch) we must express ourselves much more strongly. It is absolutely excluded by the difference of form between the several codes." p. 23. "There can be no question therefore, that if we place ourselves at the point of view of the Hexateuch itself we are justified in regarding the ordinances of Exodus to Deuteronomy as the several parts of a single body of legislation, and comparing them one with another as such, the comparison will often reveal important differences, nay, irreconcilable contradictions." p. 24. "When they have come to be written down, the legends are worked up in one way by one writer and in another by another, according to the point of view and purpose of each respectively, so as often to be notably modified or completely transformed. That the narratives of the Hexateuch have shared this fate appears in the first place from their mutual contradictions." p. 38. "The evidence furnished by the conflicting character of the narratives of the Hexateuch and their differences of form is confirmed by their contents. . . . Their representations, to put it in a word, an utterly un-historical, and therefore cannot have been committed to writing until centuries after Moses and Joshua." p. 42. "The representations in the latter books of the Hexateuch simply defy the conditions of space and time to which every event is subject; and by which, therefore, every narrative may be tested. The Exodus, the wandering, the passage of the Jordan, the settlement in Canaan as they are described in the Hexateuch simply could not have happened." p. 43. "It is not too much to say that the representation of all this given in the Hexateuch is absurd." p. 46. I confess it must look absurd to those who deny miracles and the interposition of God. In one place he says Numbers is a "fictitious narrative," (p. 94), in another place we find the statement that Deuteronomy is "a literary fiction." p. 219.

Dr. Toy says, and it agrees with Kuenen (Hexateuch p. 244), that "If he (Moses) wrote any commandments, the record has been lost." . . . "If we cannot suppose the Pentateuch is correct history, then we do not know precisely what Moses did for his people." (Rel. of Israel, p. 25). "The Israelites were hardly civilized before the time of Samuel and David, (i. e. 1,000 B. C.), and not ready to write books for a century or two later." . . . "The Israelites were not accustomed to writing in those early days." pp. 52, 53.

Concerning Old Testament prophecy he says:

"We proceed to pass judgment upon the doctrine of the prophets regarding Yahveh's rewards and punishments. While paying homage to earnestness of the prophet's conception of the righteousness of Yahveh we must positively deny its truth." Prophets, p. 354. . . . "The representations of the prophets and prophecy in the narration of the Old Testament is not historical." p. 404. "The priestly and prophetic histories agree in this, that history is for them a means, not an end; and that they thus have no scruples in allowing their conviction and wishes to exercise an influence on their representations of the past." p. 436. "The prophets therefore trod a beaten path when they gave free reins to their beliefs and used history as a vehicle for their own ideas. Israelitish prophecy itself, especially the labor which it bestows upon the history of Israel fully explains the descriptions which we could not regard as reality." p. 444. "The Israelitish prophet is an unique phenomena in history. It does not disown human origin; that born witness to both by its gradual ripening and by many imperfections which cleave to it. Every attempt to derive it directly and immediately from God must fail." p. 591.

Of the New Testament prophecy he says: "Its (New Testament) judgment concerning the origin and nature of the prophetic expectations, and concerning their relation to the historical reality, may be regarded as diametrically opposed to ours." p. 448. "We must either cast aside as worthless our dearly bought scientific *method*, or must forever cease to acknowledge the authority of the New Testament in the domain of the exegesis of the Old. Without hesitation we choose the latter." p. 487. "The New Testament Christ is another than the Messiah of the Old Testament." p. 510. "They (i. e. Jesus and the New Testament writers) found in the Scriptures what it did not contain, or what at most existed there only in germ." p. 544.

Finally he sums up the result of this method on the whole Bible: "So long as we derive a separate part of Israel's religious life directly from God and allow the supernatural or immediate revelation to intervene in even one slight point, so long also our view on the whole continues to be incorrect, and we see ourselves necessitated to do violence to the well authenticated contents of the historical documents. It is the supposition of a natural development alone which accounts for all the phenomena." p. 585. "The critics dare to form a conception of Israel's religious development totally different from that which, as any one may see, is set forth in the Old Testament, and to sketch primitive Christianity in lines which even the acutest cannot recognize in the New." Mod. Rev. p. 463.

Thus the Higher (Modern or Historic) Criticism speaks for itself. What think you? If its conclusions are correct we may ask in despair, where is our Bible? And echo only answers, where! The book upon which the church of Christ is built, and upon whose principles the Christian stands as upon unyielding rock is no more, as we have known it. But before we will see the Old Book, which has served humanity so long and so well, swept away in this cold-blooded manner we will at least put in a protest and offer a few criticisms on the Higher Criticism. Every one with the open Bible before him has the same right, the same duty, and the same responsibility to study for himself and reach his own conclusions about the Bible. This duty and responsibility he can

neither escape nor transfer. As Jesus was led before Pilate for his final decision, so the open Bible is laid before each one of us for our decision; and as Pilate was obliged to make a final disposition of Jesus, let us ask ourselves what will we do with Jesus and the Book that teaches the salvation he brings? The world has set its stamp of contempt upon Pilate for his cowardice, for his attempt to please the multitude; of what will we be deserving if we now prove recreant to the teachings of the Word of God?

In our review of the Higher Criticism we find:

1. It assumes that all the science of criticism is on its side; but to the contrary, all the really scientific means of criticism are the common possession of all scholars. There can be nothing exclusive in this matter.

2. It also assumes that its opponents are in a bondage brought upon them by the church, teacher, or tradition; or because they have not made a free and fair inquiry and acquaintance with the Higher Criticism. They believe that, had they made such inquiry they would of necessity have reached the same conclusions as their own. But there are many as able and independent thinkers as they who have thoroughly studied this subject, and yet do not reach their conclusions.

3. It assumes that religion is an outgrowth of philosophy, while the reverse is true.

4. And, again, it assumes that miracles are impossible and were never performed.

5. It assumes that the Hebrew priests and scribes utterly disregarded accuracy in copying and working over the sacred text, in opposition to what is well known of their tenacious regard for sacred things.

On these assumptions the higher critics base their arguments as though they were facts; and, therefore of necessity their conclusions must be erroneous. Need we be surprised that those who thus treat God's Word clamor for a modification of the common doctrine of inspiration?

Their science, so far as it is peculiar to Higher Criticism, is not the science common to all careful scholars. It is not science. It is wholly subjective and pertains to the critic's own consciousness. See qualifications for critic, Kuenen's "Critical Method" 1880. p. 469. He says: "He (the critic) can but give us his own personal interpretation of the image reflected in his mind; so that almost everything depends upon his own qualifications and the constitution of his own mind." True science is based upon objective facts, truths, and events. Their method is peculiarly their own, and is at variance with all other historical investigations. They claim, as given by Von Sybel, "To test the narrators by their character and the facts by their connection in time and place, and in the chain of cause and effect," but to the contrary they take the facts away from their connections in time and place; and also their chain of cause and effect. In the Bible God is said to be the principle narrator. Have they tested his character faithfully? Are they competent to perform such a self-imposed task? Egyptology and Assyriology speak to us from the dust and death of past centuries to show us that the facts of the Bible would not be out of time or place as they are therein narrated. Yet the critics deny. The wonderful effects recorded in the Bible are by it assigned to a competent sufficient cause; to no less a cause than to God himself. Why could not the God who created, and who sustains the universe, also work miracles as he saw fit? Is

it not plain to any unprejudiced mind, that they use a method directly opposed to the one laid down by themselves?

It increases difficulties, bringing before us far greater ones than it proposes to solve. It claims the Bible is a product of "natural development alone," and on that hypothesis it proposes to show us how it was compiled as a sacred book of the Israelites for the purpose of teaching "Ethical monotheism," and it presents it to us in all its tissue, fiber, heart and framework, claiming that in its warp and woof it is a complete network of utter contradictions, impossibilities, falsehoods and mistakes. A majority of Egyptologists and Assyriologists teach that the doctrine of "Ethical monotheism" was reached in pre-historic times and polytheism was a result of degeneracy from it.

They ask us also to believe that the compilation of the books of the Bible was less reliable than the Egyptian "Book of the Dead," or the sacred books of China and India. They call the Christian's faith only *credulity* and at the same time wish us to exercise greater faith in believing things they have to offer. It would seem to be a hard strain on human credulity to believe, as they wish us to, that the Pentateuch was composed by from seventeen to twenty-two authors, in the space of about 400 years, who worked over their productions at will, then compiled them making about 500 pages, which were thrown together promiscuously, and now they (the critics), after more than 2,000 years have elapsed, are able to sort out the words of each author from the conglomerate mass. And again they openly confess to the invention of an evolution of religion to make a basis upon which to place its assumed documents, and this invention they use as an historic fact, and treat the Bible accordingly. Without these and many other similar demands upon a very robust credulity Higher Criticism could not exist.

To sum up the matter in brief, we think it safe to say this is not "*Historical Biblical Criticism*," but it is the application of German Materialistic-Rational Philosophy to Bible investigation and interpretation. The Higher Critics would leave us for a Bible only a sacred book, not sacred because of divine authorship, but sacred as being on a par practically with the sacred books of Egypt, China and India; sacred because it has been set apart to a religious use, not because of its real worth. They would reject our Saviour, who is the core, the center, the soul, around which everything clusters, utterly denying the predictions in the Old Testament, the fulfillment of which is in the New, for they say that "Christ is another than the Messiah of the Old Testament." Miracles are discarded, including the great miracle of Christ's breaking the bonds of the tomb, proving his divinity and his power over death. This, the great climax of miraculous work, is set at nought. Neither would they leave us the doctrine of divine inspiration. It is true they use the term inspiration but only in the sense of a kind of natural inspiration. We have here the most astonishing contradiction the world has ever witnessed; and with these points before us we must of necessity come to one of two conclusions; 1st. That Christ "the Lamb of God," "the way, the truth, and the life," "the chief corner-stone" of our faith, "the good shepherd," the Redeemer of the race, upon whom the Holy Spirit rested at the baptismal waters, while the voice from heaven said: "This is my beloved Son in whom I am well pleased,"—this Christ of whom all this and much more is pre-

dicted, who stilled the raging sea, healed the sick, forgave sins, raised the dead, and ascended to the right hand of the Father on high, is a wilful imposter, a gross deceiver; or, 2d. We must believe Higher Criticism as thus taught is a bewildering, dangerous monstrosity. Jesus said "It is easier for heaven and earth to pass away than for one tittle of the law to fail." "Heaven and earth shall pass away but my words shall not pass away." How long need we halt between these two conclusions?

HISTORICAL & BIOGRAPHICAL.

THE LIGHT OF ASIA.*

Asia, they tell us, was the birthplace of man. From it, as from a father's house, went out race after race, Greek and Roman, Celtic and Germanic, each to find a home for itself. Now after centuries have passed, we are turning back to learn the welfare of the older brother, who remained at home, and whose history is recorded in the old Sanskrit, the mother-tongue of nations.

Twenty-four centuries ago, there lived in India a man whose teachings influence the lives of three hundred million people to-day, Buddha, the Light of Asia. He was a prince, young, gifted, and happy; was surrounded by royal magnificence, such as only an Indian mind can picture; but everywhere he saw the sufferings of his nation; he saw the old, and the sick, and the mourner.

The vastness of the agony of earth,
The vainness of its joys; the mockery
Of all its best, the anguish of its worst;
Since pleasures end in pain, and youth in age,
And love in loss, and life in hateful death,
And death in unknown lives."

He had been taught that death is only a change from one form of existence to another. A prince might die to be born again only a slave, a slave become a prince; that the soul might besent to inhabit the body of the lowest animal or that of the noblest man on earth, only to begin again the never-ending round of hopeless sorrow. The young man's sympathetic heart was touched; he was full of pity for the sickness of the world; and with a daring which we can but admire, he resolved to find a remedy. There must be refuge, he argued; for did not men suffer from cold before they were taught to strike fire from flint; endure hunger before they learned to sow and reap the grain? What good gift ever came but by search and sacrifice?

So he left his palace, renounced his kingdom, and became a wanderer, searching for something which should bring lasting peace to mankind. We thoughtlessly say, "All men are equal." So they are in personal rights, perhaps; but whom shall we place equal in heroism to this untaught Indian prince? Our Alexanders and Cæsars and Napoleons wasted thousands of human lives to gain kingdoms; but this man renounced his kingdom, that he might be of gain to human life. For years he searched in vain. The philosophers and other wise men could not answer him. The priests knew no help. They taught only of fierce gods, whose delight was in human suffering, or of helpless gods, bound hand and foot by fate. Then he turned to nature around him and the mind within him, to find the truth, the absolute, eternal law of things. After years of deepest meditation, he returned to proclaim his solution

*The oration presented by Miss Nelly M. Brown, of Hebron, Ill., at the Commencement of Milton College, June 30, 1892.

of the problem, and to cry like another, centuries later, "Come unto me, and I will give you rest."

Beautiful it was, undoubtedly, the philosophy of life which he presented. It declared that through all the change and turmoil of the world there runs an eternal law of justice; that each act, right or wrong, is a seed which must grow, and that a good deed will be rewarded and every wrong thing punished, though centuries pass before the harvest comes. This philosophy taught truth and virtue and boundless charity.

But through all its beauty there runs an infinite sadness. Life, it says, brings sorrow with it; the living can never be satisfied; eternal life would be eternal misery. But let each man strive and toil and learn self-sacrifice; and the day will come sometime, somewhere, when sorrow and life shall cease together, and the soul shall reach Nirvana, where there is neither life nor death, neither joy nor sorrow. That was the Light of Asia. Sad as it was, it had enough of truth in it to grow and spread, until to-day its shadow covers all of Eastern Asia, and four tenths of the whole human race are tasting its bitter fruit.

There could be no stronger illustration of the fact, that the belief of a nation determines what its life is, than that which is furnished by the contrast of China and America, Buddhism and Christianity, the Light of Asia and the Light of the World. The Buddhist ideal is the hermit, the man struggling for his own salvation, doing good to others only that it may bring reward to himself, denying himself pleasure that he may escape the sorrow of disappointment; a man whose highest hope is, by deadening every sensibility and effacing all personality, to gain a passport to that shadow-city, Nirvana, whose foundation is nothingness. The Christian ideal is the worker, taking his part with his fellow-men, each striving for the good of all; his keen sensibility delighting in every bit of sunshine which comes to him; and for his hope, the promise of a city where every aspiration, every longing, shall be gratified beyond the power of wish to anticipate. The Eastern notion is that of a soldier fighting against even his own desire for happiness; the Western, a warrior to whom the happiness of every living thing is sacred, and whose only foe is whatsoever will kill or destroy.

And the result is what we might expect. The China of to-day is the same as that of ten, one hundred, one thousand years ago. Its life is in the past only. Its very virtues are negative ones. It is lifeless, because it is hopeless. It is one long, monotonous stretch of existence, a dreamless sleep. Thus is formed the best backgrounds, against which to display the growing civilization, springing from the thought-dawn that came in Judea, the civilization in which every individual life counts in the grand concert of action,—all working together toward the final consummation.

"The one far-off divine event,
To which the whole creation moves."

AN educated Hindu was lately asked what was the particular department of missionary effort which made him fear most for the stability of his own religion. He is said to have replied, "We do not greatly fear your school; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we dread your women and we dread your doctors; for your doctors are winning our hearts and your women are winning our homes, and when our hearts and our homes are won what is there left us?"

SABBATH REFORM.

A NEW DIFFICULTY.

The following, clipped from the *Press* of Plainfield, N. J., of a recent date, shows how the effort to protect the "American Sabbath" by law leads to difficulties and complications which puzzle New Jersey lawyers. How would it do to let the observance of religious institutions rest upon the consciences of religious people, enlightened by the word of God, and ask the civil law to concern itself with purely civil matters? The *Press* says:

The out-of-town papers are devoting considerable space to the news that the authorities of Plainfield are in a quandary over the Sabbath question. "For years"—says one of them—"the local ordinances have been very strict against the sale of even such harmless goods as soda-water and cigars on Sunday. Newspapers have been the only exception. The inability to procure even drug-store beverages in a city without a public fountain was considered a great hardship, and an enterprising Seventh-day Baptist took advantage of an exception in the law and opened a shop where desired goods might be obtained on the day when other shops were closed. The Seventh-day Baptists are numerous in Plainfield, having a leading church of their denomination in that city and another at New Market, three miles away; and for their sakes a clause was inserted in the law providing that every place of business should be closed on Sunday, excepting those where religious belief led the owners to observe the seventh day, Saturday, as the Sabbath.

"Of late the growth of Seventh-day stores has been large, and a number of Hebrews have also taken advantage of the law's exception. The police found that some were inclined to abuse their privileges, and that several of the Jewish tradesmen who nominally observed Saturday as their Sabbath and thus secured generous Sunday trade were gradually extending their hours until they kept open all the week.

"Police Capt. Grant was of the opinion that the Seventh-day, or Hebrew, who kept open his store seven days in the week could be punished the same as a First-day believer, and he determined to make an example of the chief offender. Therefore he arrested Sigmund Frucht, a Jewish merchant said to be doing a thriving trade both Saturday and Sunday, and took him before Judge Codington. But even Charles A. Reed, acting corporation counsel, is not certain that the city has a good case against Frucht under the present law; and the prisoner's counsel, Walter L. Hetfield, says that even if his client is convicted in the city court his acquittal in the higher court is certain. The complaint against Frucht is for Sunday-selling. He believes in Saturday as the Sabbath, and therefore the law grants him the privilege of selling on Sunday. But it is argued that no action can be brought against him for selling on Saturday, because the law does not prohibit even Seventh-day people from doing business on that day.

"The lawyers have by this case had their attention drawn to a defect in the law which will probably permit the Seventh-day sellers to escape. An effort will now be made to secure the passage of an ordinance compelling every tradesman to keep his shop closed all day on his Sabbath. This stipulation has been omitted from the present law. Meanwhile, Frucht will be tried under the existing ordinance, to give the ordinance a thorough legal test."

PENTECOST AND SUNDAY.

Editor SABBATH RECORDER:

Was Dr. P. S. Henson correct in claiming that Christ poured out his coronation gift at Pentecost on Sunday? I think not. The only way, as it seems to me, in which one can make the fiftieth day of the pentecostal period occur on Sunday is by commencing the count on that day. But is that in accordance with divine prescription as given in Lev. 23: 15, 16? We are there directed to count from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering. To enable us to correctly begin the count, we must first know on what day of the passion week the Passover Sabbath occurred, and touching that point Sunday

believers seem to be in darkness. But, the day of the Passover Sabbath, in the passion week, may be scripturally and definitely determined. As that day was the next day after the crucifixion and entombment of our Lord it becomes necessary to ascertain on what day he was crucified.

It may appear like arrogance on our part to maintain as we do that the Protestant world, including Dr. Henson, is in error both in regard to the day of the crucifixion, as also that of the resurrection. We have in the record of the gospels the date from which we may ascertain on what day of the week each of those events took place. In Matt. 12: 40, we have a specific period of time given, viz., three days and three nights, or seventy-two hours, during which the body of Christ must lie in the grave. Now if that was not literally fulfilled his enemies might justly have charged him with being an impostor. But the prophecy was literally fulfilled as we will prove by the scripture and pertinent logic. Matt. 28: 1 to 6, proves beyond the power of successful caviling that when the Marys came to the sepulchre late on the Sabbath, Christ had already vacated the tomb, because the angel said to the women: "Fear not ye, for I know that ye seek Jesus which hath been crucified. He is not here; for he is risen as he said." Now to exactly fulfill the sign which he gave his enemies he must have arisen from the tomb at precisely the same hour in the which, seventy-two hours before, he had been entombed.

Three days and three nights prior to late on the Sabbath day would be late on Wednesday, the fourth day of the week; and the above is in entire harmony with our Lord's prediction. It is also true that the accounts of the other evangelists concerning the visits to the grave on Sunday morning do not conflict with what is here stated in respect to both the burial and the resurrection. Those who went to the tomb on First-day morning learned simply that he had risen; but when he arose they were not informed. We can now determine on what day of the week the Passover Sabbath took place. Each of the evangelists, referring to the day of the crucifixion, says it was a preparation day. Luke, speaking of the burial of Christ by Joseph of Arimathea, says: "And it was the day of the preparation, and the Sabbath drew on." We might suppose, as no doubt many have assumed, that the Sabbath here referred to by Luke was the weekly Sabbath; but John 19: 14 says: "Now it was the preparation of the Passover." This establishes the fact that the day which immediately followed the crucifixion was the Passover Sabbath, and the fifth day of the week, or what we call Thursday. The next day, Friday, was the day on which the wave-sheaf was offered.

We are now prepared to make the count for the Pentecostal period. Starting from the morrow after the Sabbath, the fiftieth day must be the seventh day of the week. It is a remarkable fact that the advocates of what is popularly called the Lord's-day, or Christian Sabbath, have not within the inspired writings one inch of solid ground to stand upon. The few passages which they quote in support of their Sunday views and practice, when critically examined, are found to have no true bearing on the Sabbath question.

BARRY, Ill.

N. KINNE.

WITH what revulsion and with what pity we must look out on that large class of persons in our day who would throw discredit upon the Lord's-day. There are two things which Christian people ought never to give up; the one is the Bible, the other is the Sabbath.—*Talmage*.

THE CONTINENTAL SUNDAY.

And just here is a most remarkable and instructive fact. While our Sabbath-blest land is faithlessly permitting the priceless legacy from a faithful national ancestry to slip out of its hands, and accepting a holiday of toil and excess in its place, the Continent of Europe is making tremendous efforts to exchange its Sunday holiday for the true Sabbath of rest and worship. So unbearable has the weariness of unbroken toil and the lawlessness of Sunday amusements become; so fraught with all kinds of peril to the national life and health and safety has the "Continental Sunday" proved itself to be, that a determined and persistent effort is being made all over Continental Europe to win back the rest-day. Some success has already attended these efforts. While it is always difficult to change customs that have been entrenched in the thoughts and habits of communities and peoples, yet so oppressive has the Sunday holiday become to the masses that they have entered into the movement with a zeal and alacrity which is most encouraging. *The Christian at Work*, in a recent issue, notices the following advances which have been made within the last five years:

Austria has enacted a labor law which protects women and minors from Sunday work, and forbids any manufacturing operations on the day of rest, excepting by special permission of the government. Postal deliveries are limited to one. Sunday evening and Monday morning newspapers are prohibited. Many shops are now closed.

Belgium passed a labor law diminishing Sunday work in factories. Railway work has also been greatly reduced.

Denmark has recently passed a rest-day law, closing shops at 9 A. M., for the day; factories and workshops between 7 A. M. and midnight. All employees have at least alternate Sabbaths. One delivery of mails only is permitted. Street car work is diminished.

The Rest-Day League in France, which was organized at the International Congress of 1889, has extended its influence rapidly over the land. Shops, railway goods and express offices have been closed at 10 A. M.

Germany has passed a labor law for the rest day, forbidding a second delivery of letters, limiting freight traffic, prohibiting work in mines, quarries, salt pits, collieries, foundries, timber yards, tile yards and factories of all kinds.

In Holland, one of the most influential newspapers has closed its office on the Sabbath in agreement with the general movement for Sunday rest. Freight trains do not run. Parcels and goods are delivered only in the early morning.

Hungary has also passed a law similar to that of Austria, only making the rest longer—from 6 P. M. on Saturday till midnight on Sabbath.

Norway has reduced the hitherto unbroken toil on street cars. And labor in factories and work-shops has been reduced. Thus throughout Continental Europe, a tremendous effort is being made, thus far, of course, with only partial success, to escape from the *Sunday* into which our land is so willingly drifting; and to recover their *Sabbath*, which we are so willingly surrendering. These facts are certainly instructive. Are the Christians in this land ready for the exchange? If not, will they arise to prevent it?—*Christian Statesman*.

REMEMBER that serenity recommends your faith and religion. If you are serene only when surrounded by the comforts of life, men will say, "It is easy to be happy when one has health and friends and wealth." But when a man stands in darkness and never loses courage, and is sweet-tempered as ever, there is a testimony to his religion which the world cannot mistake.

MISSIONS.

WE learn from Bro. I. Ch. Reines that, in connection with the labors of Bro. Lucky in Galicia, a Hebrew has recently been baptized in the name of the Father, Son and Holy Ghost.

BRO. SKAGGS reports 11 weeks of labor in Barry, Texas, Stone and Christian counties, Missouri; 34 sermons; congregations from 20 to 100; 6 prayer-meetings; 73 visits; and the distribution of 25 papers.

ELD. SHAW writes from Fouke, Ark., that great floods in the South-west have destroyed thousands of acres of crops, thousands of cattle, and many human lives, and have taken from thousands of poor negroes their homes and means of support.

BRO. M. E. MARTIN reports a growing interest within the bounds of the Greenbriar Church, W. Va., and expresses the hope that the people may soon come to see their duty in regard to Christian giving. Four members have been added during the quarter—one by baptism.

BRO. HORACE STILLMAN reports good interest in the public services of the First Westerly Church, and an interesting Sabbath-school under the superintendency of Deacon G. T. Collins. The Second Westerly Sabbath-school has been re-organized with Bro. Spencer Newton as superintendent; and a Christian Endeavor Society has been organized, whose good effects upon the young people are already seen.

IN New Sweden, Me., there is a Swedish Sabbath-keeping Baptist Church of 26 members. Meetings are held every Sabbath, and they feel that the Spirit of the Lord is with them. They came to the Sabbath, in 1875-78, by reading Seventh-day Adventist tracts, and comparing their Sabbath teachings with the Bible. The church was organized in 1877, and reorganized in 1884. Their leading article of faith is found in Matt. 28: 18-20. They believe that they receive power from the gospel to be separated from the world, and are waiting for the near-coming of the Lord, meanwhile looking to him for his helping Spirit.

FROM HOLLAND.

Dear Brother Main:—It looks somewhat longer than I wanted before I found time to write to you since you received the paper for the book of the history of our people. Now there is a particular reason that leads me the more to write you. It is the singular way that God opened anew to spread the truth through my country. Allow me to tell you the story of it in all particulars.

Some seven months ago, at Rotterdam, in a meeting of the Salvation Army, a man was talking about Sunday consecration. He being a devout Sunday-keeper for the love of Christ, reprimanded another Christian who "desecrated the Lord's-day." His friend was not well pleased with this admonition, and defended himself by saying, "If you are so exact in keeping the commandment you must keep Saturday and not Sunday, for so it is in the Bible; there you read the seventh day is the Sabbath, and not the first day." This simple observation struck unawares and violently the mind of our friend. He became embarrassed and said: "If you are right I must convert myself, but

can you not be mistaken about the day?" The answer was, "If you like to know exactly the truth I will give you a little book that will instruct you thoroughly." That offer was accepted willingly. Our Dutch translation of Elder Wardner's eight tracts came in his hands, and ere long the devout Sunday man turned a Sabbath-keeper according to God's commandment. By I don't know what kind of misunderstanding he remained without closer connection with the church at Rotterdam. Pressed by the conviction that his Saviour called him to spread the new-found light as much as possible, and standing alone for the said reason, he resolved to make a large frame, painted on it a picture, bearing the law of God's Sabbath and some indication to show the people that the first is not the seventh day, and the seventh day not the first. Then he took up this picture and went to the Hague, his birthplace, saying within himself, "Beginning from Jerusalem." It was Sunday morning, and he placed himself near the cathedral of the Reformed Church, and afterward crossed all through the town. You may easily understand what movement this doing caused. Having done this he felt debtor to all the country. Praying for wisdom and courage the resolution ripened in his mind to paint a great picture, to place it on a cart that would contain his couch, and so travel on foot from town to town and from village to village, to bring his fellow-countrymen the knowledge of God's will and way. And so he did during eight weeks, being day and night under the open sky, walking from Hague to Winschoten, the northern part of our country and back, and bringing the truth to all kinds of people, as found on the highways and bypaths, and in towns, cities, and villages, either Christian, Jew, or infidel.

Sunday morning last he came here, desirous to make a closer acquaintance with us, and so he is now my guest. He is a well-educated man, of some ability, and of good and respectable family. All he did he did at his own expenses, and he is anxious for going a second time in the same labor. If it pleases God to give health and strength it is my intention to go with him, as he wants a companion, and I feel bound to help him as much as I can. I don't know that since it pleased God to plant the Sabbath truth in my country any effort was made that seems to me so heroic and efficient as this traveling like a servant of God of old among the children of our people. Surely the Lord our God is speaking in our midst by those whom he himself sends forth in his vineyard.

One of the young members of our church at Haarlem forsook the service of the Lord because her lover, who confesses to be a Christian, placed before her the alternative to forsake the Lord's Sabbath or their intended union. She chose, alas! the first. This was a great sorrow to us, indeed.

The Lord willing, I intend to have Monday next a meeting at the Hague for the discussion on the subject, "Sabbath or Sunday?" One of our brethren is since some weeks laboring as our evangelist in that town, and he found, on my suggestion, this opportunity. It is not easy to get such occasions; the meeting-hall that he hired is not a large one, but we rejoice to have at least a meeting-place, and who knows but God will make it the beginning of a more extending work.

With kind regards and Christian love to yourself and all of your family, and the dear brethren, I remain your brother in Christ,

G. VELTHUYSEN, SR.

HAARLEM, Holland, June 2, 1892.

CORRESPONDENCE.

Brother A. L. Chester, Dear Sir: I herewith send you \$5, as my contribution on the thank-offering of \$5,000, to our heavenly Father for his many blessings to us as his children, brethren and sisters of his Son through the atoning blood of our Lord and Saviour Jesus Christ. Could we as a people realize what our condition would have been without the gift of God's only Son to bring us ruined sinners back to the relation of sons and daughters, giving us eternal life, our offerings would exceed Israel's offerings for their deliverance from Egypt, and our Missionary Society would have no need of begging for means to carry on the Lord's work. Did we love our Father as he and his Son have loved us, there would be an out-pouring of his Spirit that would give power to the word committed to us as stewards of God, and co-workers with him, Christ and the Holy Spirit.

ZEBULON BEE.

ADDISON, W. Va.

My Dear Brother:—Your letter to me while I was still in Joplin, Mo., and which contained the suggestion that I write to this church, has borne fruit. On the 29th of April, the Ritchie Seventh-day Baptist Church extended a call to me, asking me to become their pastor. I accepted; but was not able to get here until the 2d day of this month. I was quite anxious to attend the meeting of the South-Eastern Association, which convened with this church, a few days before my arrival and am very sorry that I could not do so. I should have enjoyed making the acquaintance of the delegates and visiting brethren very much indeed. I am well pleased with my field, not because it will be an easy one, for I feel sure that it will prove a very difficult task to cultivate it; but because I feel sure that God in his providence has called me here; and further, I find this people to be kind, hospitable, frank and generous above any people I have ever labored with. I presume they have their faults, as none of us are entirely free from faults, but I feel glad to think that my lot is cast among them; and I shall, the Lord being my helper, do all I can to advance their interest in religion and morals while I am permitted to remain among them. I preach once each Sabbath during these long warm days, and I am doing a good deal of visiting. I hope to have some appointments to preach to other communities in the near future. I want to do all the good I can for the remainder of my life. I have lived to be nearly forty-one years of age, and less than one year of that time has been spent in keeping the Sabbath. I ask an interest in the prayers of yourself and my brethren everywhere, for God's blessing upon my labors and upon the church and community. We have been having delightful services here since I came, not only during the preaching services, but especially in the Sabbath-school and in the young people's meetings. May God bless you in your work, and bless us all in the great work of Sabbath-reform. Please accept my thanks for the interest you have shown in my behalf, and for your influence in helping me to secure this work. Yours fraternally,

WM. H. BROWN.

BEREA, W. Va.

MISSIONARY SOCIETY.

Receipts in June, 1892.

Received through RECORDER office:		
Wm. B. Gargas, Harrisburg, Pa., C. M.	\$ 5 00	
S. I. Hanson, Raymond, Wis.	5 00	\$ 10 00
Zebulon Bee, Addison, W. Va., Special		5 00
Alden Church		10 00
Second Brookfield Church		7 78
Mrs. Margaret A. Brown, Little Genesee, N. Y., C. M.		10 00
Y. P. S. C. E., Plainfield, N. J., salary J. L. Huffman		25 00

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.

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

ELD. KINNE, of Barry, Ill., speaks in very hearty commendation of the student evangelistic work done in that city by "our boys from Chicago."

THE friends of Alfred University will be pleased to learn that Prof. D. A. Blakeslee, who for five or six years has been professor in the Normal and Preparatory department, but who for the past year has been principal of the city schools in Tonawanda, N. Y., will return to his former place in the University, at the opening of the Fall term, Sept. 7th.

IN another column, we publish the report of the committee on rates to Conference. If we understand it, the terms of the Santa Fe route save all bother with the certificate plan which has proven so unsatisfactory in the past; it affords excellent accommodations, and gives as low rates as can be had by any other line. If equally good terms can be had of the Erie people this side of Chicago, as the committee have reason to hope may be done, the arrangement would seem to be complete. All eastern delegates, and nearly all from the Middle States can come by this line as well as by any other, most of them better. It is an especial advantage that the Erie lands its passengers in Chicago at the Dearborn Street Station, the same as that from which the Santa Fe departs, thus avoiding all transfers of passengers and baggage. Further announcements will be made as plans are matured.

WE have again occasion to remind our readers of two things,—we do not hold ourselves responsible for the opinions expressed by our correspondents and contributors, and we pay no attention to anonymous communications. We allow others to express opinions that we cannot endorse when, in our judgment, such an expression will lead to a better understanding among brethren, awaken thought, help to broaden the view we take of things, or make us charitable toward those who differ with us; but for all communications published we must have the name of the writer as a guaranty of good faith. We have very little sympathy with the habit of so many persons who go before the public anonymously. One of our exchanges announces that after a certain date it will publish no article which does not bear the real name of the author. We congratulate the readers of that paper.

OF course everybody has heard of the great Convention of young people just held in New York,—“The greatest religious convocation the world has ever seen,” etc. The report of the proceedings of this meeting for our columns was made by the Editor of our Young People's page, and appears in this issue in full. It is a somewhat lengthy report for a single number, but we think none too lengthy to insure a continuous reading. Unfortunately, it was not our privilege to attend this meeting, and so we can speak of it only on general principles, and as we have

heard of it through others, in various ways. In size, enthusiasm, good order, and excellency of spirit it was undoubtedly the most complete success ever attained by any popular convention ever held in this country. But the true success of all such gatherings must lie in the fruits that follow from the instructions it gives, the plans it matures and the inspirations it kindles. For these fruits we must, of course, wait. But we wait full of hope and of large expectation. We repeat our belief, often expressed before in these columns, that this Christian movement of the young people is making one of the brightest chapters in the history of the church since the days of the apostles. The reports of this convention confirm our faith.

But every promising movement is beset with some dangers which do not always appear on the surface; to these dangers all earnest workers should always have wide open eyes. Let us mention two or three of these as they have appeared to us while looking at this great Convention from the outside. Not that we may appear critical, or chill the zeal of any, but that we may contribute, at least a little, to those grand results for which we all pray, as the fruit of this great movement.

IN the first place, the simple immensity of a convocation, the singing of popular melodies by the immense throngs, and the presence and ringing speeches of the noted leaders may awaken a temporary enthusiasm which will soon die away when these external conditions are removed; and so, when the delegate returns to his little constituency in the far away country district and finds himself the head and front of a not over enthusiastic little band, instead of being borne along on the resistless throng, he may get discouraged, and conclude, in a little while, to wait for another convention to “revive him.” This is not peculiar to young people's work, but is a danger besetting all such assemblies. The remedy lies in remembering that God does not count majorities, nor specially need the enthusiasms of great conventions. He can, and does, use them for the building up of his kingdom in the world; but one man with God's spirit in his heart, even in the back woods, can make glad the solitary place. The true motto is, “Not by power, nor by might, but by my Spirit, saith the Lord.” And this Spirit may be had in the midst of the “two or three” banded together “in His name” as well as in the “greatest convention the world ever saw.” Remembering this, the enthusiasm and zeal of the great convention, in so far as they are born of the Spirit of God, need never cool off, nor abate from year's end to year's end.

IN the second place, there is at least a possible danger of regarding all associated work, from the great convention down through the lesser conventions and convocations to the regular meetings of the local society, as preparatory or training work. An exchange, speaking in advance of the size of this convention and of some others which had come to the editor's notice, said, “It seems as if young Christian America was preparing to take the world.” It is, certainly, a good thing to be prepared to take the world, but it would undoubtedly be a better thing to take the world. We have no disparaging word to say of conventions great or small. They are of great value in many ways; but we have no hesitancy in saying that the best preparation for Christian work is the doing of Christian work. The story of the careful mother who persistently averred that no child of hers should ever go near the water until it knew how to swim, is familiar to us all; and we all know

that the only way to learn to swim is to plunge into the water and strike out. On this same principle the Apostle James exhorts, “Be ye doers of the word and not hearers only,” and then describes the man who puts himself into the world's work in a practical way, closing with this inspiring assurance, “This man shall be blessed in his deed.” (“In the *doing*”—R. V.) The farmer grinds his scythe, and the carpenter files his saw that the tools may be in condition for their best service, but skill in the use of them is acquired by their use, and thus the user is preparing himself for his work by doing his work. So in Christian work we may sharpen our tools as much as we will, by all the best devices conceivable, still it will remain that the only way to take the world for Christ is to begin at once to take it; and taking the portion nearest us is the best possible preparation for taking the fields lying beyond. The older brethren, as well as the younger ones, may listen to this remark, if they will.

A third danger at this point is in the possibility of magnifying too much the organization under which we are working. The Church of Christ, according to the divine ideal, is a unit. We do not now speak of the unity of denominations, etc., but of the essential unity of the individual or local church. The Apostle speaks of it as knowing neither Jew nor Greek, bond nor free, male nor female, and we venture that if he had been inspired to speak directly of the conditions existing in the last years of the 19th century as he was of those of the first, he would have added, old nor young, but ye are all one in the Lord. With all the good it has accomplished, and it has accomplished much, the Young Men's Christian Association movement has done not a little to foster the class feeling which is so much deplored. It was and is an organization outside of the church, having its places of meeting, sometimes magnificent temples, entirely separate from, and independent of, the church. With its own appointments for service, its libraries, reading-rooms, etc., it could hardly be otherwise than that the feeling and sentiment of young men should be educated away from the church, however far from the purpose of the founders and supporters of the Association it might be to do such a thing. The Young People's Society of Christian Endeavor is organized on an entirely different plan. Its object is to call out and encourage the young people of any given church to do their part in the work of that church. Fundamentally, no local society owes any allegiance to any other society or body of any kind, save to the church of which it is a part. So far the unfortunate part of the Young Men's Christian Association is avoided by the Young People's Society of Christian Endeavor. The danger which threatens the simplicity and usefulness of this feature of the organization lies in the numerous conventions of the society held here and there and everywhere, as if it were an independent organization. It is not unusual even now to hear it thus spoken of. Only last week one enthusiastic writer described the Society as “A church within a church” which, so far as its destructiveness of the unity of the church is concerned, is about as bad as “A church independent of the church.” It may be no fault of the Young People's Society that this conception of it is growing in the minds of many people; it is a serious menace to it, nevertheless. Of course, the remedy for this threatening evil is a persistent and consistent recognition, on the part of all young people, of the fundamental principle on which the Society is organized, and a

strict adherence to its plan of work in loyalty to its motto, "For Christ and the Church."

We conclude these paragraphs about as we began them, declaring our conviction that, for spirit, purpose and plan of work the Young People's Society of Christian Endeavor is one of the most hopeful movements known in the history of the church, having in it the largest percentage of good and the least of that which is objectionable. In rapidity of development and magnitude of proportions already reached it is without a parallel. Through the dangers which beset it, arising in part at least from without itself, we feel confident that the piety, the zeal and the good sense which have thus far characterized the movement, under the guidance and blessing of the Holy Spirit, will carry it to the fulfillment of its highest hopes and largest promises. That it may be so, let all who love our Lord Jesus Christ, his church and the souls of men, devoutly pray.

SUMMER SCHOOL AT MADISON.

When Sir Edwin Arnold was passing through the cities of the West on his lecture tour he did Wisconsin the honor of saying that its capital, Madison, was the most beautiful of American cities which it had been his pleasure to visit.

"Max O'Rell," the noted French humorist and lecturer, in one of his recently published books on American travels pays a like tribute of praise to the beauties of Madison and devotes a number of pages to a glowing description of the "city between the lakes." It is not a manufacturing town and is therefore free from smoke and dust. Here is the State capitol building, surrounded with a park which is dotted with shade trees, crossed and recrossed with walks and drives, and kept cool with fountains. The capitol occupies the crest of an eminence which overlooks Lake Monona on the south and east. From the dome of the capitol one can look across the lake to a number of pleasant parks, chief of which is the Chautauqua Assembly Ground. Here from the 15th to the 30th of July one can enjoy all the comforts of camp life and hear a goodly number of the best lecturers of America. Perhaps more of this at a later time. Turning now to the north we see Lake Mendota, beautiful Lake Mendota, and directly west on the crest of another hill is the main building of the University of Wisconsin. Around it are clustered, not crowded, Agricultural Hall, German Hall, Library, Chemical Laboratory, Science Hall, Work-shop, Ladies' Hall, and the elegant law school building, now in process of construction. On the farthest brow of the hill, quietly secluded from the rest is the Washburne Observatory. All these buildings are almost within a stone's throw of Lake Mendota, from which a cool breeze nearly always comes up among the native shade trees on the campus. About the city and around the lakes are well kept drives where we may ride in carriage, on horse back or bicycle. Steam, row, and sailboats are almost without number, and nowhere in the city does one have the feeling of being crowded, a sensation so common in many places, even in summer resorts, and so disagreeable to one seeking profit or rest during the hot summer months.

The State of Wisconsin stands among the first rank as regards its methods and institutions of education. Some years ago a special appropriation was made for the maintenance of a summer-school for teachers. The results have warranted its continuance and enlargement until now, at the sixth annual session, there are nine regularly employed teachers, besides as many assistants, and an attendance of above one hundred and fifty students, some of whom come from outside the State. Most of these

teachers are the professors in the several departments in the University. The libraries and laboratories are at the disposal of the students, and most excellent opportunities are offered in many lines of work. For example, the writer has a friend who gave him a programme of a day's work. From the hours of eight to ten he works with a microscope in advanced botany, studying the cell structure of vegetable life; from ten to one in the chemical laboratory taking a course in quantitative analysis. Dinner at one. From two to four in the library, reading on a special line of work. The rest of the day is spent in general reading, resting, boating, fishing, bicycling, visiting, nothing. This is a sample programme. Another studies Physics, Algebra and Geometry; a third, History, Literature, and Physiology, etc. The term is four weeks long, the tuition five dollars for a Wisconsin teacher, extra for laboratory work. All in all, it makes a very profitable and pleasant way of *truly recreating* during the sultry days of July.

The Seventh-day Baptist teachers who are in attendance met at the rooms of one of their number Sabbath-day and studied the Bible lesson for the current week. A superintendent, teacher, secretary, treasurer, chorister and pianist were selected. These offices are all held by different persons, but it exhausted the members of the school with one exception. It was voted that the collections taken be given to the *New Mizpah*. Perhaps you may hear more of the summer-school, of the Sabbath-school and of the assembly at some future time. E. S. MADISON, Wis., July 11, 1892.

A STATEMENT.

To the Editor of the SABBATH RECORDER:

In answer to Bro. Randolph's article allow me to simply state a declaration of principles. If it is right to sell liquor no license should be required; if wrong, none should be granted. Political Prohibitionists believe to grant *any*—yes, even one license to sell liquor is a crime. Hence the officers, acting as agents for the voters, and granting such license would be guilty of a crime. The voters who voted for such officers, knowing their purpose, would also be guilty of a crime, for principals may be responsible for the wrongful acts of the agents or servants, and in such a case as this the agents' acts become theirs. The question arises, Is the work of the saloon criminal? and the answer of intelligent humanity is Yes. Again, Has the saloon *any* moral and legitimate purpose? and the answer from every intelligent, quickened conscience must be No. We look upon *any* and *every* saloon as a school of vice, sin and death. And we cannot compound or compromise the wrong by mixing it with right; nor do we believe it *expedient*. "We shall never learn to say 'no' by persisting in saying 'yes.'" "By the streets of bye and bye we arrive at the house of never." If you are to license a few saloons, what few? Will the few you license bring forth "good fruit" or "evil fruit?" If they bring forth evil fruit who shall be made to answer in the judgment for the souls lost through the few saloons licensed?

Would you license a few indiscriminately? Remember in each case, sin and crime is the fruitage. It would be like a surgeon who would remove a portion of a cancer, and leave the remainder to grow and fasten itself upon the vitals of the patient. It confuses the distinction between right and wrong, and makes hypocrites of men who would otherwise be honest. Lincoln in his Cooper Institute speech in 1860, when the air was filled with the cry of compromise with slavery, said: "Let us be diverted by none of those sophistical contrivances wherewith we are so industriously plied and belabored—contrivances such as groping for some middle ground between the right and

wrong; vain as the search for a man who should neither be a living man or dead man."

The question is not whether "Half a loaf is better than no loaf at all" as inferred by Bro. Randolph. A man's vote should represent his opinion as to the proper public policy to pursue. The question is rather *whether a vote authorizing the commission of a wrong is as good as a vote in favor of prohibiting such a wrong*. It seems to us the answer must always be No.

Again we quote from the words of Lincoln. "If you admit that one is wrong and the other right there is no use to institute a comparison between right and wrong. It is the eternal struggle between these two principles—right and wrong—throughout the world. They are the two principles that have stood face to face from the beginning of time and will ever continue to struggle."

Let us, then, build on the solid rock of truth and right, and educate the masses to a conception of *what is right*, instead of on the shifting sands of imagined expediency and policy, thus contending for an error that must die, instead of for truth, which will ever live and grow in the hearts of the people.

P. A. BURDICK.

ALFRED CENTRE, July 14, 1892.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., July 15, 1892.

It is said that from \$10 to \$50 a day was paid the strikers at Homestead and that a few of them have made as high as \$13,000 a year. It is not strange that they wish to hold on and keep others out. They are like office holders of whom it is said "that few resign and none die." If the Homestead workmen hold on to their large per diem Congressman Bailey will hardly expect to reduce the pay of Senators and Representatives which is already smaller than that of the leading strikers, particularly as the said Senators and Representatives fix their own scale without any arbitration. We must be content if they do not raise it and rejoice that they do not resort to guns to prevent competition or a succession as in the South American Republics and in Homestead.

Railroads, merchants, manufacturers, professional men and other classes combine to maintain prices and prevent loss and waste. It is eminently proper that laborers should do the same. But these combinations, trusts, unions and associations of whatever kind must do justice and be subject to law and to the general welfare, and none that trample on the rights of any will finally prosper. Every good citizen, every self-supporter, every home-lover, every worthy enterprise, every honorable investment, and all fair men—the great silent majority are on the side of law, order and justice. Fair and equal laws are demanded by the real interests of all. Those who try to dam the mighty current that is bearing the world on to a higher civilization and to a more perfect equality will see their work strewn upon its shores. No false, unequal, greedy scheme can in the end succeed. Let both labor and capital deal justly, love mercy and walk humbly.

Five of the regular appropriation bills are ready for the President's signature and six others are hanging between the two Houses. Enough Democratic silver men were anxious to avoid committing their party to a measure which went beyond the Democratic platform, to defeat the bill sent over from the Senate. The World's Fair bill is still pending. Other measures pending or likely to be introduced are Homestead investigation, anti-option, revenue, marine transfer and free wool.

CAPITAL.

REDUCED FARE TO CONFERENCE.

Arrangements have been made by which the fare from Chicago to Nortonville and return will be \$11.35. Also a rate approximating one fare for the round trip can be had from all points on the Erie line, good to return until Sept. 15th.

Our party will leave Chicago August 23d, at 6 P. M., via Atchison, Topeka, and Sante Fe R. R., and arrive at Nortonville the next day (Wednesday) at about 11 A. M. Dearborn Station is the Sante Fe Depot. First class coaches and free reclining chair cars will be provided to run through to Nortonville without change. A special train will be provided for our party if the number going will justify it. Sleeping cars at usual rates.

Persons who expect to attend should give notice, either direct or through their pastor, as soon as possible, to Ira J. Ordway, 205 West Madison St., Chicago, so that they may be advised in regard to purchasing tickets, and so that the necessary arrangements may be made. Each pastor is requested to send estimate of the number of persons which will probably go from his society, on or before the 1st of August.

IRA J. ORDWAY, }
D. E. TITSWORTH, } Com.

YOUNG PEOPLE'S WORK.

THE CHRISTIAN ENDEAVOR CONVENTION.

Any one who happened to be in New York City on Thursday of last week could not fail to be impressed that something very unusual was going on. There was a very decided stir there, and it takes something unusual to stir that large town and move it as it then began to be moved. Railroad stations and ferries poured immense multitudes into the city from every side; luggage was piled mountain high at every terminus. A swiftly moving army of polite committee men with badges were directing the incoming throng to different points in the city, whence in a little time in merry groups, those who were received passed here and there on the streets with a certain uniform decoration which attracted the attention of every observer. By and by it was generally known that there were in the great city no less than thirty thousand young people, delegated to the Eleventh International Convention of the Young People's Society of Christian Endeavor. They swarmed like bees around the great hive, the magnificent Madison Square Garden, which had been prepared for their use. Every delegate was given a souvenir, in the form of a bound volume containing besides the complete programme of the Convention, the hymns and music which were used and all the information necessary to the comfort of the representatives of this comparatively new force in Christian work.

It is certain that no gathering of people ever produced the profound impression upon the city that this Convention made. These thirty thousand people came for a purpose, an earnest religious purpose. They were of all religious denominations, and yet they were wholly united; they knew what they came for and they meant business. The effect of this wonderful fact upon the average worldly observer was simply indescribable, and what it would have been had outsiders been permitted to witness the meeting in the great hall can never be told; for not more than one-half of the delegates could be well accommodated at one time, and therefore the general public was entirely excluded from the sessions.

Long before half-past two on Thursday, the hour of the first meeting, the hall was packed with people. Here and there would sound a burst of song, as the delegations from different States gathered together would start spontaneously some familiar hymn. At the hour appointed there was held a prayer and praise service, the immense throng singing as one voice. This opening service was the most inspiring ever witnessed by those who were present. There was never anything like it before. If one stopped singing and looked over the building, the magnitude of the gathering and the meaning of it all moved the deepest emotions of the soul. Few could keep their feelings under control. All knew that this was a significant event in the history of the Christian church.

A most interesting feature of this opening service was the presentation to Dr. Francis E. Clark, by the pastor of the church in which the first Endeavor Society was formed, of a gavel made from the wood of the pulpit which stood in that church. Then the Rev. Dr. Deems pronounced appropriate words of welcome to New York City on behalf of the pastors and people of the city, in the course of which he paid an especially high tribute of praise to the Endeavor Society and particularly its prayer-meeting pledge. Dr. Deems was followed by

the Rev. Mr. Dixon, of Brooklyn, who welcomed the Convention in behalf of the sister city. Mr. Dixon spoke of what the Endeavorers are and what they represent. After singing, the Rev. Dr. Gates, of Amherst College, responded appropriately on behalf of the trustees of the United Society and the delegates. The meeting adjourned amid great enthusiasm.

One unused to such scenes remarked the fact that in leaving the hall the great body of people, a very army, continued singing hymns and snatches of hymns. The effect was peculiar and strikingly touching. In order to obtain good seats, frequently a thousand people or more would assemble in the great portico of the building awaiting the opening of the doors. While thus waiting, instead of scolding or grumbling, they sang. This is a remarkable evidence of the good nature that reigned throughout the whole convention.

Thursday evening it was plain that hundreds and perhaps thousands would be turned away from the Garden. Therefore an open air meeting was held in Union Square at which some five speeches were made by able men of different denominations, and different parts of the country. At the Garden the programme was presented as announced, the principal features being the remarks of the presiding officer, the Rev. Mr. McEwen, chairman of the committee of 1892, the annual address of the President, Dr. Clark, and the convention sermon, by Pres. J. W. Bashford, D. D., of Ohio.

Friday morning there was held a prayer-meeting at half-past six o'clock attended by about 8,000 people. The topic was "Looking unto Jesus," and the spiritual character of the meeting made it a fitting beginning of the day's work. The most striking feature of the morning's exercises was the "Pastor's Hour" in which more than twenty-five clergymen of as many different denominations spoke of the value of Christian Endeavor, exactly two minutes apiece until "knocked down" by the jolly gavel held by the Rev. Dr. Tyler of New York. One brother got ahead of the doctor, however, and stopped before he had the chance to hit him. Then followed the most demonstrative scene, the roll-call of States, Territories, and even nations. Representatives spoke from every State and Territory, including Alaska; likewise there appeared delegates from Canada, England, Spain, Japan, India, Turkey, and the Sandwich Islands. Greetings were also read from other lands. Then Joseph Cook, of Boston, spoke eloquently and profoundly upon the theme, "Watchwords for the twentieth century."

Friday afternoon simultaneous meetings were held at the Garden and the Marble Collegiate Church, various topics being presented by many speakers, especially interesting addresses upon Christian Endeavor for India, China and Africa, by native representatives of those countries. In the evening also simultaneous meetings were held in the Garden, two churches, and also in Union Square. The meeting at the Garden presented some decidedly interesting features, the remarks of the Hon. John Wannamaker, the Rev. Russell H. Conwell, D. D., of Philadelphia, and the Hon. Chauncey Depew, all of whom took the vast audience by storm.

Of the exercises on the Sabbath and Sunday we hope to speak next week, giving an account also of our own denominational meeting, which was held at Plainfield, N. J., instead of New York City, as announced.

The programme of the Convention for the Sabbath was of great interest, especially the missionary exercises in the morning, with the

address of Dr. Strong on "Our Own Country for Christ." But, as there were no services planned for the evening, and as the prominent feature of the afternoon consisted of the various denominational rallies, our Seventh-day Baptist delegates decided to accept the very kind invitation of the Y. P. S. C. E. connected with the Plainfield Church to spend the Sabbath with them. They entertained the delegation right royally, paying the expenses of all the delegates, and affording them an opportunity of spending a quiet Sabbath with one of our own churches. In the evening many of the delegates attended the meeting at the New Mizpah Mission, which was of unusual interest.

At Plainfield in the morning the usual service of the church was held, except that special music was rendered suitable to the occasion. The Rev. Dr. A. H. Lewis preached a very able and stimulating sermon from Esther 4:14. In the afternoon was held the Rally, led by the Rev. William C. Daland. After singing, the congregation recited the 24th and 23d Psalms, and the Rev. H. B. Lewis offered prayer. Then various addresses were delivered, interspersed with spirited singing. Miss Agnes Babcock spoke of the "Progress of the Endeavor Movement in our churches." She said that we Seventh-day Baptists were by no means as slow as many larger denominations in taking up the Endeavor idea, and that our progress, relatively, has been as great as any other. Moreover, she said that it never could be quoted against us that we started a rival denominational organization. The Rev. C. A. Burdick, of Farina, Ill., spoke of "Our People in the West: their Debt to the Endeavor Movement;" and the Rev. L. E. Livermore, of New Market, N. J., of "Our People in the East: their Debt to the Endeavor Movement." The latter spoke most eloquently and was loudly applauded. Mrs. O. U. Whitford, of Milton, Wis., delivered an earnest address upon "The Prayer-meeting Pledge," being an appeal to every Society to adopt the same, unaltered. Miss Alice E. Maxson, of Westerly, R. I., gave a very interesting description of Junior Work, with an account of the Junior Societies in the two churches, Pawcatuck and First Hopkinton. Mr. Corliss F. Randolph, of East Orange, N. J., gave a clear argument in favor of "The Christian Endeavor Movement, a Conservator of Denominational Loyalty." Mr. David E. Titsworth, of Plainfield, spoke most feelingly of "The Endeavor Movement, a Promoter of Inter-denominational Fellowship." His references to the effect of the great Convention on New York City, were inspiring. The last address was by the President of our Permanent Committee, the Rev. J. Allison Platts, whose theme was "Ideal Organization." His remarks were a fitting close to a most interesting series of addresses. After singing, "God be with you till we meet again," the meeting concluded with the Mizpah benediction. Every one felt that the day was one of the pleasantest and most profitable ever spent.

Sunday morning there were no meetings held by the Convention, and the delegates attended different churches. Some spent the time holding a service on the ship, "State of Nebraska," conducted by the Rev. and Mrs. J. G. Burdick. In the afternoon the meeting at Madison Square Garden was devoted to the discussion of certain great movements. One of the most prominent addresses was that of Mr. John G. Woolley, of Minnesota, the great temperance orator, on "Gospel Temperance." He advised the enlargement of the motto of the Endeavor Society to

"For Christ, the Church, and the Country." His words were full of fire and startling epi-grammatic statements in favor of the cause so dear to his heart and to all our hearts. The Rev. E. R. Young, of Canada, spoke of the Northwest Indians, and the Rev. John Henry Barrows, of Chicago, Ill., of the "Religious Possibilities of the World's Fair." He referred to the great "Parliament of Religions," and of the opportunities to be afforded by the World's Fair for evangelistic work for the world.

In the evening everyone knew there would be an enormous crowd at the meetings. But no one thought of ten over-flow meetings! And yet such was the fact. We can only speak of the closing services at Madison Square Garden. More than an hour before the time of beginning the service an immense crowd surged against the doors of the great building, singing the most familiar old hymns and some of the new ones made familiar to all by use during the Convention. The doors were opened a little after half-past six, and in twenty minutes the hall was full, and by seven the doors were locked and no more were admitted. By that time they had begun to sing, and all over the building the different State delegations were making preparations to respond to the roll call of States in the consecration meeting. The greatest enthusiasm was produced by the reading the resolutions, especially those in regard to the closing of the Columbian Exposition on Sunday. The congregation became almost beside itself in applauding everything, when Dr. Clark made a request that there be no more applause as it was Sunday evening. After that but few ventured to disregard his request and they were promptly silenced. Afterwards during the evening demonstrations of approval were confined to the waving of handkerchiefs, a beautiful sight at times. The address of the Rev. Mr. Rose, of Montreal, could not be heard by many, but he was heartily received as being in a sense the host of the Convention of '93. The consecration meeting followed, every State responding with an appropriate motto, Scripture text or song. The Convention then closed with a moment of silent prayer, the singing of the usual closing hymn and the Endeavor benediction.

This great Convention is over; but its effect on those who attended it, the churches from which they came and to whom they have carried its inspiration, the great city which entertained the delegates, the church of Christ as a whole, and the world, will never be fully known until the great eternal convention of saints is gathered before the great white throne above.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

THIRD QUARTER.

July 2. The Ascension of Christ.....	Acts 1: 1-12.
July 9. The Descent of the Spirit.....	Acts 2: 1-12.
July 16. The First Christian Church.....	Acts 2: 37-47.
July 24. The Lame Man Healed.....	Acts 3: 1-16.
July 30. Peter and John Before the Council.....	Acts 4: 1-18.
Aug. 6. The Apostles' Confidence in God.....	Acts 4: 19-31.
Aug. 13. Ananias and Sapphira.....	Acts 5: 1-11.
Aug. 20. The Apostles Persecuted.....	Acts 5: 25-41.
Aug. 27. The First Christian Martyr.....	Acts 7: 54-60, 8: 1-4.
Sept. 3. Philip Preaching at Samaria.....	Acts 8: 5-25.
Sept. 10. Philip and the Ethiopian.....	Acts 8: 26-40.
Sept. 17. Review.....	
Sept. 24. The Lord's Supper Profaned.....	1 Cor. 11: 20-34.

LESSON V.—PETER AND JOHN BEFORE THE COUNCIL.

For Sabbath-day, July 30, 1892.

SCRIPTURE LESSON.—Acts 4: 1-18.

GOLDEN TEXT.—There is none other name under heaven given among men, whereby we must be saved. Acts 4: 1-18.

INTRODUCTION.—Peter concluded his address to the people in explanation of the power by which the lame man was healed, charging again the death of Christ upon them, and calling upon them to repent, for their prophets had foretold of these days, and Jesus was first sent to them to turn every one from his iniquities. But the religious authorities came upon Peter and John and brought them before the council, where they had another opportunity to preach the same truths and boldly defend themselves, as we find in the lesson of to-day.

EXPLANATORY NOTES.—v. 1. "They." Peter and John. "Priests." Members of a religious order among the Jews, descendants of Aaron, of the tribe of Levi, whose duties were to offer sacrifice unto God, inquire of his will, and be the guardians and teachers of his law. They acted as mediators between the people and God. "Captain of the temple." Some have thought the commander of the Roman garrison of the castle of Antonia is meant, but more probably, as it was within the temple court, it was the head captain of the guards placed over the priests who kept watch in the temple, he himself also being one of the priests "Sadducees." A sect among the Jews who accepted the letter of the Old Testament Scriptures, but rejected the idea of immortality and the resurrection of the dead. Since their whole system was endangered by the preaching of the resurrection of Christ, they made common cause with the priests to silence the apostles. v. 2. "Grieved." Troubled, vexed. "Through Jesus." In Jesus, for if his resurrection was admitted their doctrine was effectually overthrown. "Resurrection." A rising again. v. 3. "Laid hands on them." That is, forcibly, as officers of the peace, because of the tumult they were causing in the temple court by their preaching. "Hold." Custody, probably some "lock-up" or prison. "Eventide." They had two evenings; the first extended from 3 P. M. to 6 P. M., the second began at 6 P. M. As Peter and John had gone to the temple at the time of the first (3: 1), this must be the second one, at 6 P. M., or later. v. 4. "Believed." Accepted Peter's statement as true, and probably Christ also as their Saviour. No mention is made here of their baptism, which could not have taken place that day, though in nearly every case where baptism is mentioned we find it did take place immediately—the same day in which they repented and believed on Christ. "Men." Exclusive of women. "About five thousand." Probably including the three thousand converted at Pentecost, and the one hundred and twenty who were disciples before. v. 5. "Rulers." Governors or ruling officers in congregations of the synagogues. "Elders." Old men who were chosen as overseers and rulers among the people. "Scribes." Public writers, and copyists of the law, and eventually the doctors of the law, which they read and explained to the people. v. 6. "Annas, the high priest." Annas had held this office eleven years but did not hold it now, though he seems to carry the title because of his pre-eminence. He belonged to the Sanhedrim. "Caiaphas." Son-in-law to Annas, and now high priest. "John" Supposed to be Jochanan ben Zaccai, a very famous Jew at that time. "Alexander." Probably Alexander Lysimachus, a very rich and benevolent Jew. "Kindred . . . priests." Rather of the race or family from which their high priests were chosen. "Gathered together." In the hall where they held their daily court. This body constituted the Council or Sanhedrim, consisting of seventy-one members, supposed to have originated in Moses' time (Num. 11: 16, 17), being the Supreme Council of the Jewish nation, and having jurisdiction over all matters of religion. They had power to inflict capital punishment up to about the time of Christ's death, after which it was unlawful unless confirmed by the Roman Procurator. v. 7. "Midst." Of this Council, before which Peter and John were brought. "Power or name." If by witchcraft, it was for them to ascertain and punish. "Done this." Thus they admitted the fact. v. 8. Peter as usual, speaks, and according to Christ's promise the Holy Ghost gives him the words he shall speak. v. 9. "Good deed done." Wisely said. Certainly they ought not to punish him for his good deeds. v. 10. "By the name of Jesus Christ . . . whom ye crucified." A very bold declaration before the highest court of the nation, their wisest men and rulers, and this is the third time he preached the same plain, pungent, conscience-smiting truths. By this man, Christ Jesus, was the lame man healed. v. 11. You have fulfilled your own prophets (Psa. 118: 22) in rejecting him, and the rest of the prophecy is as surely fulfilled in his becoming the chief corner-stone. v. 12. Beautiful, glorious truth! But how terrible to them, since they themselves cannot be saved without repenting and acknowledging him whom they have crucified! v. 3. "Boldness." This was certainly a fluent bold address. "Unlearned." Illiterate, without rabbinic culture. "Ignorant." Implies private persons, laymen, of the common people, in contrast to those of

definite professional knowledge. "Took knowledge that," etc. Recognizing or remembering them in his company, or better perceiving in their manner and teaching that which identified them with Jesus, whom they had thought to get rid of by killing, and now these enthusiasts are propagating his doctrines and making a greater stir than even their Master. v. 14. "The man." He was brought in, probably, as evidence in the case. "Say nothing." The cured man corroborated the testimony of Peter, and they could not answer him. v. 15. A secret conference to devise some plan of action. v. 16. Their question implies that they had a difficult job on their hands. They cannot deny the miracle, but they are unwilling to acknowledge the One by whose power it was done. v. 17. "It spread." Not the knowledge of the miracle but the doctrine and teaching about Jesus, for whom nearly two thousand converts had been made by this miracle. "Threaten." They could go no farther than this legally, since Peter had told nothing but the truth which he was able to demonstrate. v. 18. "Not to speak . . . in the name of Jesus." They hoped to stop or limit the spread of this doctrine, because every such address and every convert to Jesus was additional condemnation of those who had condemned Christ.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning July 24th.)

CHRIST THE ONLY SAVIOUR.—Acts 4: 1-12.

A great council convened to put an end to the preaching that Jesus was the only Saviour, that "there is none other name under heaven given among men whereby we must be saved." But these learned men were at their wits end, and with the evidences in favor of Jesus they could only threaten and persecute. Voltaire said that he would "go through the forest of the Christian religion and girdle all its trees;" but the very place where he wrote his prediction is now used to print the fact that Jesus is the only Saviour. In vain do the enemies of truth set themselves, and rulers take council together, against this Christ. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." The green withes and new ropes of infidelity can never bind our Saviour; nor is there "any cutting of his seven braids of strength." All power in heaven and earth is given him, and a name that is above every name. Every tongue shall confess that Jesus Christ is Lord, the only wise God and Saviour. His name alone has power to save. Tell it out, young people—tell it out in words and in deeds. Through this name, the shining seats in glory have been filled with saved souls, and all that white-robed throng have been washed and made pure in the blood of the Lamb. Shall men be forbidden to speak and teach in the name of Jesus? As well lift up the hand to prevent the rising of the sun, as well try to keep back the flowing tide with a basin. Jesus is mighty to save all who call on his name, and there is none other name under heaven given.

Matt. 1: 24, Gen. 49: 10, Jer. 33: 16, Acts 5: 31; 10: 43, Rom. 3: 24, 1 Tim. 2: 5, Heb. 7: 25, 1 John 2: 1; 3: 5, Rev. 1: 5.

JESUS, OUR ONLY SAVIOUR
EVER LIVETH TO MAKE
SUPPLICATION FOR
US, AND NO OTHER NAME CAN
SAVE FROM SIN.

JESUS
THE NAME ABOVE
ALL NAMES.

—MISS—has taken a class of boys and wants to know how to interest them. Dear me! how can one tell until acquainted with the boys.

—BUT we can suggest. Anybody can do that whether they know or not. In the first place we would say "Catch your boy," see if he comes regularly. No boy is interested who comes one Sabbath, goes fishing the next, comes the third, and on the fourth goes to see his cousin in the city. If you can offer some special inducement to such scholars to come regularly for one month, the second will be easier.

—THE fact that you may be a pretty teacher, all smiles, well-dressed, will not interest the boys in the lesson. Nor will a well-studied lec-

son on your part be sufficient. Let us ask if you are "acquainted" with your boys. If not, attend to that immediately. Did one, heedless, break in on your teaching with the remark that his "cousin Joe broke his leg last Wednesday?" Don't snub him by replying, "What has that to do with our lesson?" May be it has, that is, if you can make it turn that way. And when you meet him the next week just inquire after Joe. He will have a better lesson for it, and ask Joe to come and join the class.

—HAVE you been to see how the boys get along at home? There is something in that. We saw not long ago a scholar with her hand on the teacher's shoulder crying and talking about her salvation. She could confide in that teacher for the teacher knew about the home influences, and I overheard them saying something about it. Get acquainted with the home and parents.

—IN getting acquainted find out which is the selfish boy, which the leader of the other boys, which one has bad influences, which the "good-hearted boy." Never a class but has one or more of these. Now arbitrary rules do not work, you must study the lesson to fit each boy. Don't fire a lesson broadside at a whole class, as a rule. It don't hit the mark. Bring the lesson down to the street, occupation, and influence of each boy in a pleasant, serious, wise way. Tell a story if it illustrates the lesson. Show that the lesson is not for somebody away off in Dothan or on Mt. Gilead, but is for the boy of New York or Wisconsin in 1892, as the case may be. Possibly these suggestion may help Miss—, and other Misses in interesting their class of boys. Boys are interesting in themselves and are easily interested. We do like boys.

HOME NEWS.

Illinois.

PULASKI.—The farmers in this region think they have had much to discourage them. The season was so wet, so cold, and so backward, that many farmers were planting corn until the 4th of July. The crop of wheat was a full average, but I fear much of it will be damaged in the shock on account of the much rain.—The cause of our adorable Redeemer is at a low ebb. And this is not because he has become slack concerning his promise; for he is the same from everlasting to everlasting. But it is because *we* are so feeble, so fickle-minded, so unbelieving.—We are living midway between a Methodist church on the east and a Baptist church on the west, the former of which is in sight of our door, their tall steeples pointing upward, and yet neither of them have had a prayer-meeting that I have heard of since we have lived here. I know not of a young person for miles around here who is trying to live for Christ. And yet parents seem indifferent.—We are trying to keep up prayer-meetings and Sabbath-school in our house. Sometimes I feel a little encouraged, and again unbelief comes to the aid of the adversary. "What good is resulting from all this?" he asks. But I know that my Redeemer liveth, and that there is nothing that is too hard for the Lord. Pray for us. M. B. KELLY.

JULY 11, 1892.

AS LONG as we refuse a warm, loving sympathy with Christ's missionary purpose, and hold aloof from earnest co-operation with him in missionary enterprise, we shall have a poor dwarfed spiritual life, and be faithless to the greatest work that God has put into human hands.

OUR RELATION TO THE WORK OF THE TRACT AND MISSIONARY SOCIETIES.*

In making a complicated piece of machinery, it is not only essential that each part shall be perfectly formed and adapted to its share of the work, but that it shall be properly adjusted to the other parts of the whole. If *not* thus adjusted, there is friction, undue wear and tear of machinery, and consequent loss of power and efficiency in producing the desired results. The same is true in all organizations, social, political, spiritual or what not. In the human economy this adjustment is the more easily attained as the different parts have the capacity for self-adjustment and mutual compensation to so large an extent. Especially in religious work should there be such perfect harmony of action as to produce the least possible friction and the greatest possible power. Hence the importance of this article.

For our denominational work to run along smoothly and with the greatest possible force we must all find our own places and fill them to the best advantage. To this end we need first of all a thorough understanding of one another. The end and aim of the Christian's life work is always the same. Hence our societies, which are but organizations of Christian effort, are working toward the same end. Differences of means and methods may arise, but they are striving to arrive ultimately at the same goal. We, as young people, recognizing the unity of effort and aim, need to very perfectly understand just what is wanted of us by those who are leading in the work. Any young person in our denomination who is not as thoroughly conversant with the details of our Missionary and Tract operations as possible, who does not know the relative needs and merits of the different fields of missionary labor and our various publications, together with the support these are receiving in the various parts of the denomination, is hardly worthy the name of "Seventh-day Baptist," for he certainly is not true to the denomination to which he professes allegiance. Without this thorough understanding of the situation we can hardly be expected always to be found where we can afford the best possible assistance.

To come more directly to the point, our relation to the "Boards" should be that of a tributary rather than an independent organization. One of our ingenious "Seventh-day Baptists," some years ago, invented a printing press which would print in several different colors at the same time without mixing the colors or blurring the print. It was expected to fill a deeply felt want, yet never came into any general use, simply because it was so very complicated that it was almost absolutely impossible to keep all parts perfectly adjusted to each other. There is danger in too many independent organizations within the same body of people. There is such a thing as being organized to death. Simplicity in the running gear is necessary, not only because there is in complexity a loss of power, but also an inevitable tendency to clash if not to crash.

I believe that some of our people, to-day, are making a mistake in magnifying special or local interests and appealing to individuals or churches for their support. Of course such appeals are always made for contributions over and above all regular gifts to the various societies. But when these appeals become so numerous that a single pastor receives six of them

*Paper read by Miss Elva E. Crandall during the Young People's hour of the Central Association, Leonardsville, N. Y., June 11, 1892.

in one week it is time a halt were called and we stop long enough to consider whither we are tending. At such a rate our machinery will soon become too complicated to be practical.

We young people should strive to avoid any such mistake (if it be one, as I believe) and keep constantly in mind that we are a tributary stream to the larger one of broad denominational enterprise along Christian lines. To accomplish this I make two suggestions. Our contributions should by all means be of equal amount to the two societies and should be made without specification as to their use. I know this has been urged and urged and urged until it may begin to seem monotonous, but I believe in the persistency of the young minister who preached the same sermon week after week until a committee waited on him and remonstrated with him, when he replied, "No one has begun to practice it yet, and I shall keep on preaching it until you do." It would hardly seem possible that one or several men or women could as well judge of the needs and importance of different interests, or where funds can be disposed of with the best assurance of producing the desired results, as those whose heads have grown gray in the service and the best of whose thought has been devoted to the solution of these very questions. It certainly is not the province of man in his finite shortness of vision to declare or even hint that one part of God's truth is more important or worthy of support than some other. So it really seems to me that the ideal state of our young people is that of such absolute loyalty to THE truth, wherever we find it and whatever it be, that we are ready to endorse and support it in its entirety, trusting in its Author and Sustainer to produce the results of our labor in his own way and in his own good time.

Furthermore, I hope the time may soon come when our confidence in the wisdom and experience of these careful and prayerful men shall be so great that, having counselled with them in Conferences, Associations, and other practical ways, we may be perfectly willing to entrust to them our funds without dictation as to the manner of its use. Then there will be no chance of one phase of the work being more than provided for and its surplus fund lying practically idle while some other equally important cause is languishing for lack of support. I do not know as this has ever happened, but it is easily possible, and the Boards certainly could act much more freely and in a way to meet shifting circumstances or sudden exigencies than when money is contributed with a stipulation as to its use in some specific line.

Finally, our present relations to the Boards should be temporary. I do not mean exactly that the Permanent Committee should not be permanent, but that its present organization and work are a means rather than an end. As I understand it, the Christian Endeavor Societies are adapted and organized not only to develop spirituality and Christian character but also to prepare young people for bearing the burdens of the Christian church when they may fall upon their shoulders. So for our organized Young People's work. It is both to aid our denominational enterprise in the present and to prepare our young people for the weighty problems of denominational life and work when they have stepped out into the field of action. In both cases the organization is largely to act as an educator. So when our young people have become so thoroughly alive to the needs of the hour that they are in the ideal state at which I have hinted, individual societies may perform

their work and co-operate with the Boards without the medium of a special committee. I believe in the principle which lies back of the Permanent Committee's organization; I am thankful for the work it has done, and I believe the time has yet to come when its work can safely be dispensed with; but I believe we as young people have not yet accomplished what we can and ought, and that we can make the most for ourselves and the denomination only by rising upon a broader plane of action.

"BE NOT CONFORMED TO THIS WORLD."

In an article in the RECORDER of June 9th a chaplain in the Confederate army commends the soldiers who, while living on half rations to help the besieged at Richmond, fasted one day every week, also a woman who gave the money saved to buy a needed dress, that she might help the same benevolent cause. Less cigars were recommended as a good way to save money.

Men professing godliness should be no less humane than were those who were fighting against their country; and in seeking to establish right principles in the world, self-indulgence in needless and injurious things, and wrong acts, should be abandoned. Many pleas are made for the use of tobacco. But the best, and only true plea is, "It is fashionable." But what a filthy, nauseating, shocking, expensive, enslaving fashion! How regardless of other peoples' taste and comfort the practice makes its users. Much money is made in raising and handling tobacco. But good men should have a conscience that will not submit to such a useless and injurious business. Raise no tobacco, deal not in it, smoke none, chew none, snuff none, give none, handle none. "If it be possible, as much as in you lieth," breathe none. It costs much money to the consumer, and great discomfort to every man of unperverted taste who feels it his right to breathe a pure and wholesome atmosphere. How much good the \$600,000,000 yearly national cost might do this country and the world, in food, clothing, shelter, education, and instruction, if turned into these channels!

Drink no intoxicants! They cost, oh, how much! Who can estimate the bill? \$900,000,000! But that is not all! The besotting of soul bereft of reason, and the enslavement, the falls and bruises, the stabs and shootings, the deaths and fires, and family fears and hunger and cold. Put these into the bill, and all in contrast with: "To do good and to communicate forget not, for with such sacrifices God is well pleased." Save the money. "Do thyself no harm," and you may do others some good.

Use good language with the mouth and pen. "Buy the truth, and sell it not," and yet communicate it as fast as possible. Write it for the sake of doing good to others, and you will share the benefit. Teach the children and all others as we have opportunity to love the truth. Write no fiction. Deal not in this trifling with precious time. Life is so short, and there is so much truth to learn that the most attentive can absorb but an infinitesimal portion of it. "Let your speech be always with grace, seasoned with salt." Be not conformed to this world in adorning—putting on of "gold, or pearls, or costly array." See 1 Tim. 2 and 1 Peter 3. Wear no jewelry, feathers, flowers, costly and showy array, to attract the eyes of the worldly and vain, but to no good and useful purpose. They increase pride, and as pride increases, grace goes out in a vapor. "God resisteth the proud, and giveth grace to the humble." So James and Peter quote. And shall we look at the cost?

Statistics do not sufficiently deal in ornamental array to make the cost plain to common men, if to any. But the sum must be enormous. We cannot afford such outlays. How many philanthropic organizations are calling loudly for help—for money to meet existing obligations or opportunities! And this field of vanity and show goes on swallowing what ought to be supplies for the perishing. We talk of tobacco being forced upon uninitiated, resisting nature, for no higher motives than to do as others do; and the same course leading to the use of intoxicants, and both working sad injury. But what of ornaments? Do they add to comfort, or knowledge, or grace? Are they not used for a similar purpose? Save the money! put money and heart into good works.

"Remember the Sabbath-day to keep it holy." Not as the day of most earnest worldly business, going to market, cooking, cleaning up, and making things in readiness for what the world calls the "Christian Sabbath." Spend the day in holy exercises, having all the cooking and other preparations done on the sixth day. The Bible says nothing of a "Christian Sabbath;" that is a human invention—a mocking of the divine order.

If we follow the Bible we cannot follow the world for compliment's sake, nor for any other reason. The world are ignorant and prejudiced, or dishonest. Seventh-day Baptists ought to instruct them, and get them to read the Bible to see what it does say. And they should consider this their high mission, to bring the world back to the truth. "Be not conformed," "Be transformed." We want \$5,000. Bring your money and your lives. Put away the vain and useless, be earnest for the good and useful.

J. A. BALDWIN.

BEACH POND, Pa., June 30, 1892.

THE TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, July 10, 1892, at 2 P. M., Vice President Geo. H. Babcock in the chair.

There were present ten members and three visitors.

Prayer was offered by Dr. A. H. Lewis. Minutes of last meeting were read.

The Corresponding Secretary, as the representative of the Board to the Associations, reported total collections on subscriptions and by donations as about \$265. He also reported on the general conduct of the Tract Society hour at the Associations, and presented several questions raised at the meetings, and gave a summary of the answers given.

Correspondence was presented from Dr. L. A. Platts requesting a vacation of from two to three weeks, to be used as in his judgment may be deemed best. The request was granted.

The committee to which was referred the tract of W. D. Tickner, entitled "Biblical teachings concerning the time of Christ's crucifixion and resurrection," reported favorably upon the same, and an edition of 15,000 was ordered printed in the *Sabbath Reform Library*.

It was voted that the Recording Secretary be requested to examine the records and report at the next meeting the status of the manuscripts of certain tracts written by Eld. James Bailey.

The Treasurer reported cash on hand \$28 20. Bills due \$1,124 20.

It was voted that the President and Treasurer be authorized to borrow, if necessary, an amount not exceeding \$1,000 to be applied to the payment of bills due.

Bills were ordered paid.

The Corresponding Secretary reported having learned of bequests to the Society of \$200 from Fannie Potter, and one-third of \$400 from the widow of Eld. Daniel Babcock, and \$500 from Hannah B. Hamilton. The securing of further information concerning the latter was referred to the Corresponding Secretary.

It was voted that when we adjourn it be to meet in special session on Sunday, August 7th, at the usual hour.

Time was given to the informal consideration of some matters of interest that might be deemed advisable to have incorporated in the Annual Report.

After the approval of the minutes the Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

DIVIDED.

In one of her poems, Jean Ingelow represents a couple of lovers, perhaps, who walk along opposite sides of a small stream across which they can easily step or reach. Each calls to the other to come over, but each deems it impossible to cross the dividing line. As they travel on the beck grows wider, they become farther separated and can but dimly discern each other in the increasing distance and stretch their hands toward each other in a vain yearning.

The poet doubtless intended to represent the divisions that life brings to individuals, friends and lovers, but there are other divisions in life no less painful. For instance, as one's theological views develop, they often divide him from his early friends and associates. On the one side are the memories of home and family, the lessons learned in the home circle, the school associations rich in memories of teachers and pupils, the letters of counsel from your pastor sent you from time to time as you were working out your destiny; on the other side are convictions of truth that seem to antagonize all the past, to estrange all the former friends, to divide between past and present life, between the beliefs of childhood and present views of truth.

Happy is he whose growth keeps him still within the lines in which he was born, who finds in the faith of his childhood room for the full growth of the most active spirit!

No one who has never felt the division coming from changed views can realize the happiness of growing within the home circle of beliefs, or the pain of such division. What need that such pain be forced on people? Can we not grant liberty to all to think fully and freely, and shall we not remember that as an infinite variety of fruits, flowers, plants and animals, makes up the grand harmony of physical nature so an infinite variety of truth makes up the grand harmony of truth? Has any one of you grasped all the truth of God! If you have your moiety of truth and I mine, why need we bring division between us because neither of us can compass all that is true?

The coming Christian union, without doubt, will not be a uniform belief, but a generous charity for each other, so that we may differ widely in many beliefs yet realize that love is more than creeds, and so—bound together in the bonds of Christian love—we shall feel no division because our thoughts have run into diverging channels. God hasten the day when freedom of thought, honestly and manfully used, shall bring no estrangement of early friends, no sense of division in one's life.

X. Y. Z.

EDUCATION.

—CO-EDUCATION of the sexes has its perils, but has been proved to be a great success in several judiciously managed institutions, among which Wheaton and Oberlin Colleges are good examples. It undoubtedly strengthens woman and refines man. But it must be conducted under sensible regulations as to social intercourse, and in a thoroughly genuine Christian atmosphere. Co-education may become a poisonous weed if the plant stands in the shadows of liberalistic laxity; but is a noble and most wholesome growth in the full light of the Sun behind the sun.

—EDUCATION AND BUSINESS MEN.—The question whether educated men are equally successful in money making business with some other men is still being discussed in our exchanges, and it is still to be observed that a few college graduates seem to take offense because Mr. Carnegie and others like him insist that they are not. For the life of us, we can't see why they should feel the least little bit stirred up over the assertion. For it is a fact, and a fact highly creditable to education, too. There are two distinct schools of thought in this age of ours. One starts out with the assumption that the chief duty of man is to get money. The other starts out with the equally fundamental assumption that man has numerous duties and privileges, that money-making is only one of them, and that there are several which are not only more important but more worthy of manly ambition and manly effort. For a recent instance, take the case of Professor White, of Cambridge. He is a college graduate, an educated man, a scholar. He has rank and fame and influence in his chosen studies. The other day he was offered a situation in a new Western college of more endowment than attainment, at an increase of \$3,000 a year salary. He refused the offer. His work was of more importance to him than a high salary; his sense of usefulness, his means for continued study and enlarging knowledge, his opportunities for self-development, were more attractive than a change which would mean simply more money. And therein, according to the money-getting school, he displayed his absolute lack of "business sense." Nor is there the slightest doubt that his previous education led him to this display of unbusinesslike qualities—was, indeed, the chief cause of it. Ever since the day of the kings of Ind and their "barbaric pearl and gold" it has required no college or other education to produce a love for gold and the guiding which gold can give to the furniture of life, but it has often required some higher training to eradicate this semi-barbaric fondness for the lower and supplant it with a real interest in and a real longing for the higher. Did Milton write "Paradise Lost" for money? He got £5 for it, and would have written it if it had not brought him a farthing. He was not calculated to win "business success," but the world could have better spared several shrewd money-getters of Charles the Second's London than its one Milton. Herschel gave up his life to the study of the stars, and all his work brought him in little if any more money than he could have earned as a confidential clerk, with half the labor and a hundredth part of the mental strain. Faraday opened new realms of science to a wondering world, which would never have been dreamed of had Faraday, and those like him, been thinking solely of "business success." But the world could better have spared every millionaire in London of Faraday's time than that one business-like thinker and experimenter. The list might be extended on and on till it would fill the great volumes of a biographical cyclopaedia, of men who had deliberately devoted their lives to something else than "business success," because they considered something else more important and more worthy their efforts. They did not ride in glittering carriages during their lives nor come to live in "marble halls," but to-day, because of them, the whole world advances in a wider atmosphere and looks out into a grander universe and lives on a higher plane. It is the crowning glory of education that it leads the mind to appreciate and desire other things beside the sensuous luxury which money can procure or the ostentatious display it can provide. That would be a false education which should declare business success an unworthy ambition. Such talk would be nonsensical. It is a worthy ambition and one for no man to be ashamed of. But it is a false school of thought which classes it by itself as the only worthy ambition of life, and which makes it a touchstone to try men withal. The training which leads men to comprehend and strive for other kinds of success is a good thing and a priceless thing, as the sunlight which broadens over a whole universe of diverse life is a better thing than the narrow lightning-flash which momentarily lightens up a single country.

TEMPERANCE.

—THE *Chicago Mail* says: "If those who are searching after 'a sure cure for drunkenness' would quit drink while they are looking for it, they would find it."

—THE *Journal of Inebriety* calls attention to the fact that the use of tobacco and alcohol by railway employes is liable, unconsciously to themselves, to produce color-blindness.

—THE population of the United States is about 62,000,000. Of this number about 240,000 are retail liquor dealers, or one person out of every 258. The gross income of the business is over \$1,100,000,000 each year, an average to each dealer of nearly \$5,000, the best part of which represents clear profit.

—ONE of the most practical and effective methods of combating the evils of the saloon is to supply something in the place of the saloon as a popular resort. The man or men who shall successfully establish a class of institutions to offset and counteract the influence of the dram-shops as places of social rendezvous will confer an immeasurable benefit upon the world.

—MRS. HITCHCOCK, President of the W. C. T. U. of Nebraska, says that they have already 8,000 children who have placed their names on pledge cards proposed by Anna Gordon, World's Superintendent of juvenile work, to form the autograph chain that will decorate the white ribbon department of the Columbian Exposition. As is known to all active workers, there will be a children's exhibit, for which Miss Gordon has provided, and in which children of all nations are manifesting a most encouraging interest.

—DRUNKENNESS AND THE PHYSICIAN.—In respect to the use of alcoholic liquors, the fact that their effect upon the human system is well-known would seem to be sufficient incitement to deter the physician from their use. He cannot expect to be proof against their legitimate influence. He knows, by frequent observation, that organic diseases of the liver, kidneys, stomach, brain, etc., are produced and entailed by the drink habit, and in the last analysis, its effect upon the nerve cell, wherever found, if the cell is not destroyed it undergoes a complete change. "The new cells generated by them show a variation in accordance with the new alcoholic environment. There the theory is at one with that of natural selection in the Darwinian theory. The nerve tissue or cells having adapted themselves to an alcoholic environment, that stimulant then becomes a physical necessity; a food, perhaps not as absolutely, but on the same principle that vegetation is necessary to an herbivorous animal, and flesh to a carnivorous one." Hence the appetite for strong drink becomes like any other appetite. It is the demand of the system for a needed supply at the nerve centers. To withhold the supply causes great suffering. It is the drunkard's agony. From the very center of his physical being comes an awful demand for food. It has in it all the rage of hunger and all the fierceness of appetite. In the meantime he has lost all his will-control, self-control. He is, indeed, a helpless, wretched victim of his habit. Pathology, physiology, and neurology conspire to testify to the truth of the effects cited. To the layman the consequences are less notable than to the physician, since his sphere of influence is more limited. The physician, who is the subject of cell transformation portrayed, is a moral wreck, and incapacitated for the prudent exercise of the higher faculties of memory and judgment. A mental chaos exists from which can emanate no deliberate, consistent process of ratiocination. His mind is a giant bereft of reason, tumultuous and capricious in all its operations, with all the possibilities of inconceivable harm.—*Weekly Medical Review*.

SPECIAL NOTICES.

—PROF. S. L. MAXSON having moved from Salem, W. Va., to Clarksburg, W. Va., desires his correspondents to address him at the latter place.

—THE ANNUAL MEETING of the Seventh-Day Baptist churches of Iowa will be held with the Grand Junction Church, Sixth-day before the third Sabbath in August, 1892, at ten o'clock A. M. It was arranged that Rev. O. U. Whitford preach the introductory discourse. The delegate from Minnesota, alternate.

If delegates and all who may come to the meeting will notify the Secretary by card, there will be teams in waiting at all trains to convey all who may come to the homes of the friends. Done by order of Yearly Meeting.

B. C. BABCOCK, Sec.

GRAND JUNCTION, Iowa.

—THE Quarterly Meeting of the Otselic, Lincklaen, De Ruyter, Cuyler and Scott churches will meet at Cuyler Hill, July 29-31. Preaching on Sabbath evening and Sabbath afternoon by L. R. Swinney. On Sabbath morning (followed by communion) and on Sunday afternoon by B. F. Rogers, and on the evening after the Sabbath and on Sunday morning by O. S. Mills. Com.

—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.

—BIBLE STUDY will be held at the "New Mizpah" Seaman's Reading Room, 509 Hudson St., each Sabbath at 11 o'clock. Prayer-meeting, Sixth-day evening, at 8 o'clock. 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.

—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.

—THE Treasurer of the General Conference would be pleased, if, at as early a date as possible the churches which have not already paid their apportionments, would attend to the matter. Address, WILLIAM C. WHITFORD, Berlin, 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.

—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.

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—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.

—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.

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CONDENSED NEWS.

Food sufficient for ten days only is left in the afflicted town of St. Johns, N. F.

The Christian Endeavor Convention will meet in Montreal next year, and in Cleveland in '94.

Eighteen deaths from cholera occurred in the northern suburbs of Paris on Thursday and Friday of last week.

A dispatch from Malilla in Morocco says that in a recent battle between partisans of the Arab chief Mohatar and the Meszquitta Kabayles, 300 of the combatants were killed.

The Canadian Pacific railway company proposes to establish an independent entrance into New York State by building a line from Woodstock to Niagara Falls and crossing the gorge on a bridge of their own.

Enormous incandescent rocks and immense clouds of steam continue to be thrown out of the craters of Mt. Etna. Part of the village of Venatura has been destroyed by lava and an immense amount of damage has been done to neighboring chestnut woods. Committees of citizens are being formed to relieve the sufferers.

The unusual high death rate in New York City comes with the heated term. The crowded tenement houses furnish the greater part of the increase in mortality. The societies for supplying ice to the poor, and otherwise relieving them, are doing blessed work, and it is no wonder that contributions for its promotion are numerous and generous.

The British steamer Leo, Captain Carnes, from New York, with a cargo of provisions for the Russian famine sufferers, arrived at St. Petersburg, July 14th. Captain Carnes was received by the mayor of the city and municipal authorities, who presented to him a silver speaking trumpet. Each of the steamer's officers received a silver bowl.

According to the New York Sun the Mexican States of Durango and Coahuila are suffering a long-extended and severe drought. With the exception of a shower about three months since, rain has not fallen for the past four and a half years. The region has been a fertile one, but now for lack of rain it is a veritable desert, with the exception of two or three small oases. The government has remitted duty on corn and beans, hundreds of bushels of corn have been imported from the United States, and free lunches are to be established; but, despite all this, the suffering is intense, and there is no prospect of relief until another season, if then.

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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.

Howe.—In Little Genesee, N. Y., July 7, 1892, after a long illness, Samuel Howe, in the 82d year of his age.

He was a man of strength of character and firmness in adhering to principle. His parents were Methodists who practiced the rite of infant sprinkling. When at about seventeen years of age he experienced religion, he sought baptism by immersion, his parents and the church opposed it on the ground that he had been baptized once, and it was some time before he found an administrator. He was finally baptized by a "Disciple" minister. He was converted to the Sabbath during the pastorate of Rev. M. S. Wardner, though he had observed it loosely before. He was a faithful disciple and showed strong faith in God and firm reliance on the promises through his sickness. He leaves a companion, with whom he had lived over forty years, to mourn her loss. Funeral services were held at the church on July 10th, Rev. Geo. P. Kenyon assisting the pastor in the service.

G. W. B.

SHOEMAKER.—Near Shiloh, N. J., July 4, 1892, Mrs. Hannah D. Shoemaker, wife of the late George Shoemaker, aged 67 years and 3 months.

J. C. B.

HARVEST EXCURSION—HALF RATES. August 30th to Sept 27th.

The Burlington Route will sell round trip tickets at half rates, good 20 days to the cities and farming regions of the West, North-west and South-west. Eastern Ticket Agents will sell through tickets on the same plan. See that they read over the Burlington Route, the best line from Chicago, Peoria, Quincy and St. Louis. For further information write P. S. Eustis, General Passenger Agent, Chicago.

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.

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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.



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At a Special Term of the Court of Common Pleas for the City and County of New York, held at the County Court House, in the City of New York on July 11, 1892,

Present, Hon. Henry Bischoff, Jr., Judge.

In the Matter of the Application of "The First Sabbatarian Church in the City of New York" for leave to change its name to "The First Seventh-day Baptist Church of New York City."

On reading and filing the petition of the First Sabbatarian Church in the City of New York, verified June 29, 1892, praying that it may be authorized to assume the name of The First Seventh-day Baptist Church of New York City, and the affidavits of L. Adelle Rogers and Stephen Babcock, verified June 29, 1892, whereby it appears to the satisfaction of the Court that the corporate name of said petitioner has become incongruous and inconvenient, that its character will be more correctly and effectually designated by the proposed change of name, and that there is no reasonable objection to said petitioner assuming the name proposed; NOW on motion of Herbert G. Whipple, attorney for said petitioner: It is

ORDERED That said petition be and it hereby is granted, and that said petitioner, The First Sabbatarian Church in the City of New York, be and it hereby is authorized to assume and be known by the name of "THE FIRST SEVENTH-DAY BAPTIST CHURCH OF NEW YORK CITY" on and after the eighteenth day of August, 1892, on said petitioner causing a copy of this order to be published, within ten days, in the New York Law Journal, a daily newspaper published in the City and County of New York, and in the SABBATH RECORDER, a weekly paper published at Alfred Centre, New York, in the interest of the religious denomination to which said petitioner belongs, and causing, within twenty days, affidavits of such publication, as well as of the papers on which this order is granted, to be filed and recorded in the office of the Clerk of this Court.

ENTER H. B. J. J. C. O. P.

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