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—THE followings letters sent out by the Chinese Six Companies, of San Francisco, are not addressed to Americans, but they are profitable reading for us. The letter addressed to the Chinese means the most complete boycott known, and it is said that no Chinaman would dare disobey the order. It is the second proclamation which has been issued, the first having been posted in Chinatown about a week ago. It declared that every Chinaman who obeyed the Geary law would have the Six Companies against him. The following proclamation appeared yesterday (Sept. 20):

To all Chinese in the United States: We give you in this letter the Geary bill, so-called, which is about Chinese registering. It is an unjust law and no Chinese should obey it. This law degrades the Chinese, and if obeyed will put them lower than the meanest of people. We have got the law, as we give it, from Collector Quinn, the man who is to enforce it in San Francisco. The law as he has given it to us is as the white people made it.

It is a cruel law. It is a bad law. Read it and see how cruel the law is to our people. See how mean and contemptible it wants to make the Chinese. We do not want the Chinese to obey it. We do not believe the Chinese will obey it. In making this law the people of the United States have treated sworn treaties made with our country and our emperor with contempt. They have disregarded our rights and paid no attention to their promises and made a law to suit themselves, no matter how unjust to us. No Chinese can read this law without a feeling of disgust.

If any of our people think they are wiser than we are and would obey this law; if any would obey it for the sake of making money, let them stop. Do not do it. You will repent it if you do. Many white men say this law is not right and those who obey it are not wise, but ignorant and foolish. Let us stand together. We hope all will work with us and then we can and will break this infamous law. Following is the law. It is translated right. Let no white man fool you and tell you the law is different from what it is here. Then follows the text of the Geary Bill. The officers who are to enforce it being named at the close.]

Again we warn you not to obey this law. It is not right, it is not just. We have given you the true law.

JUNG WAH WAI QUEN,

The Six Companies.

The following appeal was sent to the Emperor of China:

Tien-Tien, Lord of our Government and Son of Heaven for Thousands of Years;—Believing that our government is in ignorance of the manner in which its treaties with the United States are being violated and of the indignities heaped upon the Chinese people by the government of the United States, we, the Six Companies of the United States, do now appeal to you for relief in behalf of your children in this country. Added to the hardships heretofore inflicted upon our people by the United States the rulers now propose to force upon us another law to degrade us. It is a cruel and unjust measure and we pray for relief from its exactions. We transcribe the law as it comes to us, and we are told we must obey it or suffer the loss of our property and be forced to leave the homes we have toiled to make in this country.

We ask for help. We ask for justice. We ask that our government protect its children. We send you the law.

—A TELEGRAM from Decatur, Ill., states that there are nearly four hundred delegates in the town to attend the Thirteenth Annual Convention of the Illinois Liquor Dealers' and Manufacturers' Protective Association. They seem to have had a prosperous year as they are all "plughatted and happy." It may be of interest to the

temperance people who read this to know that they passed resolutions strongly in favor of aggressive opposition to all schemes to "persecute" the liquor dealers. They denounced the supervision of "bigots and reformed drunkards," and asserted that it was the duty of every dealer to vote for "liberal persons who will not oppress or annoy the traffic." Their action in regard to Sunday at the World's Fair ought to help settle a dispute. Certain people who have favored Sunday closing and certain people who favored Sunday opening have both urged as an argument that the saloon keepers were on the other side of the question. The Decatur convention declared itself for an *open Sunday* "for the benefit of the working classes and the farmer." This would seem to be a pretty clear indication that the saloon keepers expect to be there.

—CHICAGO'S chief of police, Major R. W. McClaughery, has a conscience and a backbone. The gambling element has ruled Chicago for several years. With brainy leaders like McDonald and Haukins at the helm, the gamblers have had things their own way, with occasional intermissions when public sentiment was seized with a sudden virtuous spasm. Mayors, chiefs of police, aldermen and police justices have come and gone, but the pool rooms, policy shops, faro banks, lottery rooms, crap joints, *etcetera*, have flourished like a green-bay tree through it all. When Chief McClaughery made a vigorous onslaught on the gamblers over a year ago, the gamblers expected it as a customary feature of each new administration. But when the raids upon the gambling dens continued and the purpose of the administration seemed to be not only to stop gambling, but also to keep it stopped, they rallied their forces for a grand *coup de main*. They made a skillful attempt to produce a division between the mayor and the chief of police, as will be explained further on.

Garfield Park race track has been a moral pest to the city since a year ago last spring. It is owned by the leaders of the gamblers and has been frequented by thieves, gamblers and various other varieties of bad men and bad women. Many efforts have been made by decent citizens to have the track closed. Individuals have appeared in the justice courts and prosecuted the management with the results usually attending weak efforts against strong corporations. A few weeks ago Chief McClaughery announced that he would prosecute until the tracks were closed. For several successive days raids were made upon the track by the police and a large number of the people concerned in the racing were arrested. The gamblers were desperate and in the last raid before they finally threw up the game, the owner of a large stable shot two policemen, one being instantly killed and the other, it was thought, mortally wounded, the murderer himself being also fatally shot.

It was at this point, when public indignation was at its highest pitch, that the scheme of the gamblers for causing antagonism between the

departments seemed likely to succeed. A discrepancy between the testimony of Mayor Washburne and that of Chief McClaughery upon the witness stand was magnified and skillfully used to widen the breach they had already succeeded in causing between these officials. In this crisis Mayor Washburne took a manly course and dashed the hopes of the gamblers with one blow. He wrote Chief McClaughery a public letter, declaring himself in full sympathy with all his efforts to suppress gambling, and placed himself in a cordial attitude toward the Chief of Police. Since then there has been no more betting on tricky nags at Garfield Park, and whatever gambling has taken place in the dens of the city has been attended with caution and secrecy. Gambling is not dead, but as Rev. O. P. Gifford said last Sunday, it has shed its skin again. The live snake is still lurking, waiting for its opportunity to strike.

The Mr. Gifford mentioned above was recently called from Boston to fill the pastorate of Immanuel Baptist Church. He is a keen, clear headed, business-like man, a worker and a fighter. He bids fair to be Chicago's Dr. Parkhurst, having begun a personal war on the gamblers and keepers of disreputable houses in Chicago. He has already used the material gleaned by one night's "slumming" in two powerful sermons. The pulpits of Chicago have denounced gambling in no uncertain voice, and the moral sentiment of Chicago is thoroughly roused. In the war against gambling an additional motive is furnished just now in the anxiety to present a clean city for that great event about which the Chicagoan talks all day and dreams all night—the Columbian Exposition.

—WE heard the other day of a woman who was said to have suffered much for her beliefs, one of them being that she could wear a number four shoe on a number five foot. The shoes which we saw on the train yesterday belonged to a lady of a different sort. They were sensible shoes, and, consequently, appeared a little peculiar. They were probably made to order, for we never yet saw a pair of entirely sensible factory-made ladies' shoes. We hope it will not be outside of our province as Western Editor to try to enlist your interest in the style of footwear which roused our own admiration. The shoes were broad enough to be comfortable. The thickness of the soles approximated that of men's shoes. As for heels, there were scarcely any, only a comfortable rise of an eighth of an inch. The shoes were made of very flexible leather, and were graceful in shape,—actually pretty. The handsome, rosy-cheeked lady who wore them gave evidence of health and happiness in every line of face and form. She appeared to be good for an eight-mile walk any afternoon. Among the many things which have always been "too deep" for us is what comeliness any one is able to see in French heels or in the mincing walk which they beget for the misguided ladies who wear them. If the Lord had wanted the instep to stand at an angle of 45 degrees, more or less, he would have made it

so. Our private opinion—and it is believed by the best medical authority—is that one of the most fruitful sources of the ills which are so prevalent among American women is the foolish foot-gear which is furnished them and which they *must* accept, of course, because, forsooth, it is the fashion. The prudent young woman mentioned above will be enjoying the beautiful Indian summer of life long after many of her companions who worshiped the Moloch of fashion have turned to dust.

L. C. RANDOLPH.

MORGAN PARK, ILL.

THE RESURRECTION.

IS IT THE RISING OF A MATERIAL BODY, OR THE RISING UP OF THE SPIRIT FROM THE DEAD BODY?

What do the Scriptures teach? In 1 Cor. 15:36-38 Paul answers the skeptical question, "How are the dead raised up, and with what body do they come?" He answers, "Thou fool, that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body." A kernel of wheat has a life germ, which, when the kernel decomposes, takes on a new body according to its nature. From this the apostle argues that the soul, the life germ of the physical body, freed from its present incumbrance, will, at the command of God, take on a new body, adapted to its new sphere of existence.

When God placed Adam in the garden he told him that in the day he should eat of the forbidden fruit he should surely die. Adam ate, yet lived, physically, over nine hundred years, proving that the death threatened was other than that of the body, as is further evident from Gen. 3:19, where God pronounced another doom upon him, consequent upon the first. "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." His toil, consequent upon the cursing of the earth, is referred to as a secondary result of his sin, and to be endured till he should "return to dust." Solomon says (Eccl. 12:7), "The dust shall return to the earth as it was, and the spirit to God who gave it." This harmonizes with Gen. 2:7, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." The soul, or spirit, being thus imparted from God, shows that it was not a product of the physical organization, and therefore did not depend upon it for existence. This fact was settled by the statement of Christ (Matt. 10:28), "Fear not them that kill the body, but are not able to kill the soul;" thus teaching that the death of the body does not involve that of the soul, which so far surpasses the body in value that the latter is not worth an anxious thought when the interest of the soul is at stake. When Jesus was expiring he said: "Father, into thy hands I commend my spirit." Stephen, when dying, said, "Lord Jesus, receive my spirit." Their bodies returned to the earth.

Now, as the Scriptures settle the question that it is the *body* and not the *soul* that returns to dust, then what is it that is to rise from the dead? Daniel said (12:2): "Many which sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Jesus said (John 5:29): "Marvel not at this, for the hour cometh in the which all that are in the *graves* shall hear his

voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." In John 11:43, 44, we are told that when Christ stood at the grave of Lazarus he cried with a loud voice, "Lazarus, come forth. And he that *was dead* came forth, bound hand and foot with grave-clothes." At Nain (Luke 7:14, 15), "He cried, Young man, I say unto thee, Arise; and he that *was dead* sat up and began to speak." John 2:19-23, "Jesus answered and said unto them, Destroy this temple and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." Matt. 12:40, "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 27:63, "The priests and Pharisees said to Pilate, Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again." Matt. 28:56, "And the angel said unto the women, Fear not ye, for I know that ye seek Jesus, which was crucified; he is not here, for he is risen, as he said; come see the place where the Lord lay."

Compare Isaiah 26:19, "Thy dead men shall live, together with my *dead body* shall they rise." Matt. 27:52, "And the *graves* were opened, and many *bodies* of the saints which slept arose and came out of their graves after his resurrection, and went into the city, and appeared unto many." Paul says (1 Cor. 15:20): "Now is Christ risen from the dead and become the first fruits of them that slept." A sheaf, cut from a field of wheat, is like what is left to be cut, or it would not be the first fruits of that harvest. Hence the general resurrection of the dead must be literal, like that of Christ, or he is not the first fruit of their resurrection, as Paul affirms. As his body that died on the cross rose, so the bodies of those who die must be quickened into life by the same divine Spirit as the harvest that is to follow. v. 23: "Every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming." In 1 Thess. 4:14-17, Paul says: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the *dead* in Christ shall rise first. Then we which are *alive* and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." In 1 Cor. 15:51-53, he says: "Behold, I show you a mystery; we shall not all sleep, but we shall all [both the dead and the living,] be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this *corruptible* must put on *incorruption*, and this *mortal* must put on *immortality*," etc. Being raised incorruptible must refer to the *body*, as the souls of the saints, especially, by regeneration, were made incorruptible and immortal before death.

Thus it appears that the saints which have for ages slept in the dust, will not rise till the second coming of our Lord, and then the living saints will experience a similar change without

death or resurrection. What idea must the Christians of Paul's time have gotten from such teaching except that this resurrection and change affected the material body?

Again, Paul says (1 Cor. 15:3-18), "That Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures, and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once. . . . After that he was seen of James, then of all the apostles, and last of all he was seen of me also." "But if there is no resurrection of the dead, then is Christ not risen; and if Christ be not risen then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not then is not Christ raised; and if Christ be not raised your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Now, it being a settled fact that Christ's body, which died on the cross and was buried, rose from death, Paul could have had no thought of anything different in regard to the rest of the dead. To the Romans he said (8:11): "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ Jesus from the dead shall quicken also your *mortal bodies*, because of his Spirit that dwelleth in you." In verse 23 he says, "Not only they, but ourselves also, which have the first fruits of the Spirit, even we, ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our *body*."

If the disciples had believed that the resurrection was merely the spirit rising up from the dead body, immediately after death, as some are teaching, they would have had no difficulty in believing that Christ was risen when he appeared to them in the upper room; for they at first thought it was his spirit that appeared. But having no such idea of the resurrection they could not believe that he was risen till he ate material food before them, and thus demonstrated that a material body stood there.

Paul, speaking of the Christian's hope (Phil. 3:21), said: "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our *vile body*, that it may be fashioned like unto his *glorious body*." What language could be more unequivocal than that the resurrection is a quickening of dead human bodies at the last trumpet and the changing of living ones from a mortal to an immortal state? The disciples had every opportunity to satisfy themselves in regard to the literal resurrection of Christ, and of Lazarus, and of the widow's son; and they had every worldly inducement to conceal them, as *literal* facts, and teach a more spiritual resurrection, had they ever conceived of such an idea; for they hazarded every earthly interest, and life itself, in testifying to the literal resurrection of Christ's body and the general resurrection through him; and God also wrought wonderful miracles by their hands to confirm their testimony. Did God lend his power to help palm off a fraud upon the world?

Peter said to the Sanhedrim (Acts 4:10): "Be it known unto you all, and to all the people of Israel, that by the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole." It was the body of Jesus which they slew, and what they slew God raised to life.

I fail to find any scripture teaching that the resurrection consists in the rising up of the living spirit, which does not die; but everywhere it is declared to consist in the quickening to life of the body. If it consisted simply in the ascent of the spirit from the dead body, it would have been as easy for Christ and the apostles to have said so as to say the opposite; and the fact that they never did it shows that they did not so understand or intend to teach.

N. WARDNER.

GOD IN ALL, ALL IN GOD.

Baccalaureate Sermon, preached before the Graduating Class of Alfred University, June 19, 1892.

Acts 17: 28. For in him we live, and move, and have our being; as certain also of your poets have said, For we are also his offspring.

Paul founded his doctrine of man's being, life, and movement in God, on the all comprehending doctrine that man is his offspring, as also taught certain of the Greek poets, Aratus, Cleanthes, and others. By this divine fatherhood, God is the originator of man spiritually from his own nature, in his own image, after his own likeness. As the image and likeness of the earthly parent is reproduced in the child, not so much in the physical, as in the inner and more essential nature, of which the outward or physical is but a faint expression, so the image and likeness of God in man is not in his animal, but in his spiritual nature and in the attributes of this nature. As like can beget like and like only, whatever is the essential nature of God, the Father, such must be the essential spirit nature of man, the child. This fatherhood of God and this sonship of man is the core of human existence, determining the nature of this existence, in the individual and in the race, and its relations to God, as revealed in the Bible, in human consciousness, in Providence, and in redemption.

This divine relationship has been recognized and taught in all times, by the foremost men and the foremost peoples. The Hindu Vedas pray, "May the Father of men be merciful to us." Homer calls him, "the most great and glorious Father." Hesiod, "the Father of gods and men." Plato taught the divine sonship of man. Horace styled him "the Father and Guardian of the human race;" Seneca, "the glorious Parent, preparing the good man for himself." Isaiah declared him "the Everlasting Father." Malachi asks, "Have we not all one Father?" The Talmud taught that "men are the children of their Father who is in heaven." Jesus based his mission and teaching on this divine relationship, instructing all men to pray, "Our Father, which art in heaven." A favorite and oft repeated doctrine with Paul was that of God, the Father of the Christ and of all men.

From this oneness of nature with God springs the ever present consciousness of his presence. Humanity in all stages of development is more or less conscious of this perpetual and all pervasive presence, as the source of its being, and in which it lives and acts, and in which all existences have their origin.

Wordsworth says:

I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought.

Another poet says:

No! such a God my worship may not win,
Who lets the world about his finger spin

A thing extern. My God must rule within,
And whom I own for Father, God, Creator,
Holds nature in himself, himself in nature,
And in his kindly arms embraced, the whole
Doth live and move by this pervading soul.

Man does not come to this God assurance by logical induction or deduction. It is deeper, more pervasive and convincing than all demonstration. Man, consciously conditioned as relative, finite, imperfect and dependent, spontaneously and intuitively corollates himself to a Being, apprehended as absolute, infinite, and perfect. This apprehension springs clear, distinct, and positive, in the human consciousness, though the nature and attributes of this being may be incomprehensible in their fullness and completeness. Although these intuitions cannot be adequately expressed in the limiting terms of the finite; yet man never thinks more positively, vigorously, and consistently than in these intuitions.

The steepest, loftiest summit towards which the human reason moves in these intuitions is that of personality, self-conscious, self-originate and spontaneous, self-determinant, and free. In this upward, lofty movement, the reason demands and finds an absolute, infinite, and perfect personality. Man's spiritual nature, in its wants and aspirations, demands and finds, through his faith faculty, as insight or "vision," as Plato terms it, a living God, as Supreme Father, graciously and freely relating himself to his children in mutual communion and love. The personality of man has its source in the personality of God, and is the ground of the relationship between them. The more clearly the human personality is developed, the more assured to man is the divine personality.

What, then, is the common nature of this personality, whereby God is able to reveal himself to man, man is able to apprehend God and to hold communion with him? Christ answers, "God is a spirit," and seeks those who can worship him in their spirit natures. Man, as partaker of this divine spirit nature, possesses capacity for both right knowing and right worship, capacity for both inter-communication and inter-communion. If God possesses a nature or attributes other than man's, then man must be other than his offspring, and man cannot know God, God cannot reveal himself to man. By this oneness of nature, a way is open for revelation, communion, inspiration, and a divine indwelling and ingrowing.

Religion is the response of the human spirit to this consciousness of God, inducing to the seeking of "the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." All religions thus seek, though, it may be,

"Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened."

Religion thus involves a reciprocal relation. God is active towards man. Man is responsively active towards God. Religion is thus not only reciprocal relation but also reciprocal activity between God and man. God seeks man, man in turn seeks God. This universal religious impulse, this universal feeling after God, is the pre-requisite and necessary condition for the coming of the kingdom of God. All ethnic religions are a prophecy of, and a preparation for, this coming.

More comprehensive still, all nature is a prophecy of, and a preparation for, the same. It is a gradual self-manifestation of the "indwelling God," up through all the lower stages to humanity. It is the outcome of the same Being that breathes by his spirit life into man. Thus, in the spirit of man, God meets his own

nature and image, and the realization of a life and type that partakes more fully of the divine. Creation sprang from chaos and grew to a cosmos, with man as its summit and crown, with his life in God. Even the would-be agnosticism of science is compelled to grant that all force must spring from force, all power from power, all life from life, all soul from soul, all spirit from spirit, hence, there must be mind, personality, as the source of all.

But beyond and still higher than this the trend is still upward from a lower to a higher type in man, and from this higher type to the Christ. All peoples have manifested this tendency in a longing for, and expectancy of, some one in whose spirit the grace of a higher life, and the shining of a diviner nature was embodied and manifested; some one great and divine enough to realize the type of a God-like man to whom they could render boundless admiration and heartfelt worship; some one to open the way for a clearer knowledge of God and a closer walk and freer communion with him; some one who should exemplify the divinity in human nature and the divine significance in life. The coming of a God-man has been the expectancy of human history. This has led to the seizing with eager joy upon a man larger, grander, nobler than the common type, and lifting him to a hero, demi-god, son of God, and reverencing him accordingly. It has been well said, that every night since man left the Garden of Eden, he has been looking into the throbbing heavens for the star of the East.

Add to this the common consciousness of sin and the felt need of a mediator whereby pardon and reconciliation, which have led humanity to seek after one as a spiritual healer and restorer, one who could lift and lead it up to its first estate. To this end have all altars been erected and sacrifices burned. The world has never been without struggling, praying, climbing, self-denying souls, finer types of humanity, in its twilight groping after a Redeemer and a redemption. In the Christ this spiritual twilight brightens into a radiant dawn, as he takes his place at the head of humanity and leads up into the kingdom of heaven on earth. In him is satisfied the demand for the incarnation of the divine in the human. On the part of God, self-manifestation is an inherent tendency of his being, as shown in creation, in the nature of man, in Christ, in the procession of the Spirit—a perpetual outpouring of his fullness. On the part of man there is a perpetual want—want of the world, on his animal side, a want, a yearning for the divine, on his spiritual side. Each seeks the other. The union is realized in Christ. The continuous indwelling of the divine in the human is realized in the spirit. In the beginning was the Word, the ever present type of all that is noble, lofty, and holy in human history, foreshadowing the incarnation. In Christ the Word became flesh, with a larger bestowing of the divine life upon the world, uplifting man into a fuller sharing of the indwelling God, to the expanding and perfecting of humanity. A higher type is thus added by an elevation into a higher spiritual kingdom, through a higher and diviner man, filled with a larger measure of the indwelling God, insomuch that God thus inspheres himself in humanity in the God-man, the Christ, the Immanuel, in whom dwells the divine fullness, becoming thus more completely both son of man and son of God.

The Christ thus came for the spiritual renewal of the world, thus fulfilling the desire and hope of all peoples, carrying up the spiritual life of the race to its fullness, and completeness

in God, the culmination and crown intended from the beginning, and towards which the whole creation has ever moved, in which all history is fulfilled. This coming of the Christ is the epoch in the continuous revelation to the end that through him all things created by and for him, might be spiritualized and glorified, and in whom redeemed humanity is lifted to a higher plane of development, living no longer for the world, but for the kingdom of heaven on earth, inaugurated by Christ.

"Where the silver Jordan runneth from the Lake of Galilee,
A narrow kingdom lies between the mountains and the sea;
From the hillsides red with vineyards, the gentle Syrian wind
Bore the only voice responsive to the sobbing of mankind,
To the cottage of the fisher, to the poor man's mean abode,
The desire of nations came, the Incarnate God."

For this redemption of man, Christ became the God-man. The atonement, literally at-onement, effected by Christ was through joint participation of both the divine and the human, the divine-human. Together as one the divine and the human lived, suffered, died, rose from the dead, ascended on high. Through the first Adam humanity fell from its estate, through the second Adam it was again restored—potentially restored to all, actually restored to every one accepting this redemption. This divine-human Adam effected this restoration by the realization of a perfect life in humanity, through a conflict with and a conquest over, all the forces alien to God and man, and by a complete fulfillment of all righteousness, of love and mercy and forgiveness, and thus opening the way for the abiding and indwelling of the divine spirit in humanity.

This imparting of the spirit met the felt need of the race, met the universal aspiration for, and expectancy of, the inspirations of the Almighty which giveth understanding, illumination, strength, guidance, a looking for inspired men, as revealers of divine truth, and the divine will, as teachers and guides. All peoples believed that, from time to time, such men had appeared among them. Not only this, but all finer spirits felt that they had experience of the pressure, light, and power of this Spirit.

To just this end did the Christ promise the Comforter, that all who desire might have its indwelling presence. As the atmosphere envelops the earth, as heat and light flood and warm and light it, as gravitation pervades and attracts every atom, so the divine Spirit pervades, attracts, warms, lights, and vivifies the spiritual world. Its influence is, at once, universal and particular. It comprehends the whole. It concentrates on each one. It knocks at all doors. It enters every opened soul and dwells therein. This is to continue till the natural life of man on earth shall end, and, for the redeemed, perpetuated in divine joys and heavenly glories.

Paul says, "By grace are ye saved through faith,"—grace on the part of God, faith on the part of man. The Spirit is everywhere and at all times, pressing man to open the door of his heart and accept this divine grace. When man does this then the life of grace begins in the new birth, regeneration, re-ingenerated with the divine life. This is the re-vivification of the original spiritual nature of man—the nature and image of God in which he was created. The new birth, as Christ taught Nicodemus, was a necessity, from the fact that that which is born of the flesh is flesh and that which is born of the spirit is spirit. It is a spiritual, not a soul-ish life, that comes from God, through Christ, by the spirit and, through faith, received by

man. This life of God in the soul is the eternal, or spiritual life, promised to all who shall accept Christ. It unites anew the human with the divine, as the branches to the vine, as Christ taught, inasmuch the partaker is no longer simply human, but divine-human.

This divine life in the soul is, like all life, a growing principle. Divine truth is the vital light, the vital food of the spirit. What sunlight is to the vegetable world, what food is to the animal world, this truth is to the spiritual world. The growth thereby produces the fruits of the spirit,—knowledge, temperance, patience, love, joy, long-suffering, gentleness, goodness, faith, meekness, godliness, brotherly kindness, charity. This living and growing energy of divine truth gives strength, beauty, dignity, worthiness, and spiritual freedom, that lifts the possessor above all the enslaving forces of the world. This freedom is above all earthly liberties and privileges. With it all these are useless. Without it all these are vain. With it comes the peaceful flow of life, with the absence or conquest of every ignoble fear and worry, amid poverty, disease, suffering, even in the very valley of the shadow of death.

Man thereby becomes a fit member of the spiritual society composing the commonwealth of Christ, the kingdom of heaven. Citizenship in this kingdom comes not through racial, national or any other earthly relationships; but may be attained to by every human being through his birthright as a child of the common heavenly Father, provided there be added to this common birthright certain voluntary spiritual qualifications. Christ announces these qualifications in his inaugural Sermon on the Mount.

Blessed are the poor in spirit, the mourner, the meek, the hungry and thirsting after righteousness, the merciful, the pure in heart, the peace makers, the persecuted for righteousness' sake, and for Christ's sake.

These are the fit candidates for this society, fit subjects for this kingdom, wherever found, coming from whatever race or nation. These are to constitute the new and spiritual brotherhood, the new republic of Christ, wherein all have equal rights, the rights of loyalty, devotion, self-surrender, service, and sacrifice, whereby the royal law of Christ is fulfilled in bearing one another's burdens. In this republic this law is not to be enforced or regulated by a "thou shalt," or "shalt not," but fulfilled by becoming a glad service through the inspirations of the Spirit, securing thereby willing devotion through love to God and man.

Thus the freedom coming with this citizenship is not a lawless freedom. The supreme behest regulating this freedom is service to God and service to man. The supreme motive, impelling to this service is love to God and love to man. Such service thus motivated becomes the chief activity of each and every citizen of this kingdom. The mutual service, each of all and all of each, and all of God, through Christ, in the Spirit, impelled by love, is not only right demanded by the supreme law of this kingdom, but also a joy.

This is the refrain of the music heard by the watching shepherds on the hills of Bethlehem from choiring angels, as they proclaimed peace on earth and good-will to men, and the triumphant strains heard by the Revelator before the throne, saying, "Salvation to our God which sitteth on the throne and unto the Lamb."

"Love which is the sunlight of peace,
Age by age to increase,
Till anger and hatred are dead,
And war and want shall cease;

Peace on earth and good will;
Souls that are gentle and still
Hear the first music of this
Far-off, infinite bliss."

The Christ says: "Behold, the kingdom of God is within you." Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" This indwelling spirit and kingdom are not to be waited for as something in the future, but are here and now to every true believer. The eternal life, the life of the spirit in the soul, that constitutes one a citizen and partaker of this kingdom, is not conditioned on the here or the hereafter, on the limitations of time or place. It transcends all these conditions and limitations. Beginning in the individual, it goes out in service of all.

It is the divine image, constituting the ideal man in every man, that calls for love and service. This love of the human, as such, is a natural impulse. The Spirit elevates and refines this impulse into spiritual love all-embracing. Philanthropy is the generic term, comprehending both the spirit and the work of those indued with this love of humanity. True philanthropy not only relieves want and suffering, but also seeks to prevent them by improving human conditions. It still further seeks to lift and build mankind into a state of spiritual health, growth, freedom, and good-will, and, guided by the spirit of mercy, it especially seeks the fallen, degraded, the outcast—all lost sheep. The kingdom of heaven, established by Christ, is governed by this love, seeking all good possible to all. Although this ideal has not, as yet, been realized, we are instructed to pray, "Thy kingdom come," wherein it shall be realized.

The ultimate end of all this is to make man God-like, by having Christ through the Spirit dwelling within, till all come in unity of faith and of knowledge unto a perfect man, "unto the measure of the stature of the fullness of Christ," growing up into him in all things, who is the head. This growing Godward through Christ by the Spirit, is the mission and end of life of all living. This is the high ideal set before all. That which determined position in the scale of humanity is the energy of this ideal, working within and upon us, by which we are freed, more and more, from the dominion of all lower and selfish ends.

Thus the ideal man, as the ultimate outcome, is to be divine as well as human, a divine-human personality, by and with the indwelling Spirit. A perfect divine-human type in Christ is the ideal for man, and the indwelling Spirit is to the end of perfecting the same in him. This ideal thus vitalized, acquires an attracting, inspiring power, by presenting a divine end to be sought, with the hope of perpetually approaching it, and, though never completely attained, it becomes a pillar of fire leading on to higher and still higher attainments in spiritual grace, dignity and worth. A gradual elevation of the individual and of society is thus effected. New and nobler practices spring up and a more spiritual tone and atmosphere prevail.

This perfection of being is the essential good, and is in harmony with the nature of this being, with God, and with universal being, and is to be sought for self and all being as the true good—true worth and worthiness. Choosing this end is the beginning of true spiritual character. Love to God and man is the essence and germ of such choice, hence of such character. In such choosing man determines all his energies and possessions to the service of God and man to the end of universal perfection and thus to universal good. This determining can be real-

ized only by living and doing according to the laws governing the perfection of universal being. Man is not an isolated individuality. He cannot work out his best good regardless of the good of all else. He belongs to a universal system with mutual interdependencies intended to work together to universal edification. Each one's worth in this system is measured by his consecration to this universal edification.

This constitutes the only true ideal, as an end to be sought after in all living. Christ represents this ideal for all, in the union of the divine-human, in the spirit, grace and perfectness of his life, in his love of humanity, in his coming, not to be ministered unto but to minister, giving his life to redeem and build humanity into a republic of righteousness and good-will.

This ideal thus abides with humanity through all its struggles, its reverses, its successes, and its hopes, to the end of perfecting each and all in grace, beauty, dignity, and worthiness. To this same end the ministry of the Spirit ever abides with men, to this end was the kingdom of heaven established among men, to this end was Christ revealed as the perfect type.

One accepting these divine aids may have the Spirit as the light of his soul and the inspiration of his thoughts and deeds. His life may be the life of the Spirit, tremulous with the divine sensibility, and calm in the peace of God. His purposes may be responsive to the divine purposes. His character may be characterized in the divine, becoming thus, a personality, worthy of self-reverence and the reverence of all other personalities, made sacred by the indwelling Spirit.

We are here to attain all these qualities of selfhood, character that will enrich the hereafter through their perpetual growth. The mastery of self and the attainment of true manhood is to be sought in this world where temptation and sin are possible, and where suffering and sorrow, as well as joy, abound; but these have no significance if the end be nothingness. Only in the power of an endless life, perpetuated in a realm moved and governed by influences in accord with the divine will and purpose, wherein spiritual growth and spiritual power perpetually increase, have they significance. This is the meaning of the universe in its ultimate outcome and fruitage. This is the only end which satisfies reason, science, revelation, faith, hope—all the yearnings and aspirations of humanity. Only this is commensurate with the mighty processes of creation, redemption, and the divine providences, unfolded in human history. The image and nature of God in man was never born to die.

Thus everything has been and is working together to one great end, the development of the most exalted spiritual qualities in man, begun here, to be continued in the hereafter. As God is ever living, ever vivifying, so his children are ever living, thereby giving reasonableness and significance to all that has been done for man. All these are means, not an end. The end is a perpetual growth unto the perfect more and more, growth Godward, otherwise all is meaningless. To one growing in God-likeness all is significant and ennobled.

Responsive to all these there is an assured consciousness within every soul as being in a state of confinement and thralldom. There is likewise a mysterious longing as well as an indefinable assurance of a day and state of light and largeness and freedom and blessedness. This life, with its sense of incompleteness, is simply a state of preparation for the complete. This is for what man was created and away from which he

cannot rest. The spirit turns to this as the needle to the pole. All life tends in this direction. Heaven is home for all those children of the heavenly Father who are prepared for it in earthly homes, the nurseries of the heavenly. The beginning and end of life is home. The one is to prepare for the other. The one is fleeting, the other is eternal, unchanging. The one does not meet all the soul's needs and longings, the other does. The one, with its imperfection, is the foreshadowing with glimpses and foretastes of the perfections of the other. "The expectation of the creature," says Paul, "waiteth for the manifestation of the sons of God." Relief and rest come to the spirit when it has entered into full assurance of this.

"This chain of love,
Combining all below and all above,
For which bear to live, or dare to die."

"Whence comest? Whither do I go?
A centered self which feels and is,
A cry between silences,"

is thus answered and satisfied.

Young Friends, we have thus outlined what God has made you—a little lower than the angels—what he has done and is doing for you and the divine glories to which you are called. Account it the highest glory of life to be worked for and won—this, of being welcomed into the kingdom of God, and into the affectionate confidence of all those for whom life has high meaning and high issues, and of being recognized among the subtle and beneficent forces of the world. In this companionship and in this work all earnest effort is ever fruitful. More noble already they who learn to think nobly of their work. Discipline and strength come from endurance and patience. Defeat does not sour or dishearten, nor success disturb the equipoise gained in life's experiences. In this present actual in which you live, here or nowhere is your mission. Work it out therefrom, and thus working you will have true life, true freedom, true independency, true nobility. Your environments are the stuff you are to shape your ideal life out of. What matters it whether such stuff be of this or that sort, so be the form and quality you give it be heroic, divine?

"Power to him who power exerts,
And, like thy shadow, follows thee."

Remember you that strength, wisdom, and power, bear with them great responsibilities. Ability, character, influence, are trusts with which to serve the world. Use them with integrity, courage, persistency, without vanity or boasting. Thus there will spring an energy ever strong to control evil, restrain passion, quick to direct action, shape careers, mould character. So live as to raise and ennoble the idea of man, combining such strength, beauty, and grace, as to inspire in others self-reverence, aspiration, thereby awakening undrempt of power abiding in simple manhood, free and independent, and the sweet and sublime serenities of a self-forgetting love for others.

Then can be announced:

"A man or woman coming,
Perhaps you are to be the one,
A great individual, fluid, chaste, affectionate, compassionate,
A life that shall be copious, earnest, spiritual, bold,
An old age that shall lightly and joyfully meet its translation."

A man apart from other men, embodying in himself much of the majesty of earth, and reflecting in his life foreglimpses of the glory of heaven, his presence a perpetual benediction.

"He stands a man now, stately, strong, and wise,
One great aim, like a guiding star before,
Which tasks strength, wisdom, stateliness, to follow,
So shall he go on greatening to the end—
The man of men."

A SUGGESTION.

I wish to call the attention of the Seventh-day Baptist pastors to a suggestion made by the Brotherhood of Christian Unity through its Secretary, Theodore L. Seward, 19 Park Place, New York.

The object of this Society may be inferred from its name. It is to seek for answer to the question, "How shall we live in unity, acknowledging one Lord and Master, no other, and every man a brother? How shall brotherhood be solved in the destiny and history of the race?"

The suggestion is that Sunday, October 30th, be made a day of education on this subject, and that every minister in America preach from the text, John 17:21. "That they may all be one, even as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou didst send me." It is also suggested that at some point in the sermon the following question be discussed: "Cannot a universal Christian Brotherhood be founded or organized on a basis of love to God and love to man, under the leadership of Jesus Christ, leaving more definite particulars of creed to the denomination, the church, or the individual?"

Now would it not be a good plan for us Seventh-day Baptists to accept this suggestion with a modification of the date, 29th instead of 30th of October?

We are a small denomination to be sure, and to many Christians we seem a strange people; but we desire that this prayer of our Lord should be answered just as sincerely as those denominations which number hundreds of thousands.

Christian Unity is the topic of the time. Let us know how we stand upon this subject. The Christian Endeavor Society has proven that Christians may be united in purpose though separated in belief. We cannot deny that there are other Christians, sincere Christians, in the world beside ourselves. What should be our relations to them in view of the existing circumstances, and what is our ideal relation to them?

The editorial on the first page of the RECORDER for Sept. 15th gives some points upon this question. The General Conference has made a move toward a closer relationship with other denominations, in appointing a committee to prepare a memorial address to certain other Christian bodies. Now let us preach upon this subject, showing our readiness to fall in with any movement toward unity that does not violate conscientious principles, by adopting the text and date suggested.

WILLIAM C. WHITFORD.

BERLIN, N. Y., Sept. 18, 1892.

A WHEEL FOR CHINA.

To Seventh-day Baptist Pastors:

Our Brother Davis, of the China mission, could use a bicycle to good advantage in his work in China, where he cannot keep a horse. Would it not be a pleasure to each of us pastors to contribute one dollar and make him a present of a "wheel," which he well knows how to use and would greatly enjoy? Perhaps this would give us an added interest in him and his labors. If this proposition strikes you favorably please send your dollar, or even less, to Rev. L. E. Livermore, Dunellen, N. J.; President W. C. Whitford, Milton, Wis., or to the writer, at New London, Oneida Co., N. Y. If the contributions be insufficient for the purpose, the whole shall be paid to the treasurer of the Missionary Society. If the contributions exceed the sum needed the surplus shall be paid to the Missionary Society. Any lay brother who would like to join in this enterprise will be welcomed to the circle.

HENRY L. JONES,
Pastor First and Second Verona Churches.
NEW LONDON, N. Y., Sept. 21, 1892.

MISSIONS.

THE Christian Endeavor Society at North Loup not only works with the Conference Permanent Committee, but helps to look after such good local work as care for the sick; and it has recently arranged to send workers to Calamus, a home mission station about twenty-five miles north, once in two weeks, thus alternating, we believe, with Pastor Morton.

ACCORDING to notice on the previous Sabbath, a goodly number of the members of the North Loup Church, of which the Rev. J. W. Morton is pastor, met on a recent Tuesday night to consider, with the Secretary, the cause of missions. Pastor Morton followed our remarks with a strong plea for tithing. Eld. Oscar Babcock spoke words of encouragement on behalf of the Sabbath-school, of which he is superintendent; and others spoke hopefully and helpfully. One young man loyally said, "Tell us young people what you want us to do, and we will try to do it." The church and Sabbath-school take monthly collections for the Missionary and Tract Societies, while the Christian Endeavorers and the women are giving additional help through their respective organizations. We can scarcely wish for more than that in all of our missionary meetings with the churches the same spirit and purpose of sympathetic and interested co-operation may be manifested as was shown at North Loup. We did not hear of their flourishing Junior Christian Endeavor Society until after the meeting; and so we here send them our greeting, and ask for their help too.

ANNUAL REPORT.

FROM THE WOMAN'S BOARD OF CONFERENCE.

Our Missionary teacher, Miss Susie Burdick, is now established in her school work at Shanghai. Her reports and her letters always evince courage and faith, and bespeak an abiding trust in him who rules over all and who will have all men to be saved. She faces the need of a Saviour in a heathen country, and often asks the prayers of the home-land people for them all, and particularly for her little flock. Her accounts of the doings of the little girls in school time and in the vacation show that some of the good seed sowed must have found lodgment in their hearts. Some of them have been really courageous in meeting the opposition of their home friends, and they must likewise hold a very kind regard for the missionaries, and as they must be holding much faith in them there is special occasion for Miss Burdick, and us with her, to pray in faith for the salvation of those little girls, and for others through them. If indeed "a little child shall lead them," well may Miss Burdick work in faith, and also well may we uphold her in our prayers.

MARY F. BAILEY, *Secretary.*

THE REV. D. H. DAVIS AND FAMILY.

Our returned missionaries have spent the year in this country, with profit to the cause, and, we trust, with benefit to themselves.

It is now expected that Mr. Davis will sail for China in the late autumn or early winter, and Mrs. Davis, with the children, remain in America another year.

Of their work for the year ending June 30, 1892, Mr. Davis writes:

In accordance with the kind and considerate action of the Missionary Board giving us the

privilege of doing only so much as would be consistent with our circumstances and health, but little work was performed during the first month of the year. But after the close of the Conference held at Westerly, R. I., we resumed our church visitations. Mrs. Davis accompanied me in this work until Jan. 1st, when we thought best for her to locate at Alfred Centre for the winter, while I continued the work. Quite a number of churches have been visited twice, at all save one or two we have preached on the Sabbath, holding more frequently two or three meetings at each church, preaching and addressing the people on the subject of missions, and especially on the subject of our China work. Since November I have, in connection with my preaching and visitation, added, as opportunity offered, illustrated lectures on China. From time to time I have received the hearty thanks of individual listeners for the information given. The numerous questions generally asked is evidence that the people wish to know, and we have been happy in giving them all the information we possessed. I have been greatly cheered by the expressions of interest that have from time to time been given. Only last Sabbath a dear sister, with her soul full of emotion, said: "We have been deeply interested in the China work, we read everything in the SABBATH RECORDER about it. You shall have our prayers and our money for the continuance of that work." Another recently said, "I always pray for you and the work in China," and then slipped a silver dollar into my hand, giving the evidence that her alms accompanied her prayers. I think there is a faith and love for the foreign work which will lead our people to continued prayer and liberal giving for its support. A faith and love that are equal to all the discouraging features that are now arising, and may yet arise in the future development of that work. May the enlightening and quickening Spirit of the world's Redeemer rest mightily on the hearts of those who still ignore their obligation to pray for and support this department of our Christian work.

It has been said occasionally that we should not "expect every one to be interested in foreign work." My reply is, "We have a right to expect that ever true disciple of the Lord Jesus Christ would be interested. A genuine Christian faith and love must of necessity embrace foreign missions, because it is in accord with the direct command of our Lord." I am increasingly encouraged by the belief that our people are coming to be more thoroughly imbued with the missionary spirit, and by the hope that evangelistic work will characterize our denominational efforts more in the future than it has in the past; and that we shall rely more on the power of the gospel to win men to obedience to the law of God, and preserve our ranks from apostasy.

During the year I have visited the following churches: Nortonville, Pawcatuck, 1st Westerly, 2d Westerly, 1st Hopkinton, Rockville, 2d Hopkinton, Greenmanville, Waterford, New York, Berlin, Plainfield, New Market, Shiloh, Marlboro, 1st Verona, 2d Verona, Watson, DeRuyter, Lincklaen, Alfred Centre, Alfred, Hartsville, Andover, Independence, Wellsville, Nile, Richburg, Little Genesee, Shingle House, Portville, Hebron, Hebron Centre. I attended the Yearly Meeting of the New Jersey churches held at Marlboro, also a Quarterly Meeting at Hebron, and the sessions of the Western Association. All were seasons of great interest and profit. In consequence of the various calls that have come to me in different ways and from

different directions I have been kept almost constantly at work, but it has been a willing and joyful service. Aside from visiting the thirty-four churches named above I have met several calls outside of the regular line of my work. I have not a complete record of the work performed, but the number of sermons addresses and lectures must have reached eighty, and I have made hundreds of visits and calls.

Ever praying that the Spirit of the Lord may continually rest upon us to guide us in all of the future service that we render to the cause of Christ, I am sincerely yours,

D. H. DAVIS.

THE REV. G. H. F. RANDOLPH AND FAMILY.

It is expected that Mr. Randolph and family will return to America, leaving the China Mission permanently, as soon as practicable after the arrival of Mr. Davis at Shanghai.

The occasion of their withdrawal from our foreign mission, so far as they and we are concerned, is Mr. Randolph's repeatedly expressed desire and sense of duty to do so. In one way or another this has been expressed, in letters dated respectively, Jan. 22 and April 25, 1891, and Jan. 20, March 3, and June 1, 1892.

As we understand his correspondence, the principal cause of this feeling is the apparent lack, on the part of the denomination, of adequate financial and moral support of the China mission, as it has been organized and planned. And it is a fact most profoundly to be regretted, that such support is sadly insufficient, in view of present opportunity and responsibility, for both our home and foreign work. There ought to be great enlargement in plans and endeavors all along the line; but, without a speedy and still greater increase of sympathy and of funds, there must be still further retrenchment.

Nevertheless, with a feeling of loyalty for Mr. and Mrs. Randolph and the work there, the Board, under date of April 22, 1892, wrote as follows:

The Rev. G. H. F. Randolph, Shanghai, China.

Dear Brother;—In replying to your several letters in which you express (1) your opinions of the China work in general; (2) your high appreciation of the importance of its several branches; but (3) your conviction that the denomination will not sustain it as now organized; and therefore (4) your desire and sense of duty to return to America, after the return of Mr. Davis and family to China,—I am instructed to communicate to you the following action of the Board at its meeting held April 20, 1892:

Resolved, (1) That it would be pleasing to this Board if Mr. Randolph should come to see it his duty to remain on the China field. (2) That it would then be the judgment of this Board that a mission station should be established in some inland village or city, to be selected by the Missionary Association, by locating there Mr. Randolph and family and the Boys' Boarding-school. (3) In the event of establishing an inland station, we advise renting suitable Chinese buildings for the use of the missionary family and the boys' school, until such time as land can be bought and buildings erected to the best advantage. (4) That the work and workers at the new station should constitute a part of the Association now organized at Shanghai, all to be under the same rules and regulations.

I might add that the above action was unanimous and apparently very cordial. Yours truly,

ARTHUR E. MAIN, *Cor. Sec.*

This letter was not satisfactory to Mr. Randolph; and in his reply he says, "Perhaps you will yet see the matter in the light we have presented it, and feel inclined to grant our request." Accordingly, at the the July meeting, the Board

Resolved, That the request of G. H. F. Randolph to return to America be granted, the same to take effect as soon after the arrival of Bro. D. H. Davis on the field as is practicable.

Resolved, That in this action of the Board we express feelings of the utmost kindness, and of appreciation for the work Bro. and Sister Randolph have done in China, and earnestly desire their continued interest in all our efforts to build up the cause of Christian missions, even

as we shall pray for their usefulness wherever the Lord shall call them to labor.

And we are especially glad to have received the following letter from Mr. Randolph, for it states his position as we have understood it; and ought to be sufficient proof that there have been common right intentions and mutual good will, whether the judgments of all persons approve everything that has been done, or not.

SHANGHAI, China, July 12, 1892.

Dear Brother;—We have been receiving letters from friends expressing their regrets that the action of the Missionary Board, relative to certain letters written by me, as recently published, was necessary. It is also urged that the reasons for our request to return should be made more public. There is no one who regrets the existence of circumstances which seemed to make our request necessary, more than we regret it. It has not been our desire to present these circumstances before the public. It has rather been our preference to leave the subject entirely to your discretion. But owing to the fact that certain inferences have been drawn from your action which are not warranted by what has been said and done, and which are liable to bring about evil results, I beg your consent to present the facts in order that no wrong impressions may prevail.

First, I will copy a few sections from the "several letters" that have been written. In my reply to your action, written June 1, 1892, there is the following statement: "All that I have at any time said has only been intended to lend its influence to a better organization of our work now under way. Means! Means to go forward is what we need. Our request to return to America was based on this need, and a desire to see the appropriations for this field and the workers proportionately adjusted." Again, in a letter written Jan. 20, 1892, after referring to the purchase of land and the location of the Boys' Boarding-school, it is said, "There are other things, also, concerning most of which I have already written. It is unnecessary that I should repeat those things, and yet you will excuse me if I again call your attention to them. I have spoken of my deep interest in the work and its growing demands. I have also spoken of the necessity that a physician should be sent to assist Dr. Swinney, and I can confidently assert that one should be speedily sent to her rescue. No petty affair could in the least compensate for the damage to the work which would arise from a failure to keep this department up. The school work loses none of its matchless importance, and as Seventh-day Baptists, we should not think for an instant of standing in the background in this line. Our work is fundamental and we should have a sure foundation. The evangelistic work is our inestimable privilege. The Master bids us. The opportunities urge us. Our religious life and vitality demand it. But our efforts must be bounded by the benevolent spirit of our people. The bounds thus set are quite definite as you know. That our benevolence does not increase in proportion to our opportunities can not be questioned. To attempt the use of more force on the field than there is means to make efficient use of, is to waste both means and opportunity. This I firmly believe to be the case in our China work.

My remedy is a simple one. My own duty is plain in the matter. When Bro. and Sister Davis can return to their work, not later than the last of Dec. 1892, we desire to return to America. This leaves the way open for the thorough organization of the forces with means sufficient to work to advantage. The plan of organization is also very simple. Immediately purchase land as favorably situated as possible for school and evangelistic work. Buy enough for the school and a dwelling. Let the school building be erected at once. Let the building of the dwelling be postponed till Bro. Davis's return. Let school (Boys' school) be given into the charge of Bro. and Sister Davis. At a convenient time after their return let a dwelling be built for them in connection with the school. This plan leaves the Board in a position to provide a place for Miss Burdick in accordance with agreement at the time of her employment. This part of the dwelling, formerly occupied by Bro. Davis, is also pre-eminently suitable for Miss Burdick in connection with her work. It would also make provisions for a helper with Dr. Swinney. Need I say another word! It seems to solve itself when once stated. Yes, I will say just a little more. Our salary will pay a helper for Dr. Swinney and in a short time pay for the erection of the dwelling. After the completion of the dwelling it will furnish means for the establishment of five or six day schools. These schools seem a necessity to splice out Miss Burdick's work to her satisfaction. In addition to this it would leave one hundred dollars per year for increased advantage in Bro. Davis's evangelistic

work, which he could do over and above the school work. Please, in addition to what I now write, see my decisions written to you about one year ago." Unfortunately I cannot quote, at present writing, the decisions to which reference is made.

However, in a letter written concerning them, April 25, 1891, it is said that "my decisions in this matter will doubtless give you the best possible explanation to all I have referred to above. In the decisions the following things are referred to, a helper for Dr. Swinney, necessary provisions arising from this reinforcement, an inland station, provisions for the comfort of those already on the field, the inadvisability of our people keeping two families in Shanghai for evangelistic work, and the advisability of Bro. Davis being returned to this field of work. The things intended to be expressed are: 1st, Conditions of the work here. More workers on the field than means to work with. Hence the unfavorable position our work sustains in comparison with other mission work. 2d, The relation of this work to the prosperity of the Master's cause as entrusted to our people. The necessity of the living Sabbath truth in this Empire and of sustaining this work that the home work may be blessed and multiplied. 3d, The prospect of its not receiving due consideration and consequently not being directed to accomplish the best ends."

The correspondence to which reference is made in the Board's action, and of which the quotations above give the essence, was begun soon after the deliberations of the Chicago Council, as published, reached us. It was called out by the attitude of our people, as expressed in that Council, toward the general work entrusted to our Boards, and the prospective results in relation to our work here. It seemed clear that one of three things must result: 1st, The Missionary Board would carry out their plans as already begun, of more than doubling the original working force on this field and establish them in their respective lines of work; or 2d, They would be content with thus increasing their force and leaving the work crippled for want of means; or 3d, They would change their plans, decreasing the force to be kept on the field, in order to organize the work efficiently. The first would be contrary to the spirit of the Council; would not receive the hearty sympathy of the denomination necessary to its final success, and hence not advisable. The second seemed like the use of precious contributions in a way that promised very little return, consequently should not be entertained. The 3d appeared practical and essential. We looked the ground over and indirectly presented our request to return to America in the first letter concerning the matter, written about eighteen months ago. Our convictions deepened as the months passed by; and after a somewhat lengthy correspondence, we made the direct request as given above.

From the beginning we have regarded it as a matter of grave importance. As expressed in our letter, "We are in full sympathy with the Board in its embarrassments, not the least of which, we feel is concerning what shall be the future plans for the work here." Again, "It touches the workers here and the work here. It must touch the workers over the sea, and the work there."

In this matter it has been our constant aim to act from conviction of duty and not from personal preference. To what extent these convictions have been in the real line of duty remains yet in the future. It has been suggested by different individuals that the difficulty would be removed by providing us a home. On this very point I wrote Jan. 9, 1890, "We know it cannot be expected that houses shall be built and accommodations made, till it is decided where and what they should be. The earnest desire of our hearts is that the future plans for the work shall be made in wisdom rather than that we shall have certain accommodations at a certain time." It is not a question of houses, except as they may bear on the financial side of this question. The embarrassment would only become greater by the increase of houses before other matters are settled. However, money to build and to do what seems to be demanded in other lines would help to solve the problem, would virtually solve it. The difficulty can only be removed by the denomination coming up with their hearty sympathy and support for the Board in what is required on the Foreign Field, or by the Board adjusting their plans and operations to the sympathy and support which this work now receives. Your brother and friend,

G. H. FITZ RANDOLPH.

(To be continued.)

LOST OPPORTUNITIES.

In every one's life there are certain opportunities, certain chances, which once past, never return. The mistake of a life-time is easily made. The turning of a corner, the refusal of advice; the neglect of the intimations of God's providence; the disregard of his word; the grieving of his Spirit for a single hour, may shift the

course of a life, and turn its brightness and its beauty to sorrow, darkness and distress. How many lives there are which might have been filled with sunshine and gladness, but for some fatal mistake, some sad and ruinous failure, some silly caprice, some hasty word, some foolish error, made in a moment, but never to be repaired. And often these mistakes are made unthinkingly, and unnoticed until it is too late to remedy them. The gate of opportunity may stand open to-day; if we enter, it is well; if we neglect it, we may mourn and lament our folly, but can never correct the error.

The Lord is giving us opportunities from time to time; he is giving us opportunities to-day, they are before us if we will take note of them; if we will heed them, they are for us, if we neglect them, the time may come when we shall mourn their loss; and one who sees things more clearly than we can see them, will say, "Oh, that thou hadst known, even thou in this thy day, the things that belong to thy peace; but now they are hid from thine eyes."

What then shall we do with the opportunity of to-day?—It is before us, it is upon us. Are our eyes open to see it; are our hearts open to embrace it; are we ready to heed the voice of God; and listen to the words he speaks? Are we ready to obey the command which he gives us to-day, and so be ready for the blessing that to-morrow shall bring? There is no hour when disobedience, or neglect, or carelessness, or sin is safe; there is no moment which is of little importance. "Behold, now is the accepted time." "Behold, to-day is the day of salvation."—*Exchange.*

A NATURAL CONSEQUENCE.

I lately read a pathetic article depicting the last days of a lonely old man living in his married son's family. No one was positively unkind to him, yet they all had their business, their pleasure, their friends, and the old man was mentally and spiritually alone.

We commiserate the dreariness of such an old age and do not remind ourselves that it may be the natural outcome of the son's dreary childhood. There is a similarity between the condition of little children and that of old men and women. At both ends of life there is need of sympathy, help, a stooping, brooding kindness. The child is too young to take hold of life, the old man has let go. This lonely man, whom we pity in the sketch referred to, was probably absorbed in affairs when his son was a little child. Most likely he was too busy to inquire into his baby needs, to sympathize with his baby wishes, to get acquainted with the little mind and satisfy its bent, to win the innocent, confiding heart, and make for himself a support for its outputting tendrils.

A lover of children often observes the kind of training which results in forgetful sons and daughters. A child leans against the father's knee and looks up wistfully, longingly. He is pushed aside, while the father goes on with his talk or his reading or his work. The mature mind is absorbed with thoughts of business, of gain or loss, with far-reaching plans, it may be with grudges or hurts. The approach of the little intelligence asking to be permitted to mingle itself with the father-mind is felt to be an intrusion, a hindrance. This unintentional hardness to children is shown perhaps as often by mothers as by fathers. The mother is intent upon making the little garment, or cooking the dainty dish, or she is making the house spick and span for company. The little one follows her about feeling exactly the same sense of isolation, of sadness, that the mother will perhaps experience by and by when the same child, a woman grown, is unwilling to give up time and self for cherishing and pleasing the aged child-woman.

What traveler has not seen in the cars a little group of bright, eager, curious children anxious to be told about this or that on the way. The mother, deep in a love story, scowls, scolds, commands stillness, instead of lovingly giving herself up to the little folks as interpreter and guide. It is dangerous to chill even once a child's enthusiasm. What if the clinging tendrils of the reaching, yearning soul be constantly unwound from their natural clinging place? The question answers itself.—*M. F. Butts.*

THE SABBATH RECORDER.

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WE publish this week President Allen's last Baccalaureate Sermon. The revision of this manuscript for publication was the last work he did, it having been brought to him, at his request, after he became too ill to rise from his chair. Those who had listened to his annual sermons for many years pronounced this by far the best they had ever heard. It goes before our readers, therefore, as his last and best work in this line. He himself said of it, that it was his system of theology.

PRESIDENT ALLEN.

The event of the past week, in our quiet village, which has overshadowed all others, is the death and funeral services of our honored and beloved President Allen. Almost immediately after our note of last week, announcing hopes of his recovery, he began failing perceptibly, and on the morning of Wednesday, the 21st, he passed quietly away.

The funeral services were held at the house on Friday afternoon, conducted by Dr. Platts, the president of the Board of Trustees of the University. He was assisted by Dr. D. E. Maxson, who offered the opening prayer; by Prof. L. C. Rogers, who read the Scriptures; by Prof. D. R. Ford, of Elmira, and President W. C. Whitford, of Milton College (Wis.), both of whom made short and appropriate addresses, and by the Rev. L. E. Livermore, of New Market, N. J., who offered the closing prayer. The church choir, under the leadership of Dr. J. M. Stillman, furnished appropriate music. The large rooms and halls and porch of the house and the open lawn in front, were thronged with students and citizens of Alfred and adjoining towns, who came to pay their mournful tribute to the memory of him whom they all loved. The Faculty and the Trustees of the University occupied places with the mourners. Loving fingers had twined wreaths of autumn leaves and roses which decked the room and the casket which contained all that was left to us of President Allen—rather we should say the little that is taken from us. His bodily presence is here no more. The memory, the silent influence, the inspiration of his noble life, is still ours, and will live in the hearts and lives of men and women, generation after generation to latest time.

At 6 o'clock the remains were borne to the train and taken to Buffalo, where, by the process of cremation, in one brief hour, they were reduced to their primitive elements. At this point the following from the *Buffalo Enquirer*, of Sept. 24th, will be read with interest. It will be observed that the process of incineration took place at the same hour as that at which the memorial services were held. The *Enquirer* says:

The body of the Rev. Dr. Jonathan Allen was incinerated at 11 o'clock to-day. The only witnesses of the incineration were Dr. Allen's son-in-law, George G. Champlin, and Prof. A. B. Kenyon, of Alfred University. The body of Dr. Allen was brought to Buffalo from Alfred at 10.25 o'clock Friday night, by Prof. Kenyon. Mr. Champlin came earlier to arrange for the cremation. Brief

services were held in the chapel of the crematory by the Rev. Dr. Purdy, of Asbury M. E. Church, who is one of his pupils, and a graduate of Alfred University. Funeral services were held Friday from the residence on the campus, and to-day memorial services were held at his old church during the time of incineration.

A few of the students and graduates were present at the crematory to-day. Among them were E. L. Lapp, Mrs. Purdy and sons, one of whom graduated from Alfred last June, Prof. A. B. Kenyon, G. G. Champlin, son-in-law of the deceased, and a few others. Judge H. J. Swift, an old graduate, intended to be present, but was prevented by sickness. It was Mr. Allen's own wish that his body should be incinerated. He was always a friend of the process.

On the campus of Alfred University stands its museum, which is called the Steinheim. There are many valuable and rare relics in the museum which Dr. Allen held dear. But that which meant most to him was an old Greek vase of alabaster. His ashes were to rest in that vase, and the thought made it precious to him. About 1,200 B. C., the ashes of a king were placed in that vase, and it held them till time had utterly destroyed the remnant of royalty. The king was the first ruler of the island of Cos, which will ever be known as the home and birthplace of Hippocrates. In a short time the ashes of one who was by gift of God a leader and teacher of men will be placed in that beautiful vase and kept at the Steinheim, where a fitting place and inscription will be given it. Where will that vase and those ashes be at the end of another 3,092 years? The vase bids fair to last another thirty centuries, but the ashes, what will become of them? Will the next thirty centuries be as eventful as the past thirty?

On Sabbath morning, at the usual time of service, a very large assembly was gathered in the church for the Memorial Services, which were conducted by the pastor, B. C. Davis, according to the following programme:

1. Sentence, "Blessed are they that Mourn," Choir.
2. Invocation, Pastor.
3. Scripture Lesson, L. E. Livermore.
4. Prayer, D. E. Maxson.
5. Hymn, "Nearer my God to Thee," Congregation.

MEMORIAL ADDRESSES.

6. On behalf of the Trustees, L. A. Platts.
7. On behalf of the Faculty, L. C. Rogers.
8. Hymn, "Jesus, lover of my soul," Choir.
9. On behalf of the Students, B. C. Davis.
10. On behalf of the Alumni, D. R. Ford.
11. On behalf of Public Interests, P. B. McLennan.
12. Hymn, "Wait and Murmur not," Choir.
13. On behalf of the Education Society, W. C. Whitford.
14. On behalf of the Church and Denomination, T. R. Williams.
15. On behalf of Moral Reform, P. A. Burdick.
16. Hymn, "Mournfully, tenderly linger we here," Choir.
17. Benediction.

President Allen was the son of Abram and Dorcas Burdick Allen, and was born January 26, 1823, in the town of Alfred, about one mile west from, and in full view of, the place where now stand the University buildings. His parents came as young people from Rhode Island to the Allegany country, and were married shortly after their arrival in this then wilderness land. To them were born four sons and two daughters, the subject of this sketch being their first born.

When, in 1836, the first select school was started in Alfred, Jonathan Allen was one of its pupils. During the next eight years the school had grown to an academy, and in 1844 he was a member of its first graduating class. Two years later he graduated from Oberlin College, in Ohio. He was at this institution when President Fairchild was at the height of his magnificent power as a college president, and under him were developed many of those bold and striking characteristics which have followed him through life. In the fearlessness with which he espoused and the unflinching energy with which he championed an unpopular cause, he excelled his illustrious model. A warm friendship existed between the two while life lasted.

At his graduation from Oberlin College Prof. Allen found himself with a call to the principalship of Milton Academy, and also a call to a professorship in Alfred Academy. After due deliberation he chose the latter, and soon returned to Alfred, where he became one of the teachers and one of the leading workers in the school. As a teacher his work embraced almost the entire curriculum in the branches which, at

different times, he taught. But his work was, by no means, confined to the class-room. That organizing power by which, in the study of a subject, he gathered up the loose, incoherent mass of material and wrought it into a consistent system, early found exercise in organizing the elements out of which an academy or college is made. The procuring of grounds, the erection of buildings, the raising of endowments, the furnishing of boarding facilities for students, the managing of the details of running expenses, these and kindred matters, were constantly receiving attention at his hands. When it was thought the time had come that the Academy should be changed into a university in order that the work of a theological department might be carried on under the same organization, and, in part at least, by the same teachers, it was Prof. Allen's organizing mind which framed the plan by which this was accomplished; and it was he who took the plan to the Legislature of the State of New York, and stayed by it until it received the necessary sanction of that body.

Professor Allen was chosen the first president of the University, but he declined the honor in favor of Prof. William C. Kenyon, an older teacher in the Academy, and, as he modestly and sincerely believed, a man better qualified to fill the important position. But when President Kenyon rested from his labors in 1867, Prof. Allen was again chosen president. This time the call of duty seemed clear to him, and he accepted the position which he has so worthily filled for twenty-five unbroken years. It does not come within the province of this brief sketch to tell how, during these years, President Allen stirred the hearts and fired the minds of twenty-five successive graduating classes with his own high ideals of worthy living, and sent them forth to life's work filled with earnest purposes and high hopes. But this subject will furnish a delightful chapter to the future biographer of our noble President.

Besides his work in connection with the Academy and later with the University, Prof. Allen, especially in his earlier years, was a frequent and acceptable preacher in the pulpits of surrounding churches, at one time being the regular supply of the church at Hartsville. He was ordained as a minister of the gospel at the General Conference at Milton, Wis., September, 1864, of which Conference he was the President. It was the first Conference which the writer had ever attended, and he was also looking forward to a time in the not distant future when he too might stand before his brethren for consecration to the sacred work. It was therefore with keenest interest that he observed the interesting ceremony. When the Conference decided to proceed with the work, it was proposed that, as Prof. Allen was an acknowledged peer of any or all present in theological lore, the formality of an examination should be waived. It was Eld. James Bailey, now so recently gone to his rest, who insisted that the examination should be held, and the Conference, yielding to his demand, appointed him to lead in the examination. More than once when the question was not quite to his liking, Prof. Allen shaped it to suit himself, and then said: "If that is what you mean, I answer Yes," or "No," as the case might be. The ordination, however, did not have reference to the work of the ministry in the ordinary sense of that phrase, so much as to the work of the theological department of the University. It was felt that Prof. Allen, both by virtue of the part he had taken in the organization of that department, and by virtue of his eminent qualifications as a theo-

logical student, should be the head of it, and it was thought that such a head should be an ordained minister, hence the ordination as above, which was had at the request of the First Alfred Church, of which he was a member.

As a minister, and therefore as an official member of our organized work as a people, Prof. Allen took great interest in it. He was practically the organizer of the Seventh-day Baptist Education Society, and for a long time its Corresponding Secretary, making its annual reports, a part of which was a practical discussion of some phase of the Education question as related to our people. He was also several times President of the General Conference, over which he presided with dignity and judicial fairness. He greatly desired to see all of our work as a people, which was being done by separate and independent societies, done by one central organization, with powers and functions reaching out into the several distinct lines of Missionary, Tract, Educational, Sabbath-school and other work. To this end he sought to make the General Conference an incorporated body, with such powers and functions. Upon the constitution of the General Conference, practically the same that it now has, he spent much time and labor, in the hope of accomplishing this much desired object. It was an occasion of deep regret to him that, owing to the danger to certain vested rights and possessions of the societies as they were then organized, their work could not be turned over to the General Conference as proposed by his plan. In later years, feeling that his work in the University demanded all his time and strength, and that his efforts to promote the organic unity of our work as a people, as above described, had been largely a failure, President Allen did not attend our public meetings as much as many of us desired that he should.

A work which engaged President Allen's thought, labor, and means to a large extent was the building of the Steinheim and the gathering together in it of the magnificent collection of specimens of great historic and scientific value. The building itself, in its walls, is a geological cabinet of rare worth, and its inside finish is a collection of native woods such as cannot be found anywhere else; while the collection within it comprises some twenty-five or thirty thousand specimens,—coins, implements, etc.,—from earliest times and from all over the world, some of which could not be duplicated. This work he greatly enjoyed, and he often spoke of it as his monument, dedicated by himself forever to the cause of education as represented by Alfred University.

President Allen received from the Regents of the University of the State of New York, in 1873, the degree of Doctor of Philosophy; from the State University of Kansas, in 1875, that of Doctor of Divinity; and in 1886, that of Doctor of Laws, from his own beloved University. All these honors came to him entirely unsolicited and unexpected. They were conferred as an expression of the high regard in which he was held by these institutions, as a profound scholar, as an experienced educator, and as a Christian gentleman.

President Allen was married, soon after his graduation from college, in July, 1849, to Miss Abigail A. Maxson, of the town of Friendship, in this county. Three children—two daughters and one son—were the fruit of this union, all of whom have arrived at mature years. The daughters were with him in his last sickness, but the son who is engaged in business in the South was too far away to be summoned home, even for the funeral. For forty-three years, Mrs. Allen has shared his labors, his ambitions,

and his hopes with a devotion as constant and unflagging as any woman could bear to her husband. His burdens and trials rested heavily upon her heart, and his victories rejoiced her quite as much as they did him; when men criticized his plans or methods as they sometimes did, for all public servants are more or less criticized, the shaft stung her heart quite as sharply as it did his, and when words of appreciation and affection were spoken, and there were many such, her wifely heart felt its sweetest joys. To-day she lingers in deepest mourning, and all around the globe thousands mourn with her, for his students are in every clime, and wherever they are, they all love him.

PASTORAL LETTER.

SEVENTH-DAY BAPTIST PARSONAGE,
NORTONVILLE, Kan., Sept. 7, 1892.

To the members of the Nortonville, Kansas, Seventh-day Baptist Church:

We have just passed through the 90th Anniversary of our Denominational Conference. Between 200 and 300 of our brothers and sisters from abroad have met with us in delightful fellowship for a week of work, worship and business relative to our Master's kingdom. We have greatly enjoyed their presence, and they have equally enjoyed their visit. The Conference has given us a better acquaintance with our brethren. It has brought the East and West closer together. It has shown us that we have some very earnest and able men and women among us, also young men and young women, consecrated to the Master's service, and to the advancement of the cause of Christ as represented by us as a people. We have had opportunity to catch inspiration on the Sabbath question, and to feel how important a place we occupy as Sabbath Reformers, heralds of the one only and true Sabbath of Jehovah in these times of Sabbath desecration, holidayism and no-lawism. While thankful for the encouragements of the past year, we are doubtless all anxious for much more glorious results in spiritual blessings upon our beloved Zion in the year to come. This is possible. It is within our reach. We should expect it and labor for it. If the grandest results are to be achieved it means a call to duty of every church, and every member thereof. No one man or set of men, or church or set of churches, can do all the work, or accomplish all desired results. But if each one will build over against his own house the walls will gloriously arise. If each church the coming year will put on her strength the year will witness God's cause among us going forth in majesty. To this end let us outline our possibilities and opportunities for the coming year.

1. In the point that distinguishes us—Sabbath-observance—we should give forth no uncertain sound. Our *practice* should be so sweetly in harmony with our *profession* that others would be obliged to say of us: "They are at least *consistent*." We cannot expect to have any influence in leading others to the Sabbath of the fourth commandment if they see by our own looseness that we practically care very little for it. This may necessitate a reformation in the lives of some of our members. We should each be willing to say: "Let it begin with me." Let us be Sabbath *keepers*, in fact as well as in theory. The virtue is not in our *admitting* the claims of the Sabbath, but in "*keeping it holy*."

2. We can do much better than we have been doing in *church attendance*. It is now fairly good, but we have a large church and society, and if *all* should do as well as *some* do, our record would be greatly improved. Church going is largely a matter of habit. How important that right habits be formed in the fami-

ly, and set before the children! It is the habit of some always to go to church, and every Sabbath you can count on finding them in their pew; with others the habit is *not* to go, and as a rule you can count on finding their pew empty; still others let circumstances determine; according to their feelings, the weather, or many other matters, they go or stay away, and in their case one does not know what to count upon. Except the few cases of actual inability, why should we not all make it the rule of our life to be in God's house Sabbath morning at the hour of worship? This would mean largely increased audiences, more inspiration to the preacher, our influence on the right side, and ourselves in position to receive much more good in divine things.

3. There ought to be from fifty to seventy-five more getting the benefit of the Bible study in the Sabbath-school. I am satisfied that many more could attend if they would. But as there are perhaps many of the aged, sick, non-resident, or those living at a distance, who think they cannot well attend, for all such we purpose to try a new plan known as "The Home Class," through which we hope large numbers can be added to our Sabbath-school work. By this plan the person consents to study the lesson one-half hour at home every week; is enrolled in the Home Class, makes his contributions and reports to the school at the close of each month, or quarter.

4. Are there not many yet who should be enrolled in our Ladies' Society, King's Daughters, and Y. P. S. C. E.? Here are duties and benefits in which many more should share. This is especially true of the Christian Endeavor. Every young man and young woman, and many young married people, we think, have duties to this organization that they have not yet recognized or met.

5. What grand opportunity we have in building up our cause in numbers! I can readily count *fifty* in the society who are appropriate subjects for church membership, either by letter or upon profession. Shall these be brought to Christ and the church during the year to come? The answer rests quite largely, under God, with you and me. Let us not be recreant to our charge. We can live, work, and pray this year with this end in view, and may the Lord of the harvest give us the ingathering.

6. There is room, also, for the church itself to carry on missionary enterprises in a small way, by permitting the pastor, or urging her other officers, or any active Christians, especially the young people, to go out into the country places and do evangelistic work.

7. Our homes, let us make centers of piety and helpful Christian influences; (a) by our faithfulness to Christ and the church; (b) by having the family altar; (c) by healthful educational influences; (d) by a clean and Christian use of the tongue. We ought also to inculcate a spirit of denominational loyalty and fidelity to the Sabbath cause.

8. Non-resident members. What is their relation and duty to the church? It seems to me that they should assist in the financial support of the church, at least if their help is needed, and should occasionally report themselves by letter at the covenant meeting of the church. They ought also to seek to do work through the Missionary and Tract Societies.

9. The church can lighten the pastor's burdens by promptly and regularly supplying the material support that they have pledged.

10. Denominationally. We ought all to take and read the SABBATH RECORDER, and our other denominational publications; to be liberal in our prayers and gifts for the Missionary and Tract work and workers; to help build up our educational institutions, and be helpful one to another in sympathy and patronage in the sacrifices (if so) that we are obliged to make.

Is there not enough in the foregoing to keep us all busy the coming year? Do you agree with it all? Can we have your full co-operation? I believe not one who is loyal to "Christ and the church," but that will be glad to clasp hands in such an enterprise. Let us all shout: "Surely the Captain may depend on me, though but an armor bearer I may be."

Yours in service,

G. S. M. COTTRELL, Pastor.

YOUNG PEOPLE'S WORK.

HIS YOKE.

BY MARY K. A. STONE.

The yoke of Christ means saving strength
To all whose hearts are worn and spent;
No hard or weary weight imposed
On necks already bowed and bent.

The world's rude yoke must fret and gall—
Life hath so many pains and cares!
Only beneath Christ's easy yoke
Our load is lightened unawares.

His yoke! O pattern close and true,
Fitted to each—the strong, the weak,
Yielding our wills to its control,
His joy will not be far to seek!

His yoke means burdens lightly drawn
In lowly patience, lest we fall,
Yea, "quietness and confidence,"
With love divine to sweeten all.

O meek and lowly Christ! we crave
This blessed servitude to know;
In us thy joy be now fulfilled—
Wilt thou not make it yet to grow?

—S. S. Times.

AND shall not we, who have taken upon us
Jesus' yoke, bear it together in loving unity?
How shall this be done?

"LEARN of me," says the Saviour, "for I am meek and lowly in heart." Let us seek to study our Master's life and character, and so in all our endeavors have the same mind in us which was also in him. Then we shall have in our Christian work not only agreement but perfect oneness. Meekness and lowliness, each esteeming "other better than themselves," will accomplish more in this direction than almost anything else. It will prevent the loss of that "unity of the Spirit" which is more important than any other kind of agreement, which, if we have it, we are truly one; but if we have it not, no matter how otherwise we are at one there can be no true unity—except it be indeed the unity of the dead, who are spiritless. Let us not fear differences if we have the mind which was in Christ Jesus; but, bearing his yoke, learning of him more and more, we may hope at last to be one in him and with him in his heavenly glory.

WHAT CAN OUR YOUNG PEOPLE DO FOR MISSIONS?

BY PROF. EDWIN SHAW.*

This is rather an old subject. It has been discussed and considered at all our Conferences, Associations, Quarterly, Semi-annual, and Annual Meetings in recent years. It follows therefore that the question has not yet been satisfactorily answered, or it is thought to be of such importance as to warrant repeated discussions, or it is believed that there is a need of new and additional fields of labor, of new and untried methods of work, of more and greater activity. Perchance all three of these reasons may enter into the cause of why this question is so frequently and repeatedly brought before us, and very likely that this is the cause. I have thought about the question more or less a good deal; but I cannot hope to bring to you any new and startling ideas on the subject.

If I were to answer the question in a single sentence I should say, What our young people can do for Missions is to keep on doing what they have been doing, only more so. This answer being so short and comprehensive, perhaps it would be well to consider at more length "what they have been doing," and to indicate somewhat more specifically just where the "only more so" comes in.

*Read at the Anniversary of the Missionary Society at Nortonville, Kan., August 25, 1892.

First. Our young people have been praying for missions. If you doubt this, go with me to almost any of the C. E. prayer meetings. You will be impressed in a special manner of this fact should it chance to be their quarterly or bi-monthly missionary meeting; earnest heart-felt prayers for the spreading of the gospel of peace, for the speedy coming of the kingdom of the Lord our God. Then were we privileged to listen to the secret prayers in the closets, we have every reason to believe that our young people, as individuals, are not forgetful of the cause so dear to our hearts, the cause of Missions, and here I would especially emphasize the last clause of my text, "only more so."

Second. Our young people have been consecrating their lives to the cause of missions, and here the "only more so," is of such importance that I mention it first. I do not mean consecrating themselves to some special work like going to China or Japan, but in a general way, consecrating their bodies, their minds, their souls, all their strength and ability to the cause of Christ, so that they shall be in a willing condition to do anything or go anywhere, to China or to the nearest neighbor, at the call of their Master.

Third. Our young people have been giving money in a more or less systematic way to the cause of missions.

They might give more and they might give it more systematically. In fact I believe it would be more, if the giving were more systematic. The most successful of methods that has come under my observation, is the "weekly five-cent plan." But this plan is not an automatic self-regulating machine which will start itself or run alone forever. It is something like a clock, it has to be set right and started in the first place, and then wound up from time to time, and, like a clock again, about once a year it must be thoroughly cleaned and repaired.

I have heard of places where this plan was not successful. I half suspect that the people there had the method started, or someone had it for them, with the idea that it would run on forever; perhaps when it stopped, like a clock, they took it up, shook it a little, and noticed that it had started again, but after a few shakings it ceased to go at all and was laid aside as useless. What they needed to do was to wind it up. Now every society of young people should have a committee, especially adapted by nature to care for this five-cent plan, to keep it in good repair and well wound up.

The amount of money raised by our young people for missions during the year did not appear in the report of the treasurer last conference, owing, I suppose, to reasons which will without doubt be discussed during the young people's hour of this conference.

Our young people have been doing organized, systematic work for missions. We have our young people's central board, and the Associational secretaries. We have pledged and paid, I think, the support of Brother J. L. Huffman, as a traveling missionary. We have at our Associations and Quarterly Meetings now, an hour especially for the young people, and at these hours the subject of missions, and the relation of the young people to them, usually forms an important part of the programme. Then there are the missionary meetings of the several societies. All this is an organized work to arouse greater interest and enthusiasm. Some of the papers read at the meetings and others written for the special purpose are printed in the Young People's department of the SABBATH RECORDER, another way in which they aid the cause of missions.

Again, most of our societies have a missionary committee. This committee, as leaders, with others to help, do missionary work in their own societies and vicinity; they make personal visits, they go out to neighboring school houses to hold meetings, to sing the gospel news, some to preach, but more especially in the after conference meeting to be ready with a few earnest, pointed words, to set the ball rolling, to put their shoulders to the wheel, to inspire the listless, to arouse the indifferent, to lead men to Christ. To all these lines of organized work, and others I have not mentioned, I would add in large capital letters the corollary of my text, "only more so."

One or two suggestions; as to what the young people might do for the missions and I am done; and I want to say right here that I mention this first suggestion not because I believe it is more important than other things, but because I believe it has been somewhat neglected or overlooked of late. If I am wrong in this I stand ready to be corrected. So long as there is a human soul on this broad world, in the heart of continents, in the depths of the wilderness, on the barren wilds, among the rugged mountains, in frigid climes, or on the isles of the ocean, a human soul that has not heard of the gospel of Christ, just so long the important duty is upon us all to rest not, to cease not in our strivings to fulfil that last earthly command of Jesus Christ; and I believe, as young people, we make a mistake, when we direct all or nearly all our financial aid in the missionary line to the home field. Christ said, "The poor ye have always with you," etc. We may say: "Home missions we have always with us, but the heathen we reach only by our prayers, our sympathy, and our money." Just think of it, all can, or ought to be missionaries here at home; perhaps not one in a thousand can go to foreign lands. Think again, we are giving almost every day a few cents to this cause and that cause and the other cause which are essentially missionary, and perhaps we keep no account whatever of it. Why, if we should not give a cent to home missions, and should give it all to the foreign field, the balance would still be largely in favor of the home mission, for don't you see, that each one of us is supporting a missionary on the home field, and it takes, on the average, several hundreds of us to support one abroad? And the happy part of it is that the more we give to the foreign work, the better home missionaries we become. I am fully convinced that our young people will be blessed in their work in proportion to the missionary spirit which they possess, and they cannot afford to neglect the foreign field. I believe they might, could, and should send to China and support there one of their own number.

Lastly. What do you suppose has been the effect upon me of writing this paper? Learn from my second and last suggestion. Every young person in our denomination ought to prepare a five minutes paper on the subject of Missions, Home and Foreign, and I venture to predict that every one will feel like making, and at least half of them will make their gifts to missions at least double what they now are.

Let us then, young friends, look back for a moment upon the past fifty years; let us drink in the noble, grand, self-sacrificing, broad, devout spirit of our fathers and mothers; then let us turn our faces hopefully forward, toward the north, and south, the east, and west, toward those wide open, inviting fields we have heard of to-day, so that, should God in his kind providence permit any one of us to see the next fif-

tieth anniversary, the centennial celebration of our society, we may look back upon a fifty years of work that has not only doubled and quadrupled, but multiplied a hundred fold, so that it shall not be in vain that "we have expected great things of God," that we have "attempted great things for God."

NOT A FABLE.

BY MR. E. B. SAUNDERS.

(President Young People's Permanent Committee, Milton, Wis.)

Some were sick as usual at the late General Conference, I was not. Sickness and dreams were somewhat prevalent, among other evidences of plenty of good food, late hours, and fatigue. I had a dream, but it proves not to be an orthodox mince pie dream; I saw a very beautiful child, and was asked to adopt it, but having adopted one bright little girl into our family, I was fully conscious of the time and expense such an undertaking required, and my better judgment prompted me to decline.

The following day of Conference revealed to me the interpretation of the dream when I was made President of our Young People's Board. It is the more difficult for us that the three officers of the Board are composed of new members. I am sure I voice their feelings when I say, we very much regret that we are not equal to the duties which the Conference honored us with.

This child comes to us at three years of age, of the best of parentage, well behaved, and well clothed. Three of the first seven years which so largely determine the destiny of a child have passed; "The unpleasant age." This child walks and talks some, has always attended the General Conference, and it is evident that he has as strong a hold on the affections of the denomination as any member of our family of institutions.

I must say in all candor that this child has been placed in a Western home where the fight is one of eternal vigilance to keep both the wolf and the devil from the door. This child has not only to be fed, washed and clothed, ready to appear at our next General Conference, but if he becomes strong and useful must be fed, mind and body, clothed and cared for three hundred and sixty-five days during the coming year. Who is equal to these things? The young people of our denomination, by the grace of God, are able. God never gave to any one a work which he could not prepare him for. We shall call on all of our societies, and their membership, to contribute to the support of this child, either through their secretaries or direct to this Board.

Ira L. Maxson, of Nortonville, Kan., is now the treasurer of this Board, to whom all contributions of material aid will be sent in the way of food, clothing and funds; but allow me to suggest that in these contributions, you will please send very little, if any, pie, cake, or candy. And if you should invite the child for a summer outing, we wish him to go in all modesty of dress and deportment where he can be useful, can help you organize Endeavor Societies and plant the banner "For Christ and the church." To you who are organized, will you keep your armor burnished, be prepared at the bugle call to fall into line of battle and help make the coming year one of the greatest crusades against wrong which the world has ever known. God shall have the glory and we the blessing.

WHAT men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

FOURTH QUARTER.

Oct. 1. Saul of Tarsus Converted.....	Acts 9:1-20.
Oct. 8. Dorcas Raised to Life.....	Acts 9:32-43.
Oct. 15. Peter's Vision.....	Acts 10:1-20.
Oct. 22. Peter at Cesarea.....	Acts 10:30-48.
Oct. 29. The Gospel Preached at Antioch.....	Acts 11:19-30.
Nov. 5. Peter Delivered from Prison.....	Acts 12:1-17.
Nov. 12. The First Christian Missionaries.....	Acts 13:1-13.
Nov. 19. Paul's First Missionary Sermon.....	Acts 13:26-43.
Nov. 26. The Apostles Turning to the Gentiles.....	Acts 13:44; 14:7.
Dec. 3. Work Among the Gentiles.....	Acts 14:8-22.
Dec. 10. The Apostolic Council.....	Acts 15:12-20.
Dec. 17. Review.....	
Dec. 24. The Birth of Christ.....	Luke 2:8-20.

LESSON II.—DORCAS RAISED TO LIFE.

For Sabbath-day, Oct. 9, 1892.

SCRIPTURE LESSON.—Acts. 9:32-43.

GOLDEN TEXT.—This woman was full of good works and alms-deeds which she did.—Acts 9:36.

INTRODUCTION.—Following the conversion of Saul, the churches had rest from persecution. Contributing also to their prosperity was the attention which the Jews gave to the encroachments of the Roman emperor, so that they paid less attention to the work of Christian evangelists. During this time Peter visited the new churches, among which was the one at Lydda. Our lesson narrates some of the events at this place.

EXPLANATORY NOTES.—v. 32. "Throughout all quarters." Visiting the churches. All of our churches would receive good from the visits of prominent ministers. "Saints." Believers, consecrated ones. Every converted sinner becomes a saint. He should remain one. v. 33. "He found." Led by providence, not by chance, he found this man. "Bed." Low couch used by the so-called lower classes, indicating or suggesting also poverty. "Palsy." Paralysis. It deprives the parts affected of the power of motion and sensation. In its worst forms is considered incurable. v. 34. "Jesus Christ . . . whole." Jesus, the Messiah, healeth thee. Peter was the instrument. He does not conceal from Eneas the power to which healing is due. He takes no honors to himself. "Make thy bed." Evidence that strength has come. v. 35. "Saw him" After he was cured. It was a sermon about God. "Turned to the Lord." Converted to Christ. Nothing irrational in a conversion based upon a miracle. God is the God of nature. Material phenomena should lead to him. v. 36. "A certain disciple." Christian learner or trained one. "Full of good works." Justly good when the soul as well as the hand performs them. She was humble, kind-hearted, and laborious for the needy. v. 37. "Laid in an upper chamber." Unusual delay, as Eastern funerals are quickly arranged. Perhaps they waited for Peter in hopes of a divine healing through the great apostle. v. 38. "Not delay to come to them." We are in need, come to our relief. Perhaps mighty works done elsewhere may be manifest here. v. 39. "Stood by him weeping." A real feeling of loss. And a beautiful lesson in life. Paul reproves immoderate grief for the dead. But this is genuine and felt by those who had been made better and happier by her kindness and unostentatious generosity. "Coats." Tunics, or inner clothing. "Garments." Outer mantle. She leaves a record of herself that has great significance. v. 40. "Put them all forth." As Jesus did. Mark 5:40. For private prayer. What he prayed for is evident. "Arise." Prayer was heard and now in Jesus's name he commands. "Opened her eyes." Called back to earthly scenes. Nothing desirable for Tabitha, but it was for the confirmation of the gospel. v. 41. "Lifted her up." Gave her assistance. "Saints and widows." The church at Joppa and the widows who had been the helpers of, or helped by, Dorcas. "Presented her alive." A complete restoration. v. 42. "It was known." All heard of it, and "many believed." The gospel appeals first to the mind. We must help men to know about the truth. It cannot find them out in the heart unless we do. Believing follows hearing." Rom. 10:14. v. 43. "Tarrying many days." Until he went to Cesarea. "A tanner." Strict Jews regarded the occupation as unclean, but Peter has overcome many scruples of that nature. A necessary business must not shut out a man from society or from the church.

LEADING THOUGHT.—Christ's deeds are reflected in his servants. His deeds our pattern.

SUGGESTED THOUGHTS.—Seek opportunities for doing good. Sin is moral Paralysis. Only Christ can cure it.

Give Christ the glory of all the good done. Dorcas a model woman. Faith has life in Christian character, and expression in Christian deeds. Faith and hope is strengthened by knowing what Jesus has done for others.

ILLUSTRATIVE.—"Providence is not limited to one Dorcas or two. The fruit of the Spirit is ever ripening. We do daily meet sisters of charity—not, indeed, flaunting a Pharisaic zeal in the garb of a religious order, but dressed as women ought to be—who consecrate their superfluous means and time in sacrifices of beneficence, who deny themselves worldly extravagance and selfish enjoyment that they may be the good providence of God in needy households, be angels of mercy and well-springs of life to despairing hearts and homes, marking the beautiful pathway of their lives, not by vanity and self-indulgence, but by charity and cheer, blessing men and glorifying God."—G. C. Heckman.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Oct. 2d.)

WHAT CAN WE LEARN FROM DORCAS? Acts 9:36-42, 2 Cor. 9:6-8.

It is a short but comprehensive history that we have of Dorcas. She has been called "Mary and Martha in one." She was a "disciple," and learned the doctrines of Jesus well. She was a "saint," exemplifying those doctrines in her daily work, consecrating her capabilities in holy offices, and serving Christ in ministrations of charity. Not the excitement or love of fame prompted her to labor. Hers was the heroism of little things that finds its source of strength in a principle and faith that Jesus always commends. That faith has life in Christian character and it expresses itself in Christian works. Every church may call itself considerably alive that has a Dorcas in it, and it will be very strange if such thoughtful affection and generous beneficence does not become "catching" in the membership. And as the numbers multiply they will form no select set flaunting their "pharisaic zeal in the garb of a religious order." They are like other women dressed as women should be. When they die the church is roused by its grief and sympathy to tears of repentance and love. God multiply and bless the Marys, Marthas and Tabithas, leaders in services of charity and mercy. May our Christian Endeavor Societies raise up thousands of them.

SCRIPTURE REFERENCES.

1. Some rules for godly women. 1 Tim. 2:1-10.
2. True adornment. 1 Peter 3:1-4.
3. What to teach. Titus 2:1-5; 3:8.
4. The woman of Zarephath. 1 Kings 17:8-16.
5. A striking contrast. 1 Kings 18:4; 21:5-15.
6. John, the elder, unto the elect lady. 2 John.
7. Paul's helpers. Rom. 16:1-4, 12.

—P. S. HENSON says some strange things when he tries to fit the First-day of the week on to a commandment that says Seventh-day. It looks a little like "meandering." But when he tells superintendents not to meander he utters no uncertain sound. Read what he says in the *Baptist Teacher*.

—"A SUPERINTENDENT who really superintends will not meander in a weak and aimless way through the opening exercises, uncertain as to when to begin and how, casting about him anxiously to see if everybody is ready, fumbling with the hymn book, and flitting through the Bible, and impressing upon you the conviction that he is not at all sure as to what he would be at. What a school wants above all things, and must have, is a leader who comes to his place with his plans prepared, his line of march already determined on—every hymn, every notice, every feature of the service all forecast; and then when, kindly and courteously, but with clear, quick tones, like the stroke of a bell, he gives the word of command, there is apt to be prompt and unquestioning obedience. There is nothing so demoralizing as a hesitating leader, who never knows his own mind, and is utterly at the mercy of circumstances, and on the other hand there is nothing that so develops the *esprit du corps* of an organization, as the presence of a leader who confidently leads."

—ALL of which is only too true, but no more so than when applied to teachers. A teacher who really teaches will not meander in an aim-

less way, uncertain as to the best thing to teach, sitting in one corner of the seat, "skewed about" so as to be able to see only one half of the class, talking only to those on the seat next to him (or her), while those on the back seats with knees on the pew-back are whispering and giggling, with no care for the lesson because the teacher is too lazy or too indifferent or too bashful to stand up, and notice them. What the school wants above all things, and must have, are teachers who come with plans prepared, and prepared to interest those on the back seats. Will teachers who sit down during class exercise try standing awhile and talk loud enough for the farthest scholar to hear, and address his words to that farther scholar?

A FURTHER WORD CONCERNING THE INCARNATION.

My attention is again called to this subject by the article of Brother Tickner, and I desire again to express my views, not for the sake of controversy, but to point out what seem to me to be errors in Brother Tickner's statements, and to declare what I believe to be the truth on the subject.

Neither men nor angels can unfold the mysteries of the incarnation. Secret things belong to the Lord our God, but those that are revealed to us and to our children forever. Great is the mystery of godliness, God was manifest in the flesh; and this mystery consists in the fact that God became incarnate; and this incarnation was an essential feature of the plan or scheme of infinite love and mercy to save the lost. Concerning this mystery we know only what has been revealed.

When I wrote my former criticism I was not sure that I had correctly understood Brother Tickner's idea of the person of Jesus of Nazareth. His utterances concerning him were new and startling, having no recollection of ever having heard such views before. In his last article Brother Tickner repeats what he had before said, that the body of Christ was animated solely by the divine consciousness; which must be intended not only to ignore, but to deny the human personality of Jesus the Christ. That should be regarded as a serious error, and in plain violation of both Scripture and reason as applied to the interpretation of the inspired Word. I am asked to read certain portions of the Bible. I have read and re-read them; and had read and pondered them hundreds of times, perhaps before he was born. I fail to perceive in their teaching any support for his peculiar idea concerning the incarnate word. Perhaps my intellect is beclouded and I am dull of apprehension. But what is the teaching of the Word of God? Was Christ truly man, and also truly God manifest in the flesh. I am of the opinion that the point of departure from the truth on this question by Bro. Tickner consists in his supposing that the term flesh, as used in the New Testament, in its application to Christ, should be understood in an abstract sense; whereas I am satisfied that it is never so used with reference to Christ. Isaiah said concerning the Messiah which was to come, "Unto us a child is born, unto us a son is given." Did not the prophet mean that the son of Mary should be a veritable child, and not a monstrosity? The whole history of Jesus the Christ, as given by the evangelists, from the manger in Bethlehem to the cross at Calvary, conclusively proves his genuine manhood. In the language of a distinguished theologian permit me to say: "From the New Testament it is evident that Christ was a real man,

both as to body and soul. He had feelings, and senses, and organs of sense, as we have. He hungered, thirsted, shed his blood, and died. Luke 2:52. And Jesus advanced in wisdom and stature, and in favor with God and man. Could that be said of him who was before all things, and by whom all things consist? Nor could such an assertion be made concerning Jesus, unless he was an intelligent, conscious being. The above is conclusive proof of the falsity of Bro. Tickner's idea of the person of Jesus Christ, the incarnate Son of God. The absurdities, which are the legitimate result of setting aside or denying the proper humanity of Christ, should deter every lover of truth from accepting such a doctrine. If the body of Jesus was animated solely by the divine consciousness; and if no human consciousness lived in that body, as my brother asserts, how could it be true that he advanced in wisdom and in favor with God. Did God become wiser and more in favor with himself in consequence of the incarnation? It must have been so, if the divine consciousness alone animated the body of Jesus. Surely a phantom or human organism, even one composed of muscle and bones, without an intelligent soul, could not increase in wisdom and in favor with God or man; yet, such must have been true according to Bro. Tickner's teaching, or it follows, necessarily, that he who was from the beginning with God and was God, advanced in wisdom and favor with God; both of which propositions must be regarded as absurd. What is the meaning of Psa. 16:10, "For thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption?" Peter, in Acts 2:31, refers to it and says, "Neither was his soul abandoned to the underworld." His soul could not be abandoned to the underworld if he had no soul.

Enough has been presented to prove that Jesus of Nazareth possessed true humanity. I wish now to call attention to some of the absurdities into which those are betrayed who hold the views of Brother Tickner. My brother probably deemed it unkind in me to characterize certain utterances of his as absurd. I used that word because it better expressed what seemed to me to be true, than any other word at my command. I regret the necessity for its use with reference to anything said by a Christian brother. Your assertions as given in your former article that God was tempted, hungered, was weary, etc., I must still regard as absurd; although in harmony with your ideas of the person of Christ. The very grave error in your theory is that you seem to me to represent the incarnate Word, who is declared to be the brightness of the Father's glory and the express image of his person, as altogether such an one as ourselves,—as subject to temptation, hunger, etc. Such a representation of the incarnate Word is false and degrading. The thought that Christ in his divine nature could be tempted by the infirmities of the flesh is revolting to our moral sense. The true and living God, in his character and attributes, is infinitely removed from the possibility of temptation and sin. Jehovah is an immutable being. If he were not the unchangeable One, what assurance should we have of the stability of the moral and physical universe? You refer to the pre-existence of Christ, and tell us that in your opinion he must be clothed with flesh as we are in order that he might feel as men feel and know experimentally the trials that man must contend with. Now it seems to me that no being can feel as man feels and know his trials except a

man. In 1 Cor. 2:11, I read: "For who among men knows the things of a man, save the spirit of the man which is in him." The divine scheme accomplishes all that Brother Tickner in the above contemplates, without attempting the impossible in reducing the eternal Word to the level of a frail mortal. We have in Heb. 2:16-18, the following concerning Jesus Christ: "For surely he does not succor angels; but he succors the seed of Abraham. Wherefore in all things it became him to be made like to his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself has suffered, being tempted, he is able to help them that are tempted." And let us remember that the Lord Jesus Christ has a two-fold being, or nature, and that without both the human and the divine nature he could not have acted as mediator between God and men. A mediator is not of one. Gal. 3:20. 1 Tim. 2:5, "For there is one God, one mediator between God and men, the man Christ Jesus," etc. In Rom. 9:5, both his human and divine nature are spoken of in the same sentence: "Of whom as to the flesh is Christ, who is over all, God blessed forever." But I think enough has been said. If any one asks how these things can be, I reply that I do not know how they can be, but that they are I do not doubt, because the word of God teaches that they are. N. KINNE.

NEW YORK LETTER.

It was pleasant to greet our friends again to our opening session, Sabbath-day, Sept. 17th, and we cordially invite all Sabbath-keepers to worship with us in our rooms in the Y. M. C. A. Building, Cor. 23d St. and 4th Ave.

The response to my appeal for funds to mail the *Reform Library* begins to come in. Let these friends respond promptly, as what we do depends quite largely upon what you do. One brother in writing says, "A long time ago I received notification that I belong to the 'four hundred,' but am so oblivious to honor that were it not for the leaflets dropping in once a month I should have forgotten it ere now. Enclosed please find my representative 'Mr. Windom,' on this occasion."

Another says, "I feel myself included in the number of lone Sabbath-keepers, so will respond to your plea in the RECORDER. I will pledge—per month, hoping soon to be able to do more."

Allow me to repeat. The number of *Reform Libraries* sent out from this office, other than to regular subscribers, depends upon the receipts of this office. If the four hundred Sabbath-keepers give twenty-five cents per month it will give us ample revenue to pay our running expenses and increase our output of tracts. Forty of these little papers can be sent for one cent postage. It affords us the grandest opportunity we have ever had for tract work. Names can be easily obtained from directories, annual reports, etc. We have been sending as an extra "sample copy," to all the Baptist ministers in the United States, Dr. Lewis's article found in No. 3.

The following letter indicates how the seed is growing:

Dear Brother;—Since you have sent me your little pamphlet it has interested me much. For some time I have tried to have my church take hold of and do more for the Sabbath, spend more of their time for the Master and his kingdom, and I pray that every minister in the South will read them and the *Outlook*.

REV. E. F. SIMMONS.

GAINESVILLE, Fla.

Any amount from one cent to a dollar is ac-

ceptable. "Many littles make a mickle." I am sure of your interest from past favors, but it is now absolutely necessary to put things upon an intelligent basis. If I know that I can depend upon a certain amount per month I can lay out the work to a much better *advantage*. We ask your prayers upon this work.

J. G. B.

AN EMPLOYMENT BUREAU.

The Seventh-day Baptist General Conference at Nortonville voted to establish a Seventh-day Baptist Employment Bureau. It is proposed to find persons for places, and places for people seeking employment; to bring more closely together the buyer and the seller, the employer and the employee.

The services of this bureau will be gratuitous—those who may be benefited thereby only contributing enough for actual expenses of the management.

The one having this in charge, while using his best endeavors to suit, will not guarantee to find desired places for all, and must not be held responsible for misfits. He solicits inquiries from any and all our people who are seeking a life work or who may be discontented with present positions; persons having funds available for Seventh-day Baptist enterprises, under either personal or local supervision; and would be pleased to communicate with parties aware of safe business ventures within the denomination, or paying positions of any kind among our people.

Soon the pastor and the best business man in each community will receive a list of inquiries concerning the locality, and which they are requested to answer fully, and return promptly to

CHAS. F. MAXSON,

FARINA, Ill.

SABBATH REFORM.

WHICH?

There is probably no other subject in the world concerning which men do so much quibbling as the Sabbath question. They don't know which day is the seventh day, but seem to have no trouble to tell which is Sunday; they declare the Sabbath abolished, but insist that men shall be compelled to keep Sunday: they cannot go around the world without losing the Sabbath record, but they can tell to a minute, at any point on the globe, when any other day begins and ends; they insist that it don't make any difference what day you keep, so you only keep Sunday. They get confused on the questions of the moral and ceremonial law, and to get rid of the Sabbath would do them all away; they are horrified at the thought of men trying to be saved by the deeds of the law when men speak of the duty of Sabbath observance, but see no such difficulty when told that we must not take the name of the Lord in vain, etc. The persistence with which these old objections are brought forward and insisted upon, as if they were new and valid objections, is sometimes a strain upon one's patience. We clip the following from the *Signs of the Times* as an illustration of how such things have to be dealt with:

We have received from a subscriber a leaflet, the heading of which reads as follows: "Which are we under? Moses or Christ—the Law or the Gospel, the Seventh-day—the Sabbath, or the First-day of the week—the Lord's day?" We are asked to answer its statements. We would briefly say: 1. The *Signs* is continually

meeting just such objections as are set forth in this leaflet. 2. The writer fails to either comprehend or apprehend the purpose of the law or gospel. 3. What he says about its always being wrong to steal and kill is just as true of Sabbath-breaking. 4. While the law of God was first spoken at Sinai, it was just as obligatory before it was thus given, as proved by Rom. 5: 12-14, where it is shown that men were condemned as sinners or transgressors of the law before the law was spoken on Sinai. 5. The writer says that while God rested on the seventh day, he never commanded a soul to keep that day till 2,500 years after creation; but in this he directly contradicts Gen. 2: 2,3, which declares that God *sanctified* the seventh day. "Sanctify" means "to appoint, to separate, to set apart," and necessarily implies that a command was given for that purpose. To whom? Jesus said that "the Sabbath was made for man." Mark 2: 27. Did God make the Sabbath for man at creation, and then just find out at the end of 2,500 years that Jews alone needed it? He who thus reasons charges God with folly. "Yea, let God be true, and every man a liar." 6. The author of the tract, with no respect to the apostolic injunction to "rightly divide the word of truth," mixes up indiscriminately the moral and ceremonial laws, precepts, and ordinances, the covenant and its basis, and tries to make his readers believe, whether he does or not, that he has shown the abolition of the moral law, when he has shown the expiration of the sacrificial laws. He will doubtless cause to stumble some little ones who are uninstructed. 7. He claims that the Sabbath was given to commemorate the deliverance from Egypt, but there is not a single intimation of it in the commandment, and the deliverance is *only* mentioned as an *additional* reason in Deut. 15: 5. Compare with Lev. 19: 35-37. Did God command just balances, etc., *because* Israel was redeemed from Egypt? No one would make such a claim. But as God had redeemed Israel from the unrighteous exactions of Egypt, they ought to be more faithful, as they were under greater obligation, to do no unrighteousness to anyone else. See also Deut. 24: 17-22. The talk of the *added* law and the covenants is as unscriptural as that which we have noticed above. The writer then says: "There are two institutions ordained of God which memorialize events of far more importance [than the seventh day Sabbath] to all nationalities of men who believe on Christ and come to him for salvation, namely, the communion, setting forth the death of Christ for the sins of the world, in connection with keeping *the first day of the week*, which is a memorial of the resurrection of Christ from the dead." It has been aptly remarked of Mohammedanism that it was composed of a great truth and a great lie. The same is decidedly true of the two memorials claimed above. The "communion," or Lord's Supper, is a "memorial" "ordained of God," but nowhere in the word of God is the first day of the week, by precept, declaration, or implication, so designated. It is easy to say God has so spoken, but where is the proof? We give another illustration of the writer's lamentable ignorance or wickedness. Among the wonderful events he names as taking place on the first day of the week, he says, "Jesus ascended on the first day of the week." He ascended *forty* days after the resurrection (Acts 1: 3); if he was raised on the first day of the week, his ascension came on Thursday, and this is generally held by all Christians. We apologize to our readers for noticing at such length an argument of so little worth; and yet it is about as good as is generally put forth in support of Sunday or against the Sabbath. We pity those who accept it as truth; we pity more the one who can teach such things as truth. Which—God's word or man's?

SUNDAY FISHING.

The following, addressed to the editor of the *Commercial Advertiser*, and published in that paper, is worth repeating:

In a recent editorial you referred to Senator O'Connor's statement that there was good Scriptural authority for fishing on Sunday, but since you did not state what that authority was, and thinking that some of your readers might care to know what basis there is for such a surprising assertion, I submit to such, through your courtesy, the argument. The sacredness of Sunday is established upon the claim that Christ arose from the dead on that day and that all the appearances of Jesus to his disciples after the resurrection occurred on the first day of the week, or Sunday, in honor of that event. Such is the stock argument. In the twenty-first chapter of John one of these appearances is described, and in much of the literature in favor of Sunday sacredness this appearance is cited. It was overlooked, however, by the Sunday zealots that on that

occasion the disciples not only fished, but they did so at the express command of Jesus

The doughty Colonel who has ditched the "democracy" by spelling the word with a lower case "d," in a public speech once declared that when the Elevated Railroad Company first began to run trains on Sunday it did so at the request of a clergyman, who immediately afterward died; and that same interpreter of divine Providence attributes every accident occurring on Sunday and resulting from travel on that day to the wrath of the Deity because of the desecration of the "Sabbath." There is not only Scriptural authority for Sunday fishing, but also for Sunday traveling. The first person to endanger his life in this matter was the Apostle Paul. In Acts 20: 7 it is stated that the disciples were gathered on the first day of the week, and that Paul preached to them. This text is often cited in favor of Sunday sacredness. This meeting was in the night portion of the first day of the week. When day broke Paul entered a ship and traveled to Assos, a distance of twenty or thirty miles. The theologian who disputes everything which does not uphold his creed or prejudices cannot dispute that in Bible times a day lasted from sundown and began with the night portion. Hence, if Paul preached on the first day of the week at night, and at daybreak undertook his journey, he did the latter on Sunday.

If, then, Sunday fishing and Sunday traveling be wrong, there is good Scriptural authority for both, conceding the interpretation placed on certain texts by advocates of Sunday sacredness to be correct.

H. B. M.

LEGISLATION ON RELIGIOUS QUESTIONS.

The following opinion of Judge Thomas Barlow, of Canastota, N. Y., written nearly two years ago, to a friend, is worthy of careful consideration. We commend it to the zealous advocates of Sunday law:

As you take deep interest in the questions of the day, being agitated by some branches of the church on a subject of legislation to enforce a more strict observance of the Sabbath day, it occurred to me that I would express in brief my views in relation to that movement. Our government is equally tolerant of all religions. It no more fosters the Christian Church than any other temple of worship of other religious worshipers. It tolerates and protects the church as against annoyances, but it is no more based upon Christianity than Mohammedanism. So our highest tribunals have often decided. There is not an instance in history where any civil government has attempted or assumed to foster and support the church, but what thereby both the church and civil government have been corrupted and demoralized. Christianity being of a kingdom not of this world, cannot be united with that of this world. This is too plain a proposition to be denied, and when the church descends to asking civil power or aid in its support there is something dangerously carnal in the purpose.

Religion addresses itself entirely to the heart and the conscience, and no man shall be forced in any direction of his conscience in favor or against any religious doctrine or faith. That all are to be protected in the free right of worship cannot be denied, whether Christian, Buddhist, or Confucian. And that a day of rest or Sabbath-day should be recognized and observed is not to be denied. But this should be done in a way equally protective to the conscientious views of all.

No honest religionist or worshiper can ask anything more in this respect than peaceable protection in his observance and worship on any day. He has no right to demand of any other person a sacrifice of any right of conscience. An honest man will make no such demand. If any one does so there is something rotten in his moral nature. The observers of the first day of the week as the Sabbath can ask no more for their religious convictions than can those who observe the seventh day. If the seventh-day worshipers were to demand of government a forced observance of their day, those of the first day would look upon it as intolerant and presumption, and rightfully so, too, and so is the demand of the observers of the first day toward those of the seventh day, and a free government must so consider it.

POPULAR SCIENCE.

CARATS.—The word "carat" comes from the Abyssinian name for bean. It corresponds in weight with a certain species of East India bean, and was originally used only as a weight, in the same manner as our word "grain" comes from a grain of wheat, and has also its average weight. The exact relation of the carat to the grain, Troy weight, is, in round numbers, as 4.608 to 1.185; or, in other words, 1.185 carats are equal to 4.608 grains Troy. By division of the last number by the first we find for the weight of a carat 3.88 grains, very nearly. The carat is the weight by which jewelers sell diamonds. The carat is now only used for weighing precious stones and pearls, because the grain is too small. In ancient times it was used as the unit of weight for gold, but it is now, on account of the greater abundance of that precious metal, superseded by the ounce. In regard to the alloy of gold, it has been accepted to take 24 carats of gold, or 93 grains, very near, as the standard of pure gold, and to call gold in which 20 carats are pure gold, gold of 20 carats; when three-fourths is pure, or 18 carats in 24 carats, it is called 18-carat gold. So, in regard to the alloy of gold, the word carat has become similar to the expression of a percentage, with the difference that 24 is substituted for 100. So 18-carat gold is identical to 75 per cent fine; 12-carat to 50 per cent fine, etc. That this manner of estimating the value is kept up is simply due to the custom of following the duodecimal system in making alloys, which naturally drives us to the expressions 70, 80, or 90 per cent, when speaking of the fineness of the most valuable metals.

A NOVELTY FOR THE WORLD'S FAIR.—The Columbian Fair at Chicago will comprise many wonderful exhibits. For example, the people of Tulare, Cal., propose to furnish a very curious attraction for the great Exposition. From a gigantic redwood tree, 390 feet high and 26 feet in diameter, will be cut two lengths, each 45 feet long, and these will be transformed into full-sized railway coaches by hollowing out the interiors. The rough bark of the tree will be left on the roof, and on the sides and ends the natural wood will be left unpolished. The interior will be furnished after the style of Pullman cars. One will be a buffet dining car, with bath, barber shop, and kitchen, and the other a sleeper, with observation room. Ordinary car trucks will be put underneath, and the men of Tulare, with their wives and children, will make the trip to Chicago in these strange coaches, and live in them while there. That will be a sight likely to astonish foreigners, and it may surprise a good many Americans.

AN IRON RAIN.—Any clear night, if the watcher has patience, he may see one or more "shooting stars," or meteors. These are not stars at all, but often are more brilliant than any star, because they are so near us that their friction against the earth's atmosphere either causes them to glow at white heat, or to flame up like a torch. Even a very small meteor, one not much larger than a pin-head, might become distinctly visible in this way, and seen against a background of constellations, outshine the north star. The whole solar system, astronomers say, is strewn with particles of matter known as star-dust, while larger bodies known as meteoroids, chase one another about the sun at intervals of a few miles. Usually when these meteoroids encounter the earth's atmosphere they break into small fragments and fall harmlessly to the ground. It is thought that only six or seven hundred of these meteoric stones reach the surface of the earth unbroken in the course of a year, while the number of small particles which fall has been estimated at 2,000,000 a day. If the air did not act as a cushion, no casualty would be more common than being hit by a meteorite. Meteorites are usually composed of iron, silicon, and oxygen, the three elements which are most common in the earth, and as no new elements have been found in these visitors from space, it is believed that the solar system, and perhaps the universe, are made out of the same material as the earth. The motion of falling meteors is very curious. One has been known to travel on a line almost parallel with the earth's surface, and from sixty to one hundred miles above it, all the way from Indian Territory to Central New York, where it is supposed to have fallen in fragments. Another passed from Michigan across New York State, and out to sea between New York City and New Haven. These meteors travel six or seven hundred miles an hour after they become visible. Meteors are most common about August 10th and December 7th, when the earth annually encounters long droves of meteoroids as they journey around the sun. Once in 33 years the earth crosses the thin stream of Leonides, which seems to come from the constellation Leo, and is so long

that six or eight years are required for this flock of meteors, traveling twenty-six miles a second, to pass a given point. When the earth meets this great torch-light procession there is a display worth seeing. The next one will take place in November, 1899. Where meteors come from is not known. Whether they are fragments of a bursted planet or collected star dust can only be surmised. Once it was thought that they kept up the sun's supply of heat by running into him, but that theory has been abandoned. What is certain is that the planets are becoming somewhat larger and heavier every year through the shower of meteors and star-dust that is constantly falling. Thus it happens that while it never rains pitchforks, yet iron enough to make a pitchfork rains upon the earth every day.—*Harper's Young People.*

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.

Low Rate Harvest Excursions.

The announcement that the North-Western Line, comprising over 8,000 miles of thoroughly equipped railway, has arranged to run two low rate Harvest Excursions during the months of August and September, will be gladly received by those who are interested in the development of the great West and North-west, as well as by those who desire to visit this wonderfully productive region at a season of the year when exact demonstration can be made of the merits and advantages it offers to home seekers and those in search of safe and profitable investments.

These excursions will leave Chicago on August 30th and September 27th, and tickets can be purchased at the very low rate of one fare for the round trip to points in Iowa, Minnesota, North and South Dakota, Nebraska, Wyoming, Colorado, Utah, Idaho and Montana. They will be strictly first-class in every particular and will be good for return passage at any time within twenty days from date of purchase. Full information concerning rates and arrangements for these excursions can be obtained upon application to any coupon ticket agent, or to W. A. Thrall, G. P. T. A. Chicago & North-Western R'y, Chicago.

WANTED.

The undersigned desires to obtain employment a clerk, or at some kind of indoor service. He has been a teacher, but trouble with his eyes prevents further work in that profession. Work which does not require much reading of fine prints preferred. Is willing to work for moderate wages. Refers to Eld. L. F. Skaggs, or Eld. W. K. Johnson, Billings, Mo. Address, W. S. N. Redwine, Corsicana, Mo.

SPECIAL NOTICES.

THE next Semi-annual Meeting of the Seventh-day Baptist churches of Minnesota will be held with the church at Alden, beginning at 2 o'clock P. M., on Sixth-day before the second Sabbath in October. Eld. S. R. Wheeler to preach the Introductory Sermon; Eld. O. U. Whitford, alternate.

THE REV. J. H. WALLFISCH having removed from London, Eng., to Germany, wishes to inform his correspondents that his present address is Leignitz, Germany, Bolko Str., 17.

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.

THE Yearly Meeting of the Seventh-day Baptist churches of Southern Illinois will be held with the church at Stone Fort, commencing Friday, October 14, 1892, at 11 A. M. We have arranged to commence a series of meetings a week previous to the above date, and we cordially invite all who can come to do so and assist us in the work for the Master. We earnestly request the prayers of all, that a glorious revival may be

experienced at Stone Fort, and the cause of Christ be strengthened where it is so much needed.

HOWELL LEWIS, *Church Clerk.*

THE Quarterly Meeting of the Shingle House, Hebron and Hebron Centre churches will meet at Hebron Centre, Sept. 9-11, 1892. Preaching on Sabbath morning by J. Kenyon, and Sabbath afternoon by G. W. Burdick. There will also be preaching on the evening after the Sabbath and on Sunday.

CLERK.

SABBATH-DAY, Sept. 10th, will be the time for the next covenant and communion season of the Albion Seventh-day Baptist Church. At that time there will be a roll call of the church. It is desired that all the membership shall be heard from, either by letter or personal testimony. Let all who cannot be present, send some written word that we may be cheered in the Lord. E. A. WITTER, *Pastor.*

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.

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." "Par 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.*
ALFRED CENTRE, N. Y.

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.

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CONDENSED NEWS.

The whole country rejoices in the fact that Mrs. President Harrison has so far recovered as to be removed to Washington.

The Anarchist Bergman, who made the attempt on the life of H. C. Frick, at Homestead, has had his trial and was sentenced to 22 years in the penitentiary.

The quarantine officials at New York and the health officers unite in declaring the cholera danger to be under absolute control. The disease is still spreading in Berlin and other European cities.

The steamer Norge, from Copenhagen, arrived in New York recently, bringing five Lapland reindeer, in charge of a native trainer, for Charles Geliland, a well-known sporting man of Dayton, Ohio. They will be taken home to Canada, pending the advent of cold weather, when they will be sent to Dayton and put in training for a trial of speed against some of Mr. Geliland's fast horses. If successful, reindeer racing will doubtless become a popular winter sport. Native sledges and harness will be used for the deer, with the same style of harness gear as used on the Russian steppes.

The event of national interest of the past week was the Grand Army Encampment at Washington. Thirty battle-fields and more lie near that city, and the railroads offered roundtrip tickets for half fare. Thousands revisited the once bloody fields, extending from Gettysburg to Appomatox, and from Cedar Creek and Winchester to Malvern Hill and Five Forks. Within these bounds lie Antietam, Ball's Bluff, Bull Run, the Wilderness, Chancellorsville, Fredericksburg, Spottsylvania, Cold Harbor, Fair Oaks, Seven Pines, Petersburg and Richmond. Confederate veterans could not be expected to fully share the enthusiasm of their old time enemies, but whatever manifestation was made was of good will. Their houses were decorated. Hundreds of them were delighted to renew the acquaintance that grew out of the vicissitudes of war. The Confederate Veteran's Association of the Capital made an appropriation toward the relief of such Union veterans as were sick during the encampment. In tendering it they said: "Some of us when wounded or sick or in prison received kind attention from enemies whom we now greet as friends, and we trust that this slight token from veteran to veteran will cement more closely the bonds that should unite men who taught the world the worth of American valor." European camps are not assemblies of peaceful veterans and ex-soldiers. The size of modern armies is a wonder. Russia has 5,000,000; Germany 3,500,000; France 3,000,000; Austria 2,000,000; Italy 1,500,000; making a total of 15,000,000. Ancient Rome at most had less than 1,000,000 soldiers. Napoleon marched against Russia with less than a third of a million. But vast as are the armies of today they are being steadily increased.

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

Royal Baking Powder ABSOLUTELY PURE

MARRIED.

CALLAHAN—JOHNSON.—At Nile, N. Y., Sept. 4, 1892, by the Rev. M. B. Kelly, Jr., Mr. Joseph W. Callahan, of Friendship, N. Y., and Miss Emma M. Johnson, of Nile.

NELSON—WEST.—At Shiloh, N. J., Sept. 10, 1892, by the Rev. I. L. Cottrell, Mr. Frank N. Nelson and Miss Mattie Albert West, both of Shiloh.

ALLEN—SWEET.—In Mystic, Conn., Sept. 21st, by the Rev. O. D. Sherman, at the residence of David Langworthy, Mr. John L. Allen and Miss Hattie E. Sweet, both of Mystic.

WHITFORD—BRIGGS.—At the home of the bride's parents, in Ashaway, R. I., Sept. 20, 1892, by the Rev. William C. Daland, of Westerly, R. I., assisted by the Rev. George J. Crandall, of Ashaway, the Rev. William C. Whitford, of Berlin, N. Y., and Miss Jessie F. Briggs, of Ashaway.

IRISH—DAVIS.—At the residence of the bride's father, A. C. Davis, M. D., Farina, Ill., Sept. 7, 1892, by Rev. C. A. Burdick, Mr. J. Herman Irish and Miss Ethel M. Davis, all of Farina.

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.

WARFIELD.—In Andover village, N. Y., Sept. 20, 1892, of heart failure, Eber Warfield, in the 70th year of his age.

So quietly did death do its work that the slumbers of Mrs. Warfield were not disturbed and she knew not that death had been in her home until after she arose and looked upon the silent form as it lay in the bed as if asleep. Mr. Warfield was a very hard working man and continued his work until a late hour of the evening previous to his death. He was highly spoken of as a citizen and a neighbor, a loving husband and a kind father. He has left a wife, two children and a large circle of other relatives. A very large congregation attended his funeral from his late residence.

BENJAMIN.—At his home near Scio, N. Y., Sept. 18, 1892, of dropsy, Mr. David Benjamin, in the 75th year of his age.

The deceased was born in Blenheim, Schoharie Co., N. Y., March 4, 1818, and moved, with his parents, into Allegany county, when but two years of age, where he has since lived. July 7, 1840, he was married to Miss Lorenda Hall who still survives him. In 1851 he professed faith in Christ and joined the M. E. Church. About forty years ago he embraced the Sabbath and became a member of the First Alfred Church, where he continued his membership until called to his home above. He leaves to mourn his loss, a loving wife, a daughter and four sons, and a large circle of friends. While his mind was still clear he selected the Scripture lesson to be read, also the text to be used. Scripture lesson, Psalms 23d and John 14th. Text, Psalms 23: 4. Services held at Scio Sept. 20th.

SLATER.—At Preston, N. Y., Sept. 11, 1892, Georgia L., only daughter of Augustus W. and L. Jane (Rogers) Slater, aged 18 years.

KILMER.—In Greenfield, Pa., Sept. 18, 1892, after a protracted illness, Mrs. W. F. Kilmer, in the 44th year of her age.

As a keeper of the commandments of God and of the faith of Jesus, she died in hope of the first and better resurrection. She leaves a husband and son to mourn her loss.

HUMMEL.—At Shiloh, N. J., Ruth S. Hummel, daughter of the late Jeremiah B. and Eliza Davis, and wife of Wm. A. Hummel.

She was born near Shiloh, April 5, 1829, and sank quietly to rest Sept. 1, 1892, at the close of autumn's first day. She was baptized and united with the Seventh-day Baptist Church while in the 14th year of her age. March 13, 1853, she was married to Wm. A. Hummel, and all her life was spent in this community. She joined the Mite Society in 1847, has been a constant worker in the Sabbath-school, much of the time as teacher. She assisted in conducting the Children's Praying Band. She was a member of the Ladies' Benevolent Society and of the W. C. T. U. In all these organizations she was



None Such CONDENSED Mince Meat Contains No Alcoholic Liquors. Makes an every-day convenience of an old-time luxury. PURE and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—always insist on having the NONE SUCH brand. If your grocer does not keep it, send 2c. (or stamps; for full size package by mail, prepaid.) MERRELL & SOULE, Syracuse, N. Y.

an enthusiastic, hopeful, moving spirit, a woman of decided opinions, but overflowing with sweet charity, a spirit ruled by the Unseen One. She had been failing in health about two years and in her note-book wrote, "I have read the Bible through since I have been afflicted once, and the New Testament twice, besides several of the different books of the Bible. Her husband, one son, numerous other relatives and the whole community mourn her departure." I. L. O.

CROSLY.—At the residence of her son, B. D. Crosley, near Farina, Ill., Sept. 10, 1892, Phebe S., widow of the late Dea. Edmund A. Crosley.

She was born in Marlboro, N. J., March 26, 1820, and was the daughter of Barzillai and Phebe S. Davis. At quite an early age she accepted Christ as her Saviour, was baptized by Eld. David Clawson, and united with the Marlboro Church. She was married, Feb. 2, 1841, to Edmund A. Crosley. About 1857, she with her husband, moved to Cussewago, Pa., and united with the church at that place, and from thence they moved to Farina, Ill., in the spring of 1886. She was among the constituent members of the Seventh-day Baptist Church of Farina, of which her husband was a deacon at the time of his death. She was sick about two weeks, and during her sickness, as before, she confessed Christ as the ground of her hope and trust, and expressed a wish to go home and rest. She continued a consistent member of the church till the time of her death. Funeral services were held at the church. Sermon by her pastor from Psalm 17: 15. G. A. B.

EDWARDS.—At Johnston, Wis., Aug. 22, 1892, Susan Edwards, daughter of Stephen Gardner.

Sister Edwards was born in Hopkinton, R. I., Oct. 28, 1813. She was widow of the late Paul Edwards and had been a member of the Albion Church since March 1, 1845. E. A. W.

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