

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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THE Supreme Court is not yet through with the famous Geary Law. This monstrosity, like Banquos ghost, will not down. There is to be a rehearing, and there is at least a possibility that it may yet be declared unconstitutional.

REPRESENTATIVES from the German Sabbathkeepers in Dakota, and also the Scandinavians in Wisconsin, attended the Conference and made remarks. The former, represented by John Baumbach, who could not speak English but addressed the Conference in German, Bro. Daland acting as interpreter.

ON several occasions during the sessions of the General Conference there were probably not less than 2,000 people present. Thirteen hundred and fifty people dined in the tent Sabbath-day and ten hundred and fifty took their supper there, making 2,400 meals served on the grounds that day.

A REUNION of Milton College students on the College Campus in Milton, was held on one evening during Conference, after supper, and before time for the Conference to reassemble. Doctor A. H. Lewis presided and made an opening speech. He was followed by President Whitford, of Milton College; President Main, of Alfred University; President Gardiner, of Salem College; D. E. Titsworth, President of the Conference; Prof. Wm. A. Rogers, of Colby University, and others. Many were in attendance. It was a very pleasant occasion. Two closing prayers, by the editor of the SABBATH RECORDER and Dr. L. A. Platts, with benediction by Dr. Lewis, closed this brief but happy reunion.

ALMOST unprecedented storms and damages on the Atlantic coast and especially in the city and vicinity of Charleston, S. C., have brought great grief and distress to thousands of people. Several hundred lives have been lost, and millions of dollars worth of property has been destroyed. Coming at this time when so many are out of employment, and such destitution in the money market generally, the blow falls with unwonted severity. All who escape these sweeping calamities should gladly contribute through authorized channels for the comfort and relief of those who are less fortunate. This is one of the ways in which such calamities are turned into greater blessings.

THE Chicago and North Western Railroad managers have again shown themselves masters in the art of pleasing passengers. This great

thoroughfare is deserving of the popularity it has attained. Acting upon the principle that this road is for the accommodation of the traveling public, the gentlemanly officials spare no pains to make their passengers comfortable, and so far as possible to reduce the cost of travel. Probably two hundred or more delegates to the Seventh-day Baptist General Conference were favored with reduced rates and other attentions. This road will probably be patronized more and more by our people in the future.

FRIDAY morning, at 6 15, witnessed another large gathering of earnest worshipers in the great Conference Auditorium—probably not less than three hundred, young, middle aged and old gathered in. It was full of the divine presence. The songs were inspiring, the prayers were frequent, the testimonies were tender and impressive. Some felt like the warm-hearted, enraptured disciple on the Mount of Transfiguration, "Lord it is good to be here," and more, they would be glad to remain permanently in such company and service. But the hour passed all too quickly. And so these days are now half over and we must soon return to our routine work,—but refreshed, re-consecrated, inspired for better service, holier living.

THE SUNDAY morning meeting, from 6 15 to 7 o'clock, conducted by D. E. Titsworth, was one of the best of the series. It commenced by the presentation of many requests for prayers for the conversion of children, husbands and friends for whom many hearts were burdened. It was a very tender and deeply impressive meeting. Two young men who were present made a start for the kingdom. The attendance was greater than the day previous—probably 250 present. It is a beautiful sight on our way to the great tent, at 6 o'clock, to see men and women from every side of the square going toward the tent. What a beginning for the services of the day, and of each day, after the first, during the Conference. All seemed to be saying:

"Lord in the morning thou shalt hear  
My voice ascending high,  
To thee will I direct my prayer,  
To thee lift up mine eye."

AN impromptu meeting in the interests of Milton College, held on Sunday evening, before the session of the Conference, resulted in raising nearly \$1,200 for present necessities in the management of the College. This College is doing a noble work and is in great need of larger endowment. Its professors are devoted to its interests and heroically maintaining its enviable reputation as an educating power in the North-west. Plans are being considered, and we trust will soon develop into permanent and systematic efforts, to place our three institutions upon a better financial basis that they may not be so embarrassed in their efforts to bless the world. They are all needed. No other schools can fill their places. They must be maintained. Let this sentiment prevail and

they will be maintained and prove an inconceivable blessing to the present and succeeding generations.

THE Religious Congress will open in Chicago, Sept. 11th, and continue seventeen days. Several of our brethren have been asked to present papers and the following programme has been arranged:

SABBATH-DAY—SEPT. 16TH.

A. M. Sermon by the Rev. Stephen Burdick, theme—Loyalty to the Truth. Paper by the Rev. Boothe C. Davis, subject—Faithfulness to Our Cause.

P. M. Sermon by the Rev. Arthur E. Main, theme—Evangelism and the Sabbath. Paper. Subject.

Evening. Paper by the Rev. Wm. C. Whitford, subject—The Growth of our Churches. Paper by the Rev. Lewis A. Platts, subject—Our Educational History. Paper by the Rev. A. H. Lewis, subject—History of Sabbath Reform.

SUNDAY—SEPT. 17TH.

A. M. Sermon by the Rev. E. M. Dunn, theme—Education of the Conscience in Christian Belief. Paper by the Rev. Nathan Wardner, subject—Contradictions in the Sunday Arguments. Paper by the Rev. L. C. Rogers, subject—The Sabbath of the Future.

P. M. Paper by the Rev. O. U. Whitford, Review of our Mission Work, discussed by the Rev. T. L. Gardiner. Paper by the Rev. L. E. Livermore, Review of our Tract Work, discussed by the Rev. A. H. Lewis.

Evening. Six ten minute papers on different phases of Practical Evangelism: E. B. Saunders, the Rev. A. B. Prentice, the Rev. J. A. Platts, the Rev. F. E. Peterson, the Rev. G. M. Cottrell, the Rev. L. C. Randolph.

The above programme was arranged by the Conference Committee and adopted by delegates of the Advisory Committee of the Religious Congress in attendance at the General Conference at Milton, Wis. It may be found necessary to make a few changes in arrangement before the Congress convenes.

WM. A. ROGERS,

President of the Congress.

EDWIN SHAW, Local Secretary.

THE object of this Congress seems to us worthy and entirely consistent for the advocates of all religions to meet on the same platform and candidly compare their views. Some good men seem to think otherwise and decline to meet other religions on this common ground, fearing that Christianity will be degraded by the comparison. What a grave blunder Elijah made on Carmel when he met on a common platform and challenged a comparison of his religion and his God with the heathen religion and the powers of Baal!

THE GENERAL CONFERENCE.

FRIDAY.

Education day has for many years fallen upon Friday, in connection with the other meetings during General Conference week. For a few years this day has been made one of special interest by the presentation of annual reports and educational papers and addresses. In these particulars this year has formed no exception to the general rule unless matters of unusual interest may be regarded as exceptional.

The opening address by the President of the Education Society, Dr. L. A. Platts, the reports of Treasurer, Prof. A. B. Kenyon, and Corresponding Secretary, President W. C. Whitford, were all full of interest and occupied the time

of the forenoon, aside from a little routine business. In the afternoon, following the adoption of the report of the committee on nomination of officers for the coming year, which were substantially the same as those of last year, an important amendment to the constitution of the Education Society, proposed in the morning session by Pres. Main, and referred to a special committee, was adopted. This amendment provides substantially the same as the other societies have adopted, that in addition to the life members and the annual members, already recognized, there shall also be an annual membership of all the delegates attending the General Conference. This is right. The more our schools are placed in the hands and the hearts of our people the better. The franchise is now so extended that the voters at the annual meeting of the Education Society will be as great as the delegation to Conference, and the life and annual members besides, providing the latter are not delegates.

Then followed one of the ablest papers on "Higher Criticism," considered in its relation to science and religion, that have yet been given to the public. This masterly production was by Prof. Wm. A. Rogers, Ph. D., of Colby University, Maine. It is worthy a place, not only in the literature of our own people, but its circulation should be as wide as the recent agitation on this question of the integrity and authority of the Scriptures. Professor Rogers is a deep, broad, scientific thinker and writer. He presents nothing that is not carefully studied and substantiated by the most convincing array of facts, illustrations, and sound argument. We are glad to say that this paper will be printed in the Minutes of the Society, and the Education Board were also by vote requested to publish it in separate pamphlet form for general circulation and use. Its reception by the multitude who heard it was enthusiastic. It clearly shows the untrustworthy nature of much that is written, even by the ablest scholars, by way of unfavorable criticism and comments on the text of the Scriptures.

The address by J. A. Platts was an earnest and appropriate presentation of "Our Duty to Our Schools." L. C. Randolph gave an address on "Our Schools and Evangelism," in which he emphasized the fundamental importance of school training for evangelical work.

A spirited discussion followed which was participated in by a goodly number.

The whole day was rich in good things. All of our educational interests were strengthened and can not fail to be greatly blessed by these good influences.

#### THE SABBATH-DAY

of the Conference has been called a "high day," and certainly it had many rich things. If high and exalted sentiments can make a "high day" it was rightly named thus by Pastor Dunn. At 10 o'clock the tent was well filled with a great congregation for Sabbath-school services, under the general management of Superintendent Prof. Albert Whitford. Rev. W. C. Daland was invited to be the instructor of the class. It was an occasion of much interest. Some class exercises were also held in the smaller adjoining tents.

At 11 o'clock a sermon was preached by Rev. A. H. Lewis, from the text, Esther 4: 14.

This sermon was a powerful presentation of the imperative duties and responsibilities resting upon Seventh-day Baptists in view of the golden opportunities before them "at such a time as this." The congregation, probably numbering two thousand people, were deeply

impressed and doubtless many heard some Bible truths to which they are not accustomed to listen.

In the afternoon Rev. A. E. Main preached to another large audience, probably not less than those who were present in the morning. His text, "Thy Commandment is Exceeding Broad." His theme was Law. It was a deep and masterly treatment of the necessity for, and the unchangeable nature of, the Law of God as revealed in his Word. While the audiences were large still there was a general feeling of regret that instead of two thousand there might have been ten thousand of our people to listen to those sermons so fraught with divine truths and uplifting sentiments.

In the evening the time was occupied by the Woman's Board. This was an occasion of thrilling interest. Aside from the annual reports and the routine business of the Board, was the address of Dr. Ella F. Swinney. It is impossible to convey to those who were not present a sense of the powerful effect upon the entire audience, of the sweet and eloquent address of Doctor Swinney. The magnitude of her work, her wonderful powers of endurance, the earnest appeals for physical and spiritual healing found their pathetic climax in the story of the beautiful spirit of consecration exhibited by Doctor Swinney's aged Christian mother who recently, laying her hand upon her loving daughter, desired to lay her upon God's holy altar a living sacrifice. The Doctor expressed regrets that she herself has not yet reached the high plane of consecration attained by her loving mother. But to the audience it did not appear that she was very far below the same high plane. All seemed to feel that there had been one of the most beautiful commentaries on and illustrations of Paul's exhortation, "I beseech you brethren by the mercy of God that you present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service." This was a most holy and inspiring meeting. Young men, young women, old men and old women shed tears of tenderest interest, love and appreciation of this mission work and of our faithful, self-sacrificing missionaries.

#### SUNDAY.

The American Sabbath Tract Society has for many years held its anniversary session on the first day of the week in connection with the General Conference. At the usual hour in the morning the great tent was filled and the meeting was called to order by Charles Potter, president. After devotional services of prayer and song, the president, in a few well chosen words, set forth the aims and the work of the Society through its Executive Board. After the appointment of the usual committees, Rev. B. C. Davis preached the annual sermon from the text, Rev. 3: 8, "Behold I have set before thee an open door and no man can shut it; for thou hast a little strength and hast kept my word, and hast not denied my name."

Theme—God's Open Door.

This admirable sermon was delivered in an impressive manner. Many people listened who had probably not been accustomed to hearing much about the Sabbath truth. One First-day man was heard to say it was the best sermon he had heard for many years. As we hope to give it entire to our readers we will not attempt a synopsis of it here.

In the afternoon the Treasurer presented his report, after which the Corresponding Secretary presented the report of the Executive Board, together with a semi-centennial review of the Tract Society since its reorganization in 1843.

This review, among other things, mentioned the fact that not one of the pastors or elders that were reported in the Minutes of that year are now living, and only four of the licentiates, then reported, who subsequently were ordained elders, are now living. These are Rev. H. H. Baker, Rev. Joshua Clarke, Rev. J. Canyon and Rev. Richard C. Bond. We are informed that Rev. Samuel Davis was licensed in 1842 but his name was not reported that year. Thus of the twelve pastors, forty-six elders and twenty-five licentiates of fifty years ago not one of the pastors or elders and only five of the licentiates are now living; two of these, Rev. H. H. Baker and Rev. Joshua Clarke, were in attendance at this Conference and gave inspiration and encouragement by their presence and counsels.

This report was discussed by several persons, and earnest and impressive exhortations on loyalty to our publications and other lines of work filled out the afternoon session.

In the evening the reports of committees and discussions of resolutions occupied the time. An interesting episode occurred during the discussion of resolutions. Pres. A. E. Main in an impressive speech inaugurated a movement for wiping out the debt of \$1,000 still resting upon the Society. One or two others followed when Hon. Geo. H. Utter stepped upon the platform and after a stirring speech proceeded to give a practical turn to the movement by pledging \$50 toward discharging the debt; nine others quickly followed. Then in pledges of \$25, \$10 and \$5 the balance was soon raised, and between three hundred and four hundred dollars more were pledged for carrying on the work the coming year.

Mr. Utter was very happy in his method of securing this money. The Tract Board will start off with the work of the coming year with much more courage and hope than at the beginning of last year. But let no one think this fund is now sufficient for future work. It is accepted as a token of increasing interest and devotion to God's work, which we trust the coming months will fully demonstrate by the increased contributions for maintaining all of our lines of benevolent work.

The closing sessions of the Conference on Monday, will be noticed more fully in the Young People's column and elsewhere.

[From L. C. Randolph.]

A SEA of heads and a vast rumbling of voices. It looks rather dark from the train platform, but by the fitful light of an occasional lantern in the throng below we can see the joined hands going up and down in orthodox Seventh-day Baptist fashion. And over here stands Hills, his ruddy face beaming out from under the slouch hat which he wears when stern business is on hand. It must be that this is Milton Junction—and Conference.

A great Conference. Largest representative attendance. Splendid spirit. Able addresses. Fine weather. New features. Perfect material equipment. A great Conference.

After you have read the detailed accounts on other pages of the RECORDER, come with me and get a bird's eye view. We will let the note books go, and absorb the good impressions. Amid all the experiences of life you know that here and there something stands out. It sticks in our recollection. We don't forget it. Some of the flowers which we gather by the wayside we lay tenderly away in the book of memory to be looked at again and again when the scenes of which they remind us are forever

past and the hearts we loved are dust. Let us go flower gathering.

We will begin the day with the morning prayer-meeting. Never mind if it is only six o'clock and you have not had your warm coffee and steak. You will find there two or three hundred bright, happy faces. How they do sing—young and old! No time goes to waste and the words are warm and pointed. Many ask prayer for themselves or others. This prayer-meeting is a spontaneous outgrowth of the evangelistic spirit which has been sweeping forth among the people and has brought a tidal wave of spirituality down upon the Conference.

Of course you have read in last week's RECORDER President Titsworth's address, which struck so strong a chord at the opening session. You knew that he had carried "Our indebtedness" in his heart for months as you heard him speak in earnest vindication of what Seventh-day Baptists have done for the world. Let his appeal for greater spirituality and devotion find an echo in our hearts.

The Missionary Board make a very hopeful report, and Doctor Main, as he lays down the work in which he has been absorbed for years, pleads with the eloquence of deep feeling for the new secretary, the Board, and the great field which is in such need of laborers. May the Lord bless the work which he has left, and that to which he has been called, and may that clarion voice long be heard in our midst for the Master's cause.

And now the choir leader comes forward with his baton. If you couldn't see his face at all you would know it is Doctor Stillman by the swing of his body—so familiar to two generations of musical students. The Doctor has done his best work with the choir in which he takes such evident pride, and the people lean forward in their seats to listen. The Doctor has fully committed himself to the theory that the devil has not a monopoly of wind and stringed instruments and so the orchestra adds its stirring sound to the volume of song.

Educational interests take a central place. There is a deep loyalty in the hearts of the people to our schools. It is their time of great need and the people will stand by them. Up on the College campus old students are flocking tonight, and there Alfred, Milton, and Salem held a good feast. The Presidents of these institutions, and others, respond to their names in speeches abounding in tenderness and earnestness. Eyes are moist, but lightning flashes of wit brighten the occasion. Our schools shake hands and promise loyalty to the cause and one another, and then Dr. Lewis invokes the blessing of the trinity above on this trinity of our institutions.

The evangelists are favorites. It may be that there are some who object to revivals and revivalists. If there are any such, however, they are afraid to open their mouths amid the general enthusiasm. The churches are all calling for a quartet to come and help them, and one of the "boys" tells them they have lots of timber, "go to work and make your own quartets,"—good advice. Let every church have its own evangelistic band.

"Shall the Tract Society begin its fifty-first year \$1,000 in debt?" says George H. Utter. All over the audience the people are rising and saying "No." A thousand dollars is raised in a few minutes, and before the pledges cease coming in several hundred dollars additional are added to carry on the work of the coming year.

We have no hesitancy in saying that the most

honored guest at Conference was Dr. Ella F. Swinney. What an inspiration in that strong, joyous, devoted face! All over the house eyes are full of tears as she tells the sad story of her sisters in the far off land: God pity the man or woman who could listen unmoved! God help us to fully sustain the great work of which she is the representative—and send to her and her noble co-workers the help they need!

O, Seventh-day Baptists! The thing which makes a man or a denomination great is consecration. Education, organization, and equipments are exceedingly important. We have to have them. But it is not for lack of these that the world is to-day going adrift. It does not matter so much how much we have as that what we do have be placed on the altar.

It is Monday night and the lights are out in the great tent, where fifteen hundred people sat but an hour ago. The "Elder" goes about with his "lantern" to see that all is well. Tomorrow morning the canvass city will disappear from the park. The boys will play their games just as before over the place which has become endeared to us. Nothing will remain behind. But the General Conference of the year 1893 has gone into history. It will still live in two thousand hearts which felt its influence, in new plans and methods for the future, and in the work which, under the blessing of God, it shall inspire us all to do.

#### SYNOPSIS OF A SERMON.\*

BY REV. A. H. LEWIS, D. D.

TEXT.—For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth, whether thou art come to the kingdom for such a time as this?

Theme.—For such a time as this.

I should prove myself unworthy of the time and place if I were willing to talk only of common-place things this morning. I should wrong you and the cause of Christ which we seek to advance were I to give this hour to theorizing and abstract discussion. The hour demands facts; plain, pertinent, pointed facts. I shall meet that demand as fully as time and my ability will permit.

You are familiar with the story from which the text is drawn. God's chosen nation was in peril. A woman's hand held the key to deliverance from ruin. She naturally shrank from the peril which surrounded her and her people, and hesitated when her guardian urged her to action. At such a crisis the text was spoken to her. Right royally did she answer, "I will go, and perish if I must." Whatever of analogy there may be or may not be between the case of Esther and ourselves, it is clear that God is asking Seventh-day Baptists in many ways, "Who knoweth, whether thou art come to the kingdom for such a time as this?" It is therefore pertinent to make two general inquiries:

1. What is this time to which we have come?
2. Are we prepared to meet the demands of such a time?

(a.) All periods, epochs, movements, are parts of the complex whole of history. Nothing stands alone. Everything feels the push of mighty forces crowding in from the past; not a "dead past," but a mighty living past, of which the living present is an integral part. It throbs with the push of the past and the pull of the future. The present is never dependent. It never stands still. Events and issues jostle and crowd each other like surging crowds, when each is too eager or too frantic to remain quiet for a

\* Preached at Milton, Wis., before the Seventh-day Baptist General Conference, on Sabbath morning, Aug. 26, 1893.

single moment. Through all and over all God is seeking to accomplish his purposes by us, as part of his army, and of Christ's heritage.

(b.) The whole world has entered a transition, rapid and radical. This transition involves business, science, sociology and religion. Our fathers said: "Changes are coming." We are compelled to say: "Some changes have come, and a thousand more are at hand." I have only time to note some of those which most affect Christianity and ourselves, as Seventh-day Baptist Christians. Small as we are, we cannot escape from the sweep and swirl of these years. We shall go like chips on the changing tides, or stand like rocks which beat back the waves into broken crests and harmless foam. Our choices will determine whether we float as chips or stand as rocks.

#### THEORETICAL OR APPLIED CHRISTIANITY.

I can best present an important group of fundamental facts by saying that the most pressing demand in these turbulent years is for an applied Christianity rather than an abstract system of theology. The Briggs controversy represents one extreme and the Salvation Army the other. Each lacks something which the other supplies. A proper commingling of the two would be far better than either is alone. The earliest Christianity was a *life*, not a creed. It swept over a century or two of history with a divine, healing power. Then Greek philosophy and Roman state-craft perverted Western Christianity into a world-ruling system of doctrines and ecclesiasticism. This obscured and crippled the divine power and life in no small degree, although that life could not be wholly destroyed. Eight or ten centuries of darkness and moaning followed; moaning, oh so pitiful.

The reaction from this stagnant night produced the Protestant movement. Like all such reactions it began vigorously and quickly changed the face of Western Christianity. Perhaps it accomplished as much during the first two centuries as was possible under the circumstances. But the time came for a further movement forward. The first of the present century was ripe for such progress. But Protestantism did not appreciate the situation nor apprehend what God then offered and what truth demanded. It was divided and warring. God and history could not wait, and the only way that self-sufficient and over-confident Protestants could be taught the lesson was by an unavoidable reaction in the direction of Rome and the Middle Ages. That reaction has fully set in. Many things now conspire to hasten the reaction and to develop religious moral and sociological confusion and overturning. Prominent among the causes of this backward drift is the fact that Protestants have never fully abandoned two fundamental features of Roman Catholicism, *viz.*: reliance on "tradition" as authority, and on the Pagan-born idea of a State church; a union of the civil and religious. This fundamental reaction, in various forms, must continue unless a rapid and radical change takes place in the Protestant camp. Romanism is fully awake to the situation. The statesmanship which controls her world-wide plans and movements is far more able than anything which enters into the plans of Protestants. But the contest cannot be settled by "plans" and manœuvring. Protestantism stands for a return to wholly biblical grounds; for complete return to a Christianity which shall be more a life than a creed, and to the *application of that Christian life*—not theories—to the new and pressing demands of the twentieth century. Failure to

(Continued on page 568.)

## SABBATH REFORM.

### HOW I BECAME A SABBATH-KEEPER.

BY MISS MATTIE S. HARVEY.

The following narrative of experience is clipped from the *The Light of Home*, March, 1889, and reprinted for the benefit of any who may be studying this question and, possibly, hesitating about taking the step of obedience:

"In February, 1885, my attention was called to the Sabbath question, and my curiosity was aroused to know if it could be definitely settled. I determined upon as thorough an investigation of the subject as my circumstances would permit, with this sole object in view. For, while I saw the possibility that the seventh day of the week might be the one that ought to be kept holy, yet, according to my way of thinking then, it would not make any great difference, and if I were convinced, it should make no change with me, as under the existing circumstances I thought that such a change would be impossible. I afterward saw that that was making circumstances my rule of action instead of God's Word. I had not proceeded far before I began to blush for my ignorance. I did not know before that the seventh day of the week was God's Sabbath, or ever had been, but rather I had supposed that it was a Jewish institution, which met its fulfillment in Christ, and that to observe it would be as absurd as it would be offering up sacrifices for our sins. Neither did I know that the Jews had Sabbaths under the ceremonial law which were done away in Christ. I had even thought that where the Sabbath was spoken of in the New Testament, after the resurrection of Christ, it meant the first day of the week. The search went on, and the more I searched the more I learned of my ignorance. I soon saw that it was *not* the mere question of a day, but a question of obedience or disobedience; a question on which the very foundation of Christianity rested; a question as to whose authority should be respected, God's or man's. I also saw that one or the other was right, and one wrong. If the seventh-day side of the controversy was right, I was actually trampling God's holy day under my feet. Here I found myself in deep water. The question began to assume enormous proportions. The temptation presented itself to abandon the search, accompanied by the thought that if I didn't know I would not be responsible. Conscience refused to let me do this. Still, as I found more and more that the evidence was all against me, I did hope to find *something* by which I might justify my practice, and, like a drowning man, for a while I caught eagerly at straws. However, I was compelled at last to admit that the Bible was all on one side, while the still small voice was whispering in my ear, 'This is the way, walk ye in it.'

"Then came the conflict. A conflict that language can never describe. Conviction strong and deep took hold of me as I saw the terrible sin I was committing. I, a child of God, redeemed by the precious blood of Christ, and yet actually obeying the power that dared to set aside God's Sabbath, and put in its place an imitation Sabbath, thus breaking down all law, and making no distinction whatever between sin and righteousness. But the enemy suggested, 'If you put your convictions into practice your prospects for life will all be ruined. The church of your first choice, one of your dearest idols, the one in which you had thought to live and die, will have to be given up. Your

influence will be gone, for people will think you fickle minded, while I will promise you, if not all, at least some of the kingdoms of the world, if you will only fall down and worship me.' In my distress I complained of God. I told him he required hard things of me. There were better Christian people in the community than I, and in more favorable circumstances than I; why didn't he call out some of them first? But all of this availed nothing; for, strive as much as I would, I couldn't get away from the conviction that I, at least, was called out. 'In vain do they worship me, teaching for doctrine the commandments of men,' and 'he that turneth away his ear from hearing the law, even his prayers shall be an abomination,' were constantly ringing in my ears. The only prayer I could utter was, 'Lord save me or I perish.' So the conflict raged on, ever deepening until it became simply unbearable. Finally, one evening as I was sitting with Bible in hand, my heart lifted to God as never before for help, I was directed to Isa. 58: 13, 14.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it.'

"With lightning rapidity came the thought: Do you believe God? If you do, act accordingly. I bowed my head and said: 'O, Jesus, I yield. Church or no church, influence or no influence, darkness or light, sorrow or joy, I will obey to the best of my ability, and trust thee to take care of the rest.' Immediately such a peace filled my heart as I had never known before. I was resting, simply resting, in Jesus' tender love, and basking in the smiles of my heavenly Father. But this was only a foretaste of what was to follow. When the next Sabbath came I took my Bible and went to my room, and what a day I spent there with Jesus and my Bible. It was the first Sabbath I had ever known, the happiest day of my life, but many happier ones have followed. Since that there has been a radical change in my experience. I have been walking in almost constant communion with my Saviour. Every day in the week has been greatly blessed, but a special blessing always comes with the dawning of the Sabbath. The Bible is read with a new light, and Jesus reveals himself to me through his Word as never before. God required me to take one step in the dark, one step by faith, and then the blessing came. I found it to be all light where I had anticipated nothing but darkness. I thought the day would be a burden, as I should be deprived of all church privileges, but instead I found it a delight. And while I enjoy church privileges intensely, yet truthfulness compels me to say that the happiest hours of my life have been spent in my room, alone with Jesus and my books. Yes, it seems to me that in the eternal ages to come, should all other memories be forgotten, the memory of earth's Sabbaths will then be fresh and green because they were made so glorious by the presence of Jesus."

It may sometimes look hard to do God's will, but you will find it harder not to do it.

The devil is always ready to hold up both hands in favor of any religion that promises to save man through his own works.

### WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Aug. 31, 1893.

The West seems to be the favorite track for cyclones and tornadoes. In the East mountain chains and vast bodies of water produce conditions less prolific in wind storms. Occasionally, however, an ocean gale sweeps inland wrecking vessels and shaking up cities and towns. The force of the recent gale may be inferred from the fact that thousands of sparrows were blown from their nests and perches and swept dead into corners and sunken places in New York City and its parks. Several of the watering places on the New Jersey coast were nearly submerged so that but for the violence of wind and waves principal avenues might have been navigated in gondolas. This coast is gradually sinking and the storms of succeeding decades bring the Atlantic farther and farther inland to the great anonyance of the sea side hotels.

Ventilation was the only effect of the storm in Washington. In fact the capital is so accustomed to wind that little attention is paid to it, particularly that kind which rumbles through the corridors of what is sometimes styled the "cave of the winds" on Capitol Hill.

Contradictory speeches on the silver question are about the only thing now to be heard or read here. One says the panic is due to the McKinley tariff; another to the fear of the coming Democratic tariff; another to the silver purchase bill; another to the conspiracy of the gold bugs. Some say if the silver purchase bill is repealed it means the demonetization of silver; others that repeal is the only possible hope of monetary bi-metallism. A part think repeal will give entire relief and others that the relief will be partial and simply because of the effect upon the imagination of the timid; and others that it will prove an aggravation instead of a relief. Probably public opinion now blown this way and now that will arrive at a quiet harbor and be anchored to some approximately firm foundation of law in the end, but it takes many winds and much reefing and tacking to get there.

Bourke Cochran and Thomas B. Reed were among the closing speakers in favor of repeal of the silver purchasing law. Reed's speech was philosophic, grave and patriotic. Cochran denied that the Democratic platform declared for free coinage. It rejected a motion to insert "free" with less than ten dissenting votes. He also declared that the country was never more prosperous than last March and that wages had never before been so high measured by gold and by the necessities of life. Both speeches were loudly applauded.

In the matter of repealing the tax on State banks, it seems that some scheme whereby their issues could be secured by the general government might be devised as an acceptable compromise. But in any event bank issues should be so protected that Maine money will be good in Texas and *vice versa*. In the day of the old State banks, an Illinoisian went down East to Provincetown, Cape Cod, called the "jumping off place." Stopping on the way he could not pass Illinois money in Ohio, nor Ohio money in New York, nor New York money in Massachusetts without a heavy discount, and on Cape Cod nothing but Cape Cod money was good. Money was like the canny Scotchman's orthodoxy, "There are only two sound men in the Kirk, me and the dominie, and I hae ma doots about the dominie."

CAPITAL.

## MISSIONS.

THE reports the past year from missionaries, evangelists and pastors show a great growth in evangelistic spirit and labor. During the summer vacation student quartets and other evangelists have been out on the needy field, South and West. God has blessed the movement. Many precious souls have been saved and wanderers reclaimed. This evangelistic work has such a hold on the people, old and young, that we may expect greater efforts and grander results in the year to come. But we must not depend altogether on quartets and evangelists. They cry is so often, "Send us an evangelist and a quartet." Why not go to work yourselves right where you are and as you are. God is on the giving hand, and the Spirit of God is moving the hearts of the children of men. What we need in all the churches is personal interest in souls unsaved, and personal effort for their salvation. There are not enough evangelists and quartets to go all over the denomination. Therefore we must work for ourselves and God will work with us if we have the right spirit and mean work. We need to feel more deeply as ministers, laymen, and laywomen, personal responsibility before God in regard to the salvation of the unsaved about us. If we wish to enjoy religion, grow in grace, develop in true soul life, become more and more like Christ, there is no surer way to reach all that than by personal work.

FROM F. J. BAKKER.

ROTTERDAM (Wollefoppenstr), July 21, 1893.

Dear Bro. Wardner and all who are with you in the same precious faith, grace, peace and mercy be with you through the everlasting blessings of Jesus Christ, our Saviour and Redeemer. Amen.

*Beloved Brethren:*—Through the hand of our dear Bro. Wardner I did receive again a letter with the usual comforting words, wherefor I am very thankful. I feel it not only my duty, but also the desire of my heart to speak it out, so you might know that I like to be thankful. I can only remember you before the throne of grace with humble prayers, and such I hope to do as ever I can. However, I should like to be more earnest and all set on flame.

I could do my work this quarter as usual and were not interrupted by sickness (however, now at moment I am not real well). Some weeks ago I made a trip to our former residence (Vriescheloo) and environs. I did see many of my former friends and brethren, First-day Baptists, so I had again a new opportunity to talk with them and give them some tracts and papers to read. The same tour I did visit a sister in Germany who, with her very near blind mother, are the only Sabbath-keepers in that town. Also did I spend a Sabbath at the home of a sister who lives with her father (he keeps not the Sabbath), and where not Sabbath-keepers are several miles distant. I know her since years. She was baptized last year and is a very earnest and steadfast witness for the sake of Jesus. A few weeks ago a married woman commenced to keep with us the Sabbath of the Lord. She visits regularly our meetings, and we trust that she is an honest woman. May our Lord bless our witness to many souls. We do hold our public meeting at the same place, twice on the Sabbath. Strangers we see not often, sometimes one or two at the Sabbath-school.

Since several weeks we do advertise in two

local papers, one circulates far and wide. Every Friday noon it does appear in those two papers. Thirty-nine thousand five hundred numbers circulate about with the truth of God's holy Sabbath. A whole year we shall have it every week that way. May our God in heaven pin the eyes and hearts of people to *his* truth. We like to do all we can to make *known*, and *walk in and after* the truth, that's all we can do.

I made this quarter eighty-eight visits and calls and also led twenty-four meetings. My work between seamen and immigrants goes on like ever, and many bad words I have to take up without taking notice of it, but also some *good and cheering* words I may hear sometimes.

We have had a long time of dry, dusty weather, several weeks no rain at all; in other parts of the country some showers of rain did fall, but *here* it was *very* dry; but, however, crops, fruits, and vegetables seem to give a usual measure; hay and grass very little and dear. Out of the SABBATH RECORDER I learn that it not goes with the World's Fair at Chicago, *viz.*: to close it on Sunday. Like Mr. Craft's C. T. Like it much the better for the *truth*. Now slowly, and might be creeping also, but *truth* must and shall win the victory, because God and his power is in it. With kind Christian greetings to all wherein my band all join.

### MISSIONARY NOTES.

The appropriations of the American Baptist Missionary Union for the year ending March 31, 1890, amounted to \$402,785 71. Much new work is provided for, and the schedule is more nearly in accordance with the estimates from the missionaries than for many years.

Twelve hundred converts have been baptized in the Baptist Mission in Russia the past two years. The mission is principally among the German colonists in South Russia. There is also a successful mission in Roumania and Bulgaria.

There are 47 organizations engaged in the evangelization of the Jews, with 377 workers and 195 stations. At least 150 of the missionaries are converted Jews.

A navigable channel has been discovered in the delta of the Zambezi River, South-east Africa, by which vessels can enter the main river. This will greatly facilitate the advance of missions and civilization in that region.

A correspondent from Oklahoma says, "Please use whatever influence you can with government to get this country under civil law." To illustrate: "A short time ago an Indian buried a new-born child alive, it is said. The marshal arrested the man and took him before the agent who sent him to El Reno, the nearest United States court, for trial. It was too far for the women present at the birth to go as witnesses. The lawyer, such as hang around such courts, bled the Indian for a few hundred dollars, had him cleared, and set at liberty. The Indian has been in school, speaks fair English, and of course knew better. Now if justice had been done and the Indian punished it would have put a stop to such outrages."

WE have received the following circular letter from India:

TO THE SECRETARIES OF MISSIONARY SOCIETIES  
IN EUROPE, AMERICA, AUSTRALASIA AND ASIA.

BOMBAY, January 5, 1893.

The members of the Decennial Missionary Conference of India, assembled in Bombay, overwhelmed by the vastness of the work contrasted with the utterly inadequate supply of workers, earnestly appeal to the Church of Christ in Europe, America, Australasia, and Asia.

We re-echo to you the cry of the unsatisfied heart of India. With it we pass on the Master's word for the perishing multitude, "Give ye them to eat." An opportunity and a responsibility never known before confront us.

The work among the Educated and English-speaking classes has reached a crisis. The faithful labors of godly men in the class room need to be followed up by men of consecrated culture, free to devote their whole time to aggressive work among India's thinking men. Who will come and help to bring young India to the feet of Christ? Medical missionaries of both sexes are urgently required. We hold up before medical students and young doctors the splendid opportunity here offered of reaching the souls of men through their bodies. The women of India must be evangelized by women. Ten times the present number of such workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and enquirers already gained that often no strength is left for entering thousands of unentered but open doors. Can our sisters in Protestant Christendom permit this to continue?

India has fifty millions of Mohammedans—a larger number than are found in the Turkish Empire, and far more free to embrace Christianity. Who will come to work for them? Scores of missionaries should be set apart to promote the production of Christian literature in the language of the people. Sabbath-schools, into which hundreds of thousands of India's children can readily be brought and molded for Christ, furnish one of India's greatest opportunities for yet more workers. Industrial schools are urgently needed to help in developing a robust character in Christian youths and to open new avenues for honest work for them. These call for capable Christian workers of special qualifications.

The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass movement toward Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand and not only baptize but lead them into all Christian living. Most of these people belong to the depressing Classes. They are none the less heirs to our common salvation, and, whatever admixture of less spiritual motives may exist, God himself is stirring their hearts and turning their thoughts toward the things which belong to his kingdom.

In the name of Christ and of these unevangelized masses for whom he died we appeal to you to send more laborers at once. May every church hear the voice of the Spirit saying, "Separate me Barnabas and Saul for the work whereunto I have called them!" In every church may there be a Barnabas and Saul ready to obey the Spirit's promptings!

Face to face with two hundred and eighty-four millions in this land, for whom in this generation you as well as we are responsible, we ask, Will you not speedily double the present number of laborers? Will you not also lend your choicest pastors to labor for a term of years among the millions who can be reached through the English tongue? Is this too great a demand to make upon the resources of those saved by omnipotent love? At the beginning of another century of missions in India let us all "Expect great things from God—attempt great things for God."

For the reflex blessings to yourselves, as well as for India's sake, we beseech you to "hear what the Spirit saith unto the churches." The manifestation of Christ is greatest to those who keep his commandments, and this is his commandment—"Go ye into all the world and preach the gospel to every creature."

A MANWARING,

J. L. PHILLIPS, M. D.,

Secretaries, Decennial Conference.

"At the late annual meeting of the Baptist Missionary Society of Great Britain, Rev. F. B. Meyer mentioned these instances which came under his notice: A government earns £100 a year, and gives away one-half; a person whose income is £2,000, lives on £200, and gives away £1,800; another who earns £1,500, lives on £100, and gives away £1,400; another whose income is £8,000, lives on £250, and gives away £7,750. The latter gives back to God \$31 out of every \$32 received. As we read these things, we begin to get some idea of what is munificence."

### TO WHAT EXTENT HAS TRADITION MOLDED OUR PRESENT RELIGIOUS BELIEF AND TEACHING?\*

If I should attempt to answer this question in just the form in which it is here worded I should meet with at least two serious difficulties. First, assuming, as it does, that tradition has, to some extent, molded our present religious belief and teaching, the question asks, to what extent? It seems to imply such a dissection and examination of the whole body of our current theology as to enable the essayist to designate just how much of it is scriptural and just how much is traditional. I dare not claim to do this. Even if I could go into all this detail, I cannot tell how far the stereotyped interpretations of Scripture by generations of religious teachers and writers, and the current technical use of doctrinal terms may have led one astray from the right understanding of the true teaching of Scripture. I may be able to show that in the process of the growth of doctrinal systems many traditional elements have crept in, but to show just to what extent our present religious belief and teaching have been shaped thereby is another thing.

Another difficulty would be to designate what "our" religious belief and teaching is. Who is to be understood by "our?" Shall we limit the pronoun so as to mean our denominational belief and teaching? First, we have no distinctively denominational theology. It is true, individual churches have a few articles of faith, and our General Conference has published a brief expose of sentiments held generally in the denomination. But, except on a few points, we share our theological beliefs with other evangelical denominations. The theological works and Bible commentaries found in our libraries and read by our ministers and laymen were all produced by writers of other denominations. Again, many of our ministers, especially of the generation now passing away, came to us from other denominational folds, and holding still, in the main, the doctrinal views taught in their respective denominations in which they were educated. Some diversity of views arises also from the independent attitude of mind with which those who have been brought up among us conduct their reading and thinking. In view of these facts it would be the height of presumption to claim that we, as Seventh-day Baptists, and we alone, hold the pure doctrines of Scripture unmixed with human elements. Just so far as we share in the doctrinal beliefs held by other denominations, just so far we share in the traditional elements contained in these beliefs. While we may not at present be able to detect all these foreign elements, it is the part of humility and candor to acknowledge that such may exist, and to try to sift them out.

What I shall undertake, then, will be to show that during the growth of doctrinal standards much has been added to the simple teaching of Scripture, both by introduction from sources external to the Scriptures, and also by false interpretations of the Word, or false inferences drawn therefrom; and that, though a portion of the mass of tradition thus accumulated during the ages past was ejected in the Great Reformation, much of it still exists in the doctrinal beliefs current even among Protestants. And I will refer to a few points of doctrine which seem to me to bear the stamp of tradition. In undertaking the task thus sketched it is my hope to excite in some little measure at least a spirit

\*An essay read before the Seventh-day Baptist North-Western Association at its last session, by C. A. Burdick, and requested for publication in the SABBATH RECORDER by vote of the Association.

of independent study of the Scriptures that may enable the searcher after truth to distinguish between tradition and the simple teaching of the Word.

By tradition is properly meant that which has been delivered down from father to son—from generation to generation—by oral communications as distinguished from written memorials. In process of time such oral deliveries may be committed to writing, and so come down to us in books. But as the gospel itself was for some years taught orally before it was committed to writing by Matthew, Mark, Luke and John, we must define tradition, in the sense in which it is now used, to be any doctrine or statement handed down from generation to generation that is not found written in God's Word as the teaching of Christ or of inspired men.

Taking our starting point in the time of Christ's mission on earth, we find that the truths of God's Word, as taught to the people, were completely overlaid with tradition. Christ in reproving the scribes and Pharisees for some of their traditions, said: "Thus have ye made the commandment of God of none effect by your tradition." Josephus says: "The Pharisees have delivered to the people a great many observances in succession from their fathers which are not written in the law of Moses." Stripping away this rubbish of tradition Christ laid the foundation of his teaching in a true interpretation of Moses and the prophets.

Beginning now at the pure fountain head of Christian doctrine as taught by Christ and his apostles, and as recorded in the New Testament, we find that soon the current of doctrine began again to be fouled by the inflow of human tradition. We find that religious teachers in the generations following the apostolic age exhibited the same tendency to add to the pure word of gospel truth as that which characterized the Jewish rabbis in teaching Old Testament doctrines, and so again an accumulating mass of tradition became incorporated in the body of religious teaching and belief. The process began even in the time of the apostles. Paul wrote to the Colossian brethren these words: "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men and not after Christ." R. V. Here we get a glimpse of the incoming of pagan philosophy which formed a prominent element in the doctrinal controversies of the first three or four centuries. Gnosticism in its various forms was one of the first heresies which came from a pagan source. It regarded Christianity as consisting essentially in knowledge. It claimed to be a philosophy of religion. Faith was held at a discount. Schaff, in his History of the Church, says that the Gnostics "adulterated Christianity with sundry elements entirely foreign, and thus quite obscured the true essence of the gospel." Another foreign element that crept in during the early centuries was Manichæism, which taught that the principle of evil is in matter; that the spirit of man is pure, but that the body is corrupted and the seat of evil. This conception of the source of evil as residing in the body, was the root of the asceticism—the mortification of the body—practiced by some in the early church, and perhaps the root of the asceticism taught in the Catholic Church in later generations.

It must be remembered that when Constantine became nominally a Christian the whole Roman Empire which he ruled became also nominally Christian, but retaining many of its former pagan customs. Different writers assert that Constantine remained in part pagan for some years

after taking the Christian name, and that certain pagan rites were introduced into Christianity and baptized with Christian names.

I have mentioned the above named heresies as illustrations of traditional teaching coming from entirely outside of Scripture. Another source of tradition is wrong interpretation of Scripture teaching. In the controversies of the early centuries opposing parties put different interpretations on certain passages of Scripture. "In this emergency," says Heinrich Holtzman, in an article on tradition in Schaff-Herzog Encyclopædia, "tradition was caught at as a saving remedy." That is, tradition was appealed to to show what interpretation was given to the passages in dispute by the fathers. Schaff, in his History of the Church, says: "Besides appealing to the Scriptures, the fathers, particularly Irenæus and Tertullian, refer with equal confidence to the 'rule of faith,' that is, the common faith of the church as orally handed down in the unbroken succession of bishops from Christ and his apostles to their day." Vol. 1, page 258.

Referring to the controversy concerning the trinity, Holtzman, the writer of the article in Schaff-Herzog Encyclopædia, just quoted, says: "The question was not now of excluding some apparently pagan element. The whole controversy lay fully within the pale of Christianity; it was essentially exegetical. But in exegetical respect the orthodox theologians were not the proper match for the Arians, and they were consequently compelled to seek aid from tradition. It was indeed by claiming to be possessed of the true ancient interpretation of certain passages of Scripture that the orthodox succeeded in overthrowing Arius at Nicæa; and doctrinal tradition was thus introduced under the guise of exegetical tradition." Quoting him farther: "After the Council of Nicæa (325) all duly convened councils were, in accordance with Acts 15: 28, considered as standing under immediate guidance of the Holy Spirit, as inspired; their decree was infallible." Referring to a later ecumenical council (A. D. 787), he says: "From that moment tradition, so to speak, flooded the church, carrying along with it everything,—dogmas, constitutions, etc. Theoretically, Scripture and tradition were co-ordinated. But practically it is generally the case that when two principles are placed in co-ordination to each other, that one of them gains the ascendancy; and before long even the most prominent theologians began to argue exclusively from tradition, referring to Scripture only to find confirmatory passages."

The theologians above referred to did not hesitate to speculate on the nature of God, to analyze, define, and describe the constitution of the Godhead, and to reduce the results of their speculations to scientific formulas. And the "infallible" councils assumed to settle the doctrine of the trinity for all subsequent generations. The doctrine thus settled, and now current among Protestant orthodox Christians, is that the Godhead consists of three persons in one substance. That the Father is God, the Son is God, and the Holy Ghost is God, and yet there is but one God. That "each person possesses the whole essence, and is constituted a distinct person by certain incommunicable properties not common to him and the others. The distinction between these three is a personal distinction in the sense that it occasions (1) the use of the personal pronouns, I, thou, he, (2) a concurrence in council, (3) a distinct order of operation."—Hodge's Outlines

of *Theology*, page 132. And yet the *I*, and the *thou*, and the *he*, who are so distinct from one another that they can "concur in council," are but one being! How near all this speculation may be to the truth I know not, but it is tradition and not Scripture. The Scriptures do not reveal the nature of the internal relations of the Father, Son, and Holy Spirit, and probably could not reveal it because God is to us incomprehensible. The Scripture teaching that God is our Father, and the Father of our Lord Jesus Christ, that he "so loved the world that he gave his only *begotten* Son," etc.; that the Son is a divine and all sufficient Saviour, and that the Holy Spirit is sent into the world to convict of sin, to quicken, guide and comfort,—we can sufficiently understand; and that is enough.

The doctrine that represents all of Adam's posterity as guilty of his first sin, and punishable for it,—the doctrine of original sin as it is called,—is a doctrine of tradition and not of Scripture. It is absurd on the very face of it, and contrary to the commonest principles of justice. The Scriptures teach what are the effects of Adam's sin on his posterity, but not that we are held *guilty* and punishable for it.

The doctrine of atonement as stated by orthodox teachers is that Christ suffered the penalty for man's sin in order to reconcile God to man; to appease his wrath, and make him willing to pardon the sinner. This makes of the Father and the Son two parties in the transaction;—the Son the reconciler and the Father the reconciled. How does this agree with the doctrine that the Father and the Son are one? The Scriptures do not speak of God becoming reconciled to man, but, on the contrary, "God was *in Christ* reconciling the world to himself." The gospel is a gospel of reconciliation, but the Father is the subject acting, man the object; and the Son the agent—so to speak—through whom the Father acts. "And all things are of God, *who hath reconciled us to himself by Jesus Christ*." "And *you* that were sometime alienated and enemies in your mind by wicked works, yet now hath *he* reconciled in the body of his flesh through death." "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." See 2 Cor. 5: 18-20, Col. 1: 16, Rom. 5: 10, and other passages. The Scriptures every where teach that it was God's love and compassion toward men, that led him to manifest himself through his Son in order to reconcile them to himself. Just how much is meant by the Greek word translated "propitiation," as used by Paul and John, it may be difficult now to determine on account of the technical use of the term. But it is certain that the word "atonement," used but once in the authorized version of the New Testament, and not at all in the revised version, is the translation of the Greek word which in all other passages is translated reconciliation. And as above stated these passages represent the Father as the reconciler through the person of his Son. The contrary is the teaching of tradition.

Leaving now speculative doctrines let us notice some doctrines relating to practice.

It began to be taught in an early age of the church that baptism was essential to salvation; that no one, not even infants, could be saved without it. In accordance with this doctrine, the sick and infants were sprinkled or poured lest they should die without baptism and be lost. Out of this tradition arose the practice, which later became so general, of sprinkling and pouring for baptism, a practice of which

there is no hint in the New Testament. "In the primitive church, baptism was by immersion except in the case of the sick (clinic baptism), who were baptized by pouring or sprinkling." *Schaff-Herzog Encyclopaedia*, Vol. I, page 201. "Infant baptism came in naturally as the consequent of the belief in the necessity of baptism." *Ibid*, Vol. I, p. 204. Schaff, in *History of the Church*, Vol. I, page 123, and Neander in his *Church History*, as translated by Rose, p. 197, give precisely the same testimony as to the origin of sprinkling for baptism. These all being Pedobaptist authors are impartial witnesses on this point.

Sunday-observance, which has so largely taken the place of true Sabbath-keeping, is another illustration of the agency of tradition in corrupting Christian doctrine. The Roman Catholic Church, through which most of our traditions have come, plainly teaches that the authority for Sunday-observance rests upon tradition and not upon Scripture. Knowing that our writers on the Sabbath question assert this to be a fact, I once visited a Catholic priest in a village near where I lived at the time, to get the truth from a Catholic source. He told me that the Catholic view is that Christ taught his disciples many things which were not recorded in Scripture, but were handed down by tradition, and that the change of Sabbath-observance was one of these traditions. He gave me a book entitled: "The Catholic Christian Instructed in the Sacraments, Sacrifices, Ceremonies and Observances of the Church." From this book I quote the following:

"Q. What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday?"

"A. We have for it the authority of the Catholic Church and apostolical tradition.

"Q. Does the Scripture any where command the Sunday to be kept for the Sabbath.

"A. The Scripture commands us to hear the Church (Matt. 18: 17, Luke 10: 16), and to hold fast the traditions of the apostles (2 Thess. 2: 15), but the Scripture does not in particular mention this change of the Sabbath. St. John speaks of the Lord's-day (Rev. 1: 10), but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. St. Luke speaks of the disciples meeting together to break bread on the first day of the week (Acts 20: 7), and St. Paul (1 Cor. 16: 2), orders that on the first day of the week the Corinthians should lay by in store what they desired to bestow on the faithful in Judea, but neither one nor the other tell us that this first day of the week was to be henceforward the day of worship and the Christian Sabbath; so that truly the best authority we have for this is the testimony and ordinance of the church. And therefore those who pretend to be such religious observers of the Sunday while they take no notice of the other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion, since Sunday and holidays all stand on the same foundation, *viz.*, the ordinances of the church."

Of course Seventh-day Baptists are all free from holding the last two mentioned traditions. They have been mentioned as showing in part the extent to which tradition has affected the current of religious teaching and belief. But I believe there are some points of teaching and practice prevalent among Seventh-day Baptists which have for their support no other authority than tradition.

Where are we taught in the Scriptures that a minister ought not to baptize a penitent believer unless he is first accepted as a candidate for membership by vote of some local body? It is true that in apostolic times baptism initiated a believer into the church of Christ. But the church was then simply a congregation of Christian believers. There were not various and discordant creeds as the basis of local church organizations separating them by denominational lines and names. Now there are very many organizations, of different names having creeds or articles of faith differing from one another. To become a member of one of these local organizations it is understood that one accepts the articles of faith of that particular church as expressing his own doctrinal belief. So, according to the views held to a greater or less extent among us, no one can perform the duty of being baptized, which the gospel enjoins, until he adopts the articles of faith of some church and is accepted by vote of that church. Now, let some of our beloved brethren who hold this view reflect how long it took them to decide whether they could subscribe to some points in our articles of faith,—for example that on the Sabbath, or that on immersion as the only mode of baptism, or that on restricted communion. I have known numbers of Christian converts who could not, at the time of their conversion, and when they felt that they ought to put on Christ by baptism, decide which of the many different church creeds they could adopt. The Scriptures teach that baptism is a duty accompanying repentance and faith in the Lord Jesus. But our tradition says they cannot perform that duty until they are ready to subscribe to our articles of faith and be accepted as candidates by vote of a church, no matter what their previous education and associations have been.

Again, nearly all our older churches and ministers have formerly, and at least some do now, hold that members are to be received into the church by prayer and the *laying on of hands*. The Scriptures teach that the *apostles*, workers of miracles, laid hands on those to whom they communicated the gift of the Holy Ghost, and that that gift was attended by miraculous manifestations. Acts 8: 14-18; 19: 6. Also, persons were set apart for the work of the ministry by laying on of hands. Acts 13: 2, 3; 1 Tim. 4: 14. The seven deacons were set apart for their office in the same way. Paul in writing to Timothy (2 Tim. 1: 6), refers to some gift imparted to him by the laying on of his, the apostle's, hands. But nothing is said in Scripture of receiving candidates into the church by the imposition of hands, nor is receiving candidates mentioned in the passages where laying on of hands is spoken of.

The Scriptural usage of laying on of hands seems to have been an outward symbol of the transference or impartation of something by the medium of the hands. The priest laid his hands upon the sacrifice, indicating the transference of his own sins or those of the people to the victim. The Saviour imparted a blessing to the children and health to the sick by laying his hands upon them. The apostles imparted special spiritual gifts, and authority to minister in sacred things by the laying on of hands. As a minister now does not claim to impart anything to the candidate for membership, it seems to me much like mockery of the Scripture usage to practice the laying on of hands in receiving candidates into the church. But in the ordination of ministers and deacons, ministers acting in behalf of the church, transfer to the candi-

date authority to minister in holy things in the name of the body that ordains him.

One more example of what seems to me tradition and not Scripture doctrine, and I will close. It has been taught and believed that the communion of the Lord's Supper is a *test of fellowship*, and that this is the reason for restricted communion. And so, church members who feel aggrieved with some other member or members in the church, acting upon this doctrine, refrain from communion. This test of fellowship doctrine is not so prevalent now, I think, as it was in years past. But wherever held it degrades the Lord's Supper, and works mischief. The Lord told his disciples distinctly that the Supper was to be eaten in memory of his sufferings. Paul who received instruction concerning the Lord's Supper from the Lord himself, says the same thing, and that it is to show the Lord's death till he come. Incidentally fellowship is expressed by communion, as it is also in any other religious service in which persons join. The above statement does not affect the propriety of restricted communion, which rests on other grounds that do not concern the individual communicant when in the act of communion. Knowing, then, how largely tradition has entered into the body of current doctrine, let us diligently examine our doctrinal tenets, comparing them with the simple teachings of the Scriptures, read independently of interpretations given to them by others. In this work we shall be much impressed by the simplicity of the teachings of Christ and his apostles in comparison with theological systems.

#### SYNOPSIS OF A SERMON.

(Continued from page 563.)

rise to the occasion, touching these all-important points is equivalent to suicide.

Meanwhile an immense army of people has gathered on the middle ground between Protestants and Romanists. Some of these have more or less affiliation with the two prevailing forms of Christianity, much the larger number with the Romanists. But the great majority of this intermediate mass is irreligious; men of no faith, or of such distorted faith as must come to those who honestly believe that both Romanism and Protestantism, and the civil governments which are dominated by these religions, not only do not meet the world's wants, but do positively increase its burdens and calamities. I heard words from one of the higher class of "social Democrats" from Chicago, before the Senate Committee of the United States, last winter, when the question of the Sunday opening of the World's Fair was being considered, which would startle you from your seats. The speaker was an Englishman, and took his cue mainly from the attitude of English Protestantism towards "working men," and their efforts for redress of wrongs. The picture he drew was not wholly true of Protestants and the Protestant clergy in the United States. But it was far more nearly true than it ought to be. That man, and thousands of his fellows, and hundreds of thousands who are yet lower in social and religious life than he is, believe that the Protestant clergymen of the world and the Protestant churches are the *persistent enemies of "working men"* and of the "common people" in general. These thousands of men and women cannot be reached or helped by Protestant missionaries until something is done to remove their misconception and to correct the blunders and neglect which have given too much ground

for the volcanic bitterness which smoulders in in their hearts.

Romanism has always done much more in certain directions for the "masses" than Protestantism has, and it is not slow at this time to publish itself as "the only friend of the working man," and it does much to make this claim good. Historically, in point of age, and actually in point of completeness of organization and superiority of methods, Romanism has an immense advantage, which will hasten the discomfiture of Protestantism unless new and more successful steps be taken by Protestants for union, harmony and the practical application of Christianity to the world's need.

#### THE BIBLE.

Another and deeply significant feature of this time of transition is *the attitude of Christian men towards the Bible*.

Irreligious men hold the Bible as a book of little importance, and of no authority. After the gradual paganizing of Western Christianity, say from the third century to the Protestant reformation, the Bible was held as subordinate to the authority of the church, just as Romanists hold it at the present time. Protestantism, theoretically, claims to accept the Bible alone as the rule of faith and practice; practically, it has never done this. In this present transition period, when investigation and criticism, both constructive and destructive, are fiercely at work on everything, the Bible comes in for a full share of consideration. One special phase of the present trend is vitally important to Seventh-day Baptists; it is this: The majority of Protestants either hold still to some modified form of the Romish doctrine of "church authority," or else they hold that instead of being a book of specific rules for all times, the Bible presents general principles which are to be regarded only in "the Spirit," and are to be modified or applied according to choice and circumstances. Should this latter idea prevail—as it will without some radical change takes place in the prevailing trend of thought concerning the Bible—the positive institutions of Christianity, such as Sabbath, baptism, the Lord's Supper, etc., will rapidly disappear. Religious organizations now existing will be radically affected by such a change. What would succeed them it would be impossible to say. Nor can any one now predict how far this tendency to regard the Bible as an expression of general principles rather than as the source of laws of life, and rules of faith can become permanent without impairing or ultimately destroying the essential truths which Christ taught. This is an unknown factor in present issues which we must grapple with and consider with supreme earnestness.

#### HOW ARE SEVENTH-DAY BAPTISTS RELATED TO THIS TIME OF TRANSITION?

Excepting the temporary appearance of the Seventh-day Adventists, we stand alone in the Christian world in accepting the entire Decalogue, without evasion or reservation, as being a set of definite rules for Christian faith and practice. Even if those who believe in the transference of the fourth commandment to Sunday be included with us the aggregate is an insignificant number as compared with those who build on "church authority" and tradition, and those who reject the authority of the Bible altogether. It is therefore easy to see that without a revolution deep, rapid and radical, the religious world will never accept the Sabbath or any other day on the authority of the fourth commandment. This is made still more certain by the alarming fact that the great

majority of men deem the Sabbath question a subordinate and unimportant one, which does not demand a conscientious consideration. Many years of direct contact with the Protestant clergymen of the United States in my editorial work has shown that the great majority of them, if pressed by the claims of the Sabbath, will openly aver that the question is one of convenience and not of conscience. Most men admire our courage, smile at our credulity and pity our folly. They say "the game is not worth the candle." Hence it is, that the Sabbath truth, as we present it, does not take hold of them. We talk to emptiness when we appeal to their conscience on the Sabbath question. Some believe we are right and would accept the truth if they did not think it a hopeless task; this effort to restore the Sabbath. Since they think it impossible they feel absolved from any duty to try. Thus we are confronted on every hand by irreligion, indifference, subterfuge and evasion whenever we demand a hearing for the Sabbath of Jehovah. If "the unexpected" does not appear in some practical, miraculous interposition of Providence our efforts to restore the Sabbath will be as futile as the heaps of sand which the children rear against the incoming tides of the Atlantic. But, mark me well. *The unexpected is coming.* How? I do not know.

#### WHAT DO WE NEED AT SUCH A TIME AS THIS?

We need many things, among which are the following:

(a.) Great *faith* in God and in truth, and supreme *courage*. No man can remain a Seventh-day Baptist at a time like this who is not a moral hero. He may be less than this and retain the name if his surroundings are favorable, but he will be of little use in sustaining and forwarding the Lord's work in the impending crisis. Those who remain Seventh-day Baptists through narrow prejudice are also of little or no value at this time. They misrepresent the cause they profess to honor, for the intelligent and consecrated Seventh-day Baptist of these and the coming years must be large-viewed, broad-minded, charitable and unprejudiced, loving truth for its own sake, pitying error which he must oppose, and hating sin and hypocrisy because God hates them.

(b.) We need a deep and abiding conviction that we have an *important and distinct "mission"* as Seventh-day Baptist Christians, who have been preserved in the providence of God for just "such a time as this." Our denominational existence hinges upon the Sabbath. If there is not a deep and vital truth involved in our position we have no right to maintain a separate organization. Better be Baptists only and at once if the Sabbath has not value enough to Christianity and to the spread of true religion to be made a specific issue. If it has not such a value we ought to merge ourselves with the larger body of Baptists or with some other denomination, thus hastening the union of Christians and enabling ourselves to do the work of evangelizing the world more effectually than we can now do or have ever done.

(c.) We need to develop the New Testament idea that all the members of the church must be active in spiritual things, teaching truth by word and deed, and each becoming personally responsible for the upbuilding of the church and the evangelizing of the world. In common with other Protestants, we have too much of the Pagano-Romish error, which makes too great a distinction between "sacred" and "secular," which exalts the importance of the "ordained" ministry and minimizes the value of



"lay workers." Such a view does injustice to both classes, and weakens the church on a vital point. We are gaining in this direction, but much remains to be done before the church can rise in her strength and beauty, as a power for good, through the direct labor and influence of all her members. Christianity being a life more than a "creed," and yet growing out from a belief, finds its power in the aggregate of individual lives, and not in the aggregate of abstract beliefs. Nothing becomes powerful until it is transmuted into actual personal life. God must needs become incarnate in Christ in order to reach men, and all true Christians are a reincarnation of the divine, a repetition of the life of Christ in the world. The kingdom of Christ calls loudly, and often in sadness, for such lives! for men and women who have the only true "ordination," that of the indwelling Holy Spirit, Spirit of wisdom and power and life everlasting.

(d.) This error concerning "laymen" has helped to perpetuate another error concerning "ordained" men and their relation to denominational work, from which we are suffering not a little. I beg the careful attention of pastors and deacons to what I am about to say. I bring no personal charge, but I am bound by the duties of this hour to tell the pastors and deacons of the churches that those who have the work of the denomination in charge feel that too many of the pastors and "leading men" do not take a deep active interest in the work of the denomination. The treasurers of our various societies say that they can trace the work of an active, earnest denominational pastor, or the work of one of the opposite character, by the cash receipts from the churches over which they preside. If the balance of power, so far as general leadership in denominational work is concerned, does not lie with the pastor, the deacons and the trustees of any given church, that church should at once change its official representatives. Our simple congregational polity is far removed from "one man power," but it cannot disregard the inherent law of leadership which logically and naturally centers in the official members of the churches. So far as spiritual growth and denominational loyalty are concerned, the pastor is primarily responsible. If a careful and just analysis of the reports which come to these anniversaries were made it would be sharply condemnatory of the pastors and officers of some, if not many, of the churches. This analysis is made by a good many persons, and under certain circumstances they openly aver their belief that given pastors and their churches are lacking in denominational loyalty and in their labors to spread the kingdom of Christ and Sabbath truth in the world. Too many pastors seem to think that their duty is done when they have ministered to the church over which they preside, and that they cannot urge their people to do liberally in money and otherwise, outside of church lines, without endangering their own salaries or assuming burdens which they do not wish to carry. Too many deacons think that their office is filled when they have served the communion, and too many trustees fail to realize that their official position has a direct and important bearing on the larger work of the church as it seeks expression in the denomination and in the world. Brethren, pastors, I tell you plainly and kindly what many say behind our backs, that denominational interests, in point of money for the Lord's work, of the circulation of periodicals, the sale of books, the development of missionary work and work-

ers, and the furnishing of students for our schools do not receive sufficient attention at our hands. The primary responsibility rests with the pastors. Whenever there is a lack in any or all these things, public opinion, and most of all, the judgment of God, will ultimately locate the responsibility where it belongs. We need a revival of denominational loyalty, and of loyalty to the cause of Christ outside of the local churches on the part of the pastors and officers of all our churches; in some cases this is most sadly needed.

## SUMMARY.

Our Christian civilization has entered a marked period of transition. New issues, new demands, and new possibilities confront the church on every hand. Those who do not rise with the occasion, will be overwhelmed in the changing currents. This transition will be as marked in many respects as that which gave birth to the Protestant reformation. I venture to suggest some points which ought to re-engage the attention of Seventh-day Baptists, at such a time as this.

1. Reconsider and settle the question of our denominational mission, and of your individual duty at this crisis. If we have no "mission," it is high time to disband. If we are entrusted with the supreme duty of emphasizing a complete and perfect gospel, in which the law of God, divine love, mercy and sacrifice combine in one harmonious whole, bringing blessed redemption as I believe we are, let us rise to the occasion, with a bravery born of truth, and a devotion which springs from glad obedience and loving sacrifice. Let no man call himself a Seventh-day Baptist, at this time, who shrinks in fear because we are few, who cringes in the presence of popular error, or regards himself and his views as unworthy of recognition among the highest, the best. We have no place for cowards, complainers, or faint hearts who are inquiring for the "ambulance train." If our cause means anything it means much. If it means less than that, it is time to haul down our flag. If any man proposes that, "Shoot him on the spot," with such artillery of love and truth as will convert him to an active defender of the denominational colors.

2. Set about such training as will make efficient workers, not drones, nor fault-finders, nor critics who can tell how not to do, but glad and efficient workers of every man, woman, and child, in the denomination. Pastors and officers must lead in this. If commanders are not leaders, change commanders, if you can't convert them.

3. Come out of seclusion. Institute some form of service at some time besides the Sabbath, in order to reach outsiders and the masses. We have lost, and shall lose more if we neglect this idea. The world will not come to us. The New Testament idea is not, wait till the world comes to you, but carry all truth to the world. This is a radical change. But the new era before us will demand it. I wish that it might be within ten years that every Seventh-day Baptist church will have from two to seven services in the interests of Christianity and truth, every week. True Sabbath-keeping ought to carry us forward toward that universal Sabbathism under which our church doors will be more like the gates of the New Jerusalem, which are shut neither day nor night. A weekly religion is altogether too "weakly," for the demands that lie before us, and all other Christians.

Former ideas, methods, and attainments will not meet present duties, nor coming demands.

We have never joined battle for Christ and truth, as the time now requires. We have done no more than skirmish a little. Altogether too many have done no more than lounge in camp, and wonder what they enlisted for. Too many have kept their Seventh-day Baptist creed, burnished on the outside like a musket barrel which shines on parade, but has never been blackened inside by the burning powder of genuine service.

Brethren, I have not dealt in theories. I have told you facts, cold, clear-cut, solemn facts. God has brought us to his kingdom for such a time as the present. The model which made us very fair Seventh-day Baptist Christians fifty years ago will not answer for to-day. This hour demands more of us all; more knowledge, more devotion, more liberality, more loyalty to God and to the denomination, more charity for error, and more love for truth.

Let us rise and build. Exchange indolence for activity, fear for hope, narrowness for breadth, bigotry for charity, worldliness for sanctification, and petty giving for that liberality which accords with our ability, duty and opportunity.

"The enemy is strong?" God is stronger. Christ carries the banner of truth, the banner of God's unchanged and unchanging law, into the thickest of the conflict. Follow him there.

"What shall I do if I am wounded?" Wait until the ambulance carries you to the hospital of God's love, where the brave find divine healing.

"When will the conflict end?" I don't know. The conflict is ours. The final victory belongs to God. Each soul gains personal victory when its work is done.

If you desire an immortal epitaph, so live and labor that the Recording Angel will write under your name, "Died on the field, and translated into the realm of everlasting light." Thus, and thus only, can we be worthy of the work to which God has brought us, and of such a time as this. Amen.

## THE LORD WILL PROVIDE.

BY ROSE PORTER.

The story I tell is not all a fiction. Its first part occurred a year ago when the June roses were in bloom and the air fragrant with their perfume. As I sat, toward the end of the day, by an open window reading, a step caused me to look up from my book just in time to catch a glimpse of the approaching figure of a way-worn man. He was poorly dressed, and evidently belonged to the vast company of men and women who know the meaning of daily struggle with adverse circumstances. As I observed this I was conscious of a feeling of impatience. I was a bit weary of other people's woes. I had heard so much of them during the by gone winter. Surely, I said to myself, I have a right to a summer-time rest—and so I had, but,

"Rest is not quitting  
The busy career;  
Rest is the fitting  
Of self to one's sphere.

"'Tis loving and serving  
The highest and best,  
'Tis onward unswerving  
And this is true rest."

As these familiar lines flashed into my mind I put aside my book and went out to the porch to learn the stranger's errand. He proved to be one of the many agents employed by florists to obtain orders for trees, shrubs and plants. He was about fifty years old, his hair was white about the temples, he had clear, gray eyes, a contented mouth, and a patient, thoroughly good expression, and he looked at me with a quiet, frank openness which told of perfect sincerity. After a brief talk, and some urging on my part, he told me the outline of his history. It was an entirely common-place story, one may hear a dozen like it every day save in one particular, and that was his steadfast reliance on the promise that whatever happened "the Lord would provide."—*Advocate and Guardian.*

## YOUNG PEOPLE'S WORK.

THOSE of us who were at the General Conference remember with especial interest a session at which the Rev. H. H. Baker made a few earnest remarks. We owe this aged brother an apology, for his name was omitted from a list of ministers who have been in the denomination forty years or more. The list was based on the Conference Minutes for 1892, a reference to which will show that Elder Baker's name is not found therein. We also notice that there is no report from the Berlin (N. Y.) Church. Forty years ago Elder Baker lived at Berlin. We therefore conclude that he still holds his membership with that church. This is our excuse for the omission of the name.

### REPORT OF YOUNG PEOPLES' PERMANENT COMMITTEE.

FOR YEAR ENDING JULY 1, 1893.

When the new Permanent Committee commenced their duties one year ago, there was much to be learned, and naturally they were obliged to make something of an historical study of the rise and growth of the united work of the young people. They find the first year marked by careful searching after the best methods on which to unite our Young People in some definite work.

The first definite work given them was the provision of \$600 per year for the support of the Rev. J. L. Huffman on the field as home missionary, beginning April 1, 1891.

Until January 1, 1893, he remained in the employ of the Young People. At that time he felt it to be his nearer duty to confine his efforts to the South-eastern field; and the Permanent Committee was asked to assume the work of the student evangelists instead, at \$700 per year.

In every way we were satisfied with the labors of Mr. Huffman and it was with regret that we gave him up to follow the promptings of duty on another field. Yet it seemed peculiarly fitting that the student evangelist's work should receive its financial support as well as its workers from the ranks of the Young People's societies.

At the end of the fourth year, we feel as though God has given the young people of our denomination a work to do in His name which bids fair to grow great in proportion to our willingness to undertake it. That the work is blessed of God no one can doubt who has watched its progress with any degree of interest.

Where six were willing to give their best efforts to this work last year, fifteen were available this year; and more could have been put in the field had the money raised warranted it.

That the labors are needed is proven by the requests which come pouring in to the Committee urging that help be sent. It has been a difficult question to decide between the calls made because of the urgency of the demands for quartet work. From one pastor came the appeal for immediate help, urging the necessity of early assistance or many of the young people would be lost to Christianity, and others to our denomination. He said that with the quartet to help him, he could do more in a month than he alone could accomplish in a year. As far as possible these appeals have all been answered, although it has not been within the power of the present force of workers to do all that has been open to them.

Of necessity this has been vacation work, and comparatively little of the results appear in this

report, the statistics ending the 1st of July. Hence the main work which the Committee have planned and attempted to put into execution in this line will show in the reports of next year.

There seems proof to us of the growing interest in our united Young People's work from examination of the report blanks sent out to the secretaries to be filled. Never before have so many societies responded with promptness and evident care in preparation of their reports. From an entire list of 51 societies, 49 have responded. Four of the Associations have returned complete reports. From the Central and Western, two are lacking; hence our numbers are made up only from actual reported societies and do not show quite the entire strength of the Young People's work.

From a careful estimate of the 49 reports at hand, we find our total membership to be 2,185, of which 1,814 are active. This should mean 1,814 earnest, active Christian workers, not only members of our Endeavor societies, but of our churches as well. The remaining associate membership of 371 have signified a *particular interest* in spiritual life, and have imposed upon the active members an especial duty of helping them to find the joy of consecrated living for Christ. Our growth this year has not been as great as in previous years. The reason for this is obvious; most of our strong churches have now well organized Endeavor societies. Some of our small churches, where the membership is scattered, deem it almost impossible to add the Endeavor work to their efforts, although the circumstances must be unfavorable where even a few earnest working young people, especially banded together for the purpose of aiding the church and doing more efficient work for the Master, would not result in renewed life in the church. Six new societies have been formed this year, with an aggregate membership of 124. Two of these are in the Eastern Association, one in the Western, and three in the South-Eastern. Two of the latter are the result of the earnest efforts of the Rev. J. L. Huffman, whose interest has been deep in the growth of the young people.

While we have still 45 unoccupied points where we hope some time the endeavor society may find a home, they are for the most part places which are small, and where our people are scattered, so that it seems almost impractical to anticipate a rapid growth of societies.

The entire money reported by the senior societies has been \$1,775 13; of this sum \$829 29 is for missionary work in its different branches. For the Tract Society \$222 29, the remainder being used for various purposes in carrying on church and society work. It is a regret to the Committee that the societies have not felt equally called upon to support Tract work, although the home evangelistic work which the Missionary Board particularly assigned to us this year, and which called for \$700, made demands which many of the societies felt unable to meet with a like sum for the furtherance of Tract work.

The conversions reported among our membership have been 151. We feel constrained to say that in carrying on the student evangelist work, which the past few months has been ours, many conversions have been made and considerable endeavor growth and organization effected which will swell the lists of other denominations than our own, and cause our own growth to seem perhaps impropportionate to the labor expended. Yet the workers have felt that souls

for the Master took rightful precedence of creed or doctrine.

Twelve societies have reported especial evangelical work done in the way of carrying on prayer-meetings, assisting in Sabbath-school work, at points convenient for such work. This gives evidence of true missionary spirit, that reaches out to help weaker brothers wherever they may be. We are glad to note that six societies report financial aid for the New Mizpah Mission, while many more have remembered the Mission in other ways during the year, particularly at the Christmas season. Some work has been done for the Foreign Mission fields by our young people, one society reporting \$100 for the support of a Bible woman in Holland, while several have aided the China Mission. This we feel like commending, for while a special work is given to the young people which should be done *first*, we believe there is yet ability and duty to give to other branches of our denominational work.

The average prayer-meeting attendance is 26. The average membership of our societies is 45.

Not the least important branch of our work is the organization of Junior societies. This work is still in its infancy among our people, and should receive the careful thought of every society in our denomination.

We have eight Junior societies, five of which have been organized this year. The total Junior membership is 234. The first Junior in our denomination was organized at North Loup in January, 1891, with eleven members. This society now numbers over fifty, at least 35 of whom have united with the church. There have been 16 conversions in that society this year. From the Milton Junior Society one has been added to the church and several of the children have thought and talked about being baptized.

Our reports not being full in regard to Junior work this year, we can only cite such examples as have come under our observation, to show something of what is being accomplished by means of efforts in this direction. While raising money is one of the minor points of Junior work, and as such not reported entire, we learn that the children are generous and helpful in many ways. Again, allow us to quote our eldest child as raising \$20 during the year, \$5 of which found its way to the New Mizpah Mission. Another society has collected about \$6 dollars during the first year of its organization; this they have spent in doing various kinds of mission work. Delegates have been sent from one of our Junior Societies to State and District Endeavor Conventions. It is a sorrow to those who have the development of Junior work at heart to know that its progress is hindered in some of our churches by the indifference and opposition of the parents themselves. With a fair trial of the work we believe that this opposition must be overcome.

Early in the present year the secretary became responsible for the continuance of the Mirror column in the RECORDER, hoping to make it a means of better acquaintance among our societies, and by interchange of plans of work to render aid to each society. In part this has been realized, and yet to say that the committee feel satisfied with the Mirror would be far from true. It is necessarily a column which must receive the support of every society, to be really successful, and until the responsibility makes itself realized in all our societies equally, whether weak or strong, it will fail of its purpose to a great degree. It has given the committee some anxiety this year in regard to

our young people who are not connected with the Endeavor Societies. Our united work seems to be a bond to hold our interests denominationally, also acting somewhat as an educator in this respect, and it is a matter of regret that those Seventh-day Baptist young people who have no Y. P. S. C. E. connection, either from being isolated Sabbath-keepers or where it seems difficult to organize a society because of scattered membership, are losing also the incentive to deepened denominationalism, which the combined efforts of our young people tend to produce. It is in just these cases where this influence seems most needed, and no little thought has been put upon practical methods of reaching them. The line which seems open to our young people for especial advancement seems to the committee to be in home mission work as societies, by personal effort of their members, in giving what assistance they are able in their own localities to keep up meetings in surrounding neighborhoods. The work done by student evangelists seems to have proven its own worth and commends itself to continued support.

The value of the junior societies of Christian Endeavor cannot well be over-estimated and furnishes a ripe field for our societies to labor in, the use of which has not compared favorably with other denominations thus far. "The harvest truly is great and the laborers few." Therefore, Christian Endeavorers, young Seventh-day Baptists for Christ and our church, "Be strong and of a good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

In behalf of the committee.

EDA CRANDALL, *Secretary.*

## OUR MIRROR.

### PRESIDENT'S LETTER.

*My Dear Young People:*—You will know much about Conference before this article reaches you, though some of you were not permitted to attend. There were more than twenty States and one territory represented. If all carry with them to their homes and places of business the sacred fire, many family altars will be erected, many places of business and worship will be renovated. The entire spirit of the Conference was Christlike, and this makes every word and suggestion uttered of the more value. If I mention some of the fears or kindly criticisms made, or said to have been made, I want you to know I do so to make you watchful, if they are well taken, and not to find fault. If some fear that the student evangelist movement will be carried too far let us go so slow and sure that there can be no reaction. The most successful methods of to-day have been opposed, and this very thing has pruned them of impractical and dangerous features, and perhaps they owe largely their success to enemies as well as to friends. If there are enemies to this move we are willing to share with you the blessings of success if it should prove a success.

Some have felt that work among strong churches should not cost the Board money. This is, I think, a correct principle, and in my case would never have occurred except for circumstances beyond my control and that of the people. In my work of the year that part of it which has been strictly evangelical the cost to the Board has been in the neighborhood, I think, of one dollar for each baptism, from July 1, 1892, to July 1, 1893. I ought not to repeat this for I cannot continue it. Some object to

counting numbers. This point may be well taken too; some also object to beating around the bush or casting bread on the waters when men stand starving on the shore. If it be of God it will stand, if not we cannot hold it up. We don't want praise but good suggestions. Speak out brethren.

E. B. SAUNDERS.

THE young people's hour was probably attended by a greater number of young people than at any previous Conference. The session was called to order by the president of the Conference.

After a Scripture reading by Miss Agnes Babcock, prayers were offered by Mr. Holstein, a member of the Walworth quartet, and Mr. Bert Rogers, of Alfred Centre, after which Miss Ida Randolph, of Plainfield, led the congregation in repeating the Lord's Prayer. Following these the Walworth quartet rendered an appropriate hymn.

After the reports of the treasurer and secretary of the Young People's Permanent Committee, Mr. Saunders took charge of the programme which had been especially prepared for the occasion.

The papers, which were of an excellent order, were requested for publication in the Young People's Department of the RECORDER. The first article was presented by Miss Alice Maxson, of Westerly, R. I., on "The Demands of the Hour Upon us as Young People." Miss Ernestine Smith represented the Plainfield Y. P. S. C. E. with an able paper upon "Young Men." Mrs. Boothe C. Davis presented a thoughtful paper on the "Value of the Example of the Life of Christ to C. E.'s." Mr. Orra Rogers, of Farina, Ill., read an article entitled "Personal Work," which gave an exposition of organized methods which he had gathered from attendance at the Northfield Y. M. C. A. Conference in July. The subject of the next article was "The Ideal Vacation," written by Edwin G. Carpenter, Ashaway, R. I., and read by Miss Agnes Babcock, of Leonardsville, N. Y.

Music was then furnished by the Morgan Park quartet. Mr. Ernest Randolph followed with a speech on what Christian Endeavor has done for the South-Eastern Association, in which he showed that the work has been blessed there in no small degree, and pointed to it as one of the especial agencies in advancing religious life in West Virginia.

After hearing of the Young People's work in West Virginia, Mr. Saunders asked Mr. Burdette Coon to give a brief account of the work in Kansas and Nebraska.

As he had only left that field in time to attend Conference, the needs and value of the work were freshly in mind, and his stirring words could not fail to inspire all who heard them with a deeper sense of duty and quickened desire to forward Christ's cause in the far West.

In speaking of the student evangelist's work he said that one hundred men were none too many to place on the Nebraska field; for Calamus and the Barker school house are only cases which serve as an example of the interest which might be aroused in almost any of the Western places which are awaiting development.

He also touched the key note of success in quartet work when he said enough Eastern fire had been kindled at this Conference to set ablaze the whole Atlantic coast if it were utilized.

Instead of leaving the student evangelistic Work to be done by Western young people he

urged the Christian Endeavorers to go home and organize their own quartets and set them at work.

After the reading of a telegram which bore greetings from the Dodge Centre society, the programme was fittingly closed by a hymn sung by the Morgan Park quartet, the Walworth quartet and the Milton College quartet combined, which received a hearty encore.

One of the most beautiful features of the floral decoration was a large C. E. monogram made of water lilies and hung over the platform.

We feel sure that no one could go from this meeting without being both inspired and strengthened to take up the year's burden of duties.

## OUR YOUNG FOLKS.

### BE TENDER, MY BOY.

BY MRS. G. M. SMILEY.

"Uncle, what makes you scowl at me  
When I am as good as I can be?  
I come for my kiss when I go to bed,  
And you try to smile, but you frown instead."

"My boy, do you see across my cheek  
That scar that frowns when I smile or speak?  
There, in fierce fight with my country's foe,  
I was sorely wounded long ago."

"But what makes nurse frown at me, too?  
Some days, whatever I ask to do,  
She looks so black and answers me, 'No!'  
Was she sorely wounded long ago?"

"Yes, boy; though the scars are hidden deep,  
Some days they pain her and make her weep;  
'Twas a hand she loved dealt the bitter blow  
That wounded her sorely long ago."

"So be tender, my boy, to those stricken ones  
Whose wounds come not from swords or guns;  
There is many a one, though no scars may show,  
Who was sorely wounded long ago."

—*Zion's Herald.*

### A BOY WHO IS SUCCEEDING.

Every boy wishes to succeed, but few men are able to look upon a successful life. Why some boys are promoted more rapidly than some others is suggested by this story, the writer of which is unknown to us:

"A new boy came into our office to-day," said a wholesale grocery merchant to his wife at the supper-table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that boy will be out of the office in less than a week."

"What makes you think so?"

"Because the first thing he wanted to know was just exactly how much he was expected to do."

"Perhaps you will change your mind about him."

"Perhaps I shall," replied the merchant, "but I don't think so."

Three days later the business man said to his wife: "About that boy you remember I mentioned three of four days ago. Well, he is the best boy that ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after he began work he performed very faithfully and systematically the exact duties assigned, which he had been so careful to have explained to him. When he had finished he came to me and said, 'Mr. H., I have finished all that work. Now, what can I do?'"

"I was greatly surprised, but I gave him a little job of work, and forgot all about him, until he came into my room with the question, 'What next?' That settled it for me. He was the first boy that ever entered our office who was willing, and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man."

HE who serves God acceptably must serve him not only when he feels like it, but when he feels decidedly unlike it.

## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1893.

## THIRD QUARTER.

July 1. Paul called to Europe.....	Acts 16 : 6-15.
July 8. Paul at Philippi.....	Acts 16 : 19-34.
July 15. Paul at Athens.....	Acts 17 : 22-31.
July 22. Paul at Corinth.....	Acts 18 : 1-11.
July 29. Paul at Ephesus.....	Acts 19 : 1-12.
Aug. 5. Paul at Miletus.....	Acts 20 : 22-35.
Aug. 12. Paul at Jerusalem.....	Acts 21 : 27-39.
Aug. 19. Paul Before Felix.....	Acts 24 : 10-25.
Aug. 26. Paul Before Agrippa.....	Acts 26 : 19-32.
Sept. 2. Paul Shipwrecked.....	Acts 27 : 30-44.
Sept. 9. Paul at Rome.....	Acts 28 : 20-31.
Sept. 16. Personal Responsibility.....	Rom. 14 : 12-23.
Sept. 23. Review.....	

## LESSON XII.—PERSONAL RESPONSIBILITY.

For Sabbath-day, Sept. 16, 1893.

SCRIPTURE LESSON.—Rom. 14 : 12-23.

GOLDEN TEXT.—*It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.*—Rom. 14 : 21.

INTRODUCTION.—The epistle of Paul to the Romans is one of the most scholarly and profound books of the Bible. In it the author treats of the way of salvation, viz., by faith, declaring that it does not render void God's law. The doctrine of justification by faith is ably discussed. The teachings are doctrinal, practical, and personal. This epistle doubtless prepared the way for his visit to them recorded in Lesson XI., and greatly helped the Christians who had been living without a pastor or teacher for a long time. It was written from Corinth about four years before his visit to Rome. The lesson to day sets forth the way to settle the question of using meats and drinks offered to idols. It cannot altogether settle the drink problem of modern times and was not written for that purpose, but it can greatly help. The principles of liberty, faith, self-denial, and the law of love, are important helps in deciding many disputed questions. If there be a doubt in regard to the right or wrong of drinking or eating anything, these principles applied will set the matter right. The chapter before us has special reference to the duties of Jewish Christians to Gentile converts, and *vice versa*, also, how a Christian should keep pure from idolatry when among the heathen. But the design of the lesson in our schools is to again teach us the duties of temperance reformers. With this in view we make our comments.

## THE APPLICATIONS.

v. 12. According to the doctrine of the Old Testament applied to Christians, there is increased responsibility. All men must give account to God, "every tongue shall confess to God." There shall be an account of character and conduct; words and actions; plans and purposes. All will be tried by an unerring standard of justice. What then is our influence and example for temperance in these days when it is the burning question of the age.

v. 13. The things we can consistently do ourselves, we should allow others in like circumstances to do. Judgment should be turned by ourselves to ourselves, and no liberty is to be claimed that is the cause of other's falling. If wine drinking, cider drinking, beer drinking, the use of tobacco in any form, using any narcotics or stimulants occasions stumbling, we may not use liberty regardless of influence and results.

v. 14. The Jewish ceremonials declared many things unclean that in themselves were not. We may know it to be lawful to eat beef, or butter, or salt, or drink chocolate, but we may not labor to induce others to violate their sense of duty. Conscience is not always the standard of right, it being an educated faculty, but no man may violate his convictions and be guiltless. It is duty to enlighten conscience by the Word of God.

v. 15. Much of prejudice is not well founded, but while one is prejudiced he must be treated with care and respect. Our beer drinking cousins from education and life habit may think beer essential to health and happiness, but while we should treat them with respect and seek to enlighten them, we may not license the traffic and encourage its sale. This lesson needs no application in that direction. "Personal liberty" has become a demand to do evil.

v. 16. True liberty is not license. This liberty should not be used so as to give occasion for railing from brethren and produce strife. This would give the

wicked occasion to doubt the power of our holy religion. A moderate drinker of even sweet wine will give much encouragement to the drunkard or immoderate man. The Christian who smokes or sells tobacco lends encouragement to the habit that destroys the physical and mental powers of youth and wastes millions of dollars annually that should go into the Lord's treasury.

v. 17. The Christian religion does not consist in observing distinctions between meats and drinks, but it does teach that everything that injures the body, or temple of the Holy Spirit, must be discarded. If physiology teaches the truth in regard to the effects of tobacco and intoxicants, then their use, as men generally use them, becomes sinful.

v. 18. He that serves Christ in righteousness, peace and joy, receives Christ as master and teacher, he will not dishonor him. God accepts him, and good men approve his conduct.

v. 19. We need not strive to carry out points always. The religion of Jesus promotes peace, avoids unnecessary contention, but does not sacrifice principle for the sake of peace.

v. 20. Obstinate attachment to one's own opinions about these distinctions referred to by Paul leads to ruin oftentimes. A course of charity should be pursued. But do not suppose this to be inconsistent with radical, aggressive warfare against the crimes of intemperance. Too high a price can be paid for temporary peace. The "all things pure" refers to all things lawful to be eaten under the Christian dispensation. The drink traffic is far from being pure.

v. 21. It is honorable and better not to eat that which is regarded by some as unclean, not to drink common beverages regarded by us as lawful, if by so doing another is led to go contrary to his convictions, or is made weak or unstable in his conduct. This is the law of love. The spirit of concession and kindness promotes peace and unity, but does not countenance sin, especially the sin of debauching manhood by strong drink.

v. 22. Faith here mentioned is mere confidence that God does not require one to make the distinctions that Jewish ceremonials did. But it need not be paraded in a way to arouse prejudice. Many men have doubts as to the propriety of their business, or mode of living. The slave trade, the drink traffic, the tobacco traffic, and other business of a similar nature carried on by professedly good men becomes to them of a doubtful kind. But there can be no doubt about the lawfulness of giving up such things. "Happy is he that is not self-condemned."

v. 23. He that is in doubt; is not fully satisfied in his mind; whose conscience is not clear, is blameworthy. Whatever is not done with the conviction that it is right is sinful. Of course this does not make everything right which a man does conscientiously. Persecutors are often very sincere or conscientious.

## CHRISTIAN ENDEAVOR TOPIC.

(For week beginning September 3d.)

OUR EXAMPLE. What shall it be? Rom. 14: 21, Matt. 5: 16.

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Paul thought that a very good rule for Christians, yes, for all men in his day. It was a good example of self-denial for his weak brother's good. Men drank and were drunken eighteen hundred years ago, but the temptations to drink were little compared to the present. Saloons were not licensed then. Government permits for a little revenue were perhaps never thought of. But now. Shall Paul's example now be followed? Consider the need of it. Britons spend £130,000,000 or \$700,000,000 each year for drink that brings nothing but woe. Nineteen dollars annually for every Englishman to offend and cause to stumble the sons of Briton. Germany, with 11,800 breweries, turns out 846,000,000 gallons of beer to be drunk annually and to destroy the manhood of Germans. America, \$900,000,000 every year for drink to produce woes, sorrows, suicides, paupers, criminals, and we have the sanction of government in the way of licenses for all this!! Think of it, Christian Endeavorers, money wasted for drinks in three great nations equal to the price of all the bread and meat eaten

by them. But should not this good rule be carried farther than mere abstinence from intoxicating drinks? If Paul lived to-day would he not say: "It is good neither to raise tobacco, nor to sell grain to brewers, nor cigars to men, nor cigarettes to boys, nor do any such thing for profit when it only causes men to stumble, offends thy brother, and makes spiritually and physically weak hundreds of thousands of our fellow men." I think Paul would say that, and it seems as though all who name the name of Jesus would live up to the Christian, golden rule. Will you do it?

—IN the end of the Sabbath, as it began to draw toward the First-day of the week (Matt. 28: 1), Jesus had risen. This was soon reported among the disciples. On the evening following, the disciples still doubting and fearing the Jews, met together with closed doors. Suddenly Jesus appeared with words of peace and blessing. But Thomas was absent (John 20: 24). It seems as though something was wrong with him that he missed this special meeting. He was nursing his doubts and was growing skeptical. This will cause the absence of many Christians from important gatherings and means of grace.

—BUT after eight days Thomas met with the disciples and the Lord again appeared unto them. The proofs he demanded were given and he acknowledged Jesus to be the Lord God, blessed forevermore. What a blessing came to him from this meeting. What a loss from his absence at first.

—EVERY means of grace, every opportunity to gain knowledge of sacred things should be improved. Not least by any means in importance is the Sabbath-school. It affords opportunity to cultivate the spiritual and intellectual life. From most of our general gatherings and from other schools is religious instruction excluded. Here it is the instruction and help above all others, save from the preaching service, in learning God's will and the deep mysteries of his Word. No Christian who hopes for development can afford to be absent from these gatherings of the church.

—AGAIN, the Sabbath-school is inspirational. All who attend for the good they can get and impart form new purposes for greater faithfulness in God's service. Devoutly studying the Word, the Saviour breathes upon his learners (disciples) saying: "Receive ye the Holy Spirit." Divinely inspired and divinely guided they shall be divinely blessed.

—THERE is something wrong with professors of religion if they are habitually absent from this school. The Word giveth light, wisdom and life, resolves doubts and satisfies the seeker after truth. Let all Thomases be present after this and get the blessing.

## UNANSWERED PRAYERS.

Selfish prayers.  
Prayers of ambition and pride.  
Prayers for unnecessary things.  
Prayers for revenge on others.  
Prayers for things which if given would cause us to forget God.  
Prayers of vain glory and self-righteousness.  
Prayers which impose conditions on God.  
Prayers which have not as their end the glory of God and the spread of his kingdom.  
Prayers offered in doubt and distrust.  
Prayers of those who are ashamed to own Christ.  
Prayers of those who do not reverence, and those who discredit, his Word.  
Prayers of those who are careless and unconcerned about religion.  
The prayers of those who put a single object between themselves and God.

For the SABBATH RECORDER.

IN MEMORIAM.

Amos Langworthy, born Jan. 6, 1803, died March 18, 1893.

BY WM. T. COLLINS.

In the dawning of this century,  
When its years began to fly,  
Lay a babe within the cradle  
Hushed by mother's lullaby.

As its years went speeding onward  
He grew up an honest man,  
Kindness filled his heart, and wisdom  
Guarded with her magic wand.

Then he found a worthy partner  
Sharing all his care and toil,  
Taking thought for every nugget  
Wrung from rough New England's soil.

Thus while living in the valley,  
Just above the brooklets flow,  
Came three joyful ruddy faces,  
Sat beside the firelight's glow.

Now the years were full of pleasure,  
Full of duty, full of care,  
But the burdens well were lifted,  
Each one taking his full share.

After life had reached meridian  
As the shadows longer grew,  
His stalwart frame became enfeebled,  
Lasting all the journey through.

But his mind had had its training,  
He had found life's chiefest joy.  
And his laugh was clear and ringing  
As a happy bounding boy.

Thus his life became a lesson  
Of true patience, peace and quiet,  
Through the days and years he waited  
For the coming of God's fiat.

Then when she who'd walked beside him,  
Sudden as a flash of light,  
Left for aye the brown old homestead,  
Passed away from mortal sight.

Lonely now, but ever cheerful,  
Down to over ninety years,  
Fitted for eternal springtime,  
Lifted out of earthly fears.

ORIGIN AND HISTORY OF THE GERMAN SABBATH-KEEPERS OF WITTENBERG, S. D.

In the Island of Crimea, Russia, there are many colonies which were settled by Germans in the time of Queen Catharina's reign. Those Germans are of the Lutheran creed. But the Lord has never left himself without a witness to proclaim his truth. Thus, in the year 1865 the heart of one, Michal Schwarz by name, was moved by the spirit of God to search for the truth. Bro. M. Schwarz was at that time a member of the Lutheran Church, but was never at peace; his heart was uneasy, and he felt that there was something wrong with him. The practice of the Lutheran faith could not satisfy his want, although he was a faithful attendant of the meetings and an attentive listener to the preaching, yet there was no peace in his heart.

In 1860 M. Schwarz happened to meet a traveling preacher to whom he complained of his feeling of unhappiness and desire for peace that a true child of God ought to feel in his heart. It was through that messenger of God that Bro. Schwarz was brought to the light. He came to know the real meaning of the saying that unless a man is born again he cannot see the kingdom of heaven. He came to know that he must repent and be converted in order to be saved and receive peace from God.

Bro. Schwarz did not conceal the light he received, but let it shine wherever darkness ruled and the want of light was felt. Thus the darkness gave gradually way and he gathered around him a number of people who felt likewise the need of repentance and conversion in order to be at peace with their Maker.

This small band of Christian believers, while they were yet faithful attendants of the Lutheran Church, used to hold prayer-meetings, every Sunday, for themselves. These private meet-

ings they made as profitable as they could in studying the Word of God and praying for the holy spirit to enlighten their understanding. Ere long the pastor of the Lutheran Church became aware of their secret meeting and delivered them to his court, where they had to give account of their doings. Then the decision of the court was that either they shall promise never to meet again in these private hours, or to be fined with ten days labor in the Crown garden. Thus some of the accused brethren yielded to the demand of the court and renounced their allegiance to the brethren, and some remained faithful to the truth and submitted themselves to the fine, though it was the most busy season for sixteen farmers. Soon after this occurrence the faithful brethren excluded themselves from the Lutheran Church. In this way that small band of truth-searchers continued their private hours of prayer and exhortation, without any real church organization. It was not before 1870 that they accepted also the true baptism.

Another messenger of God happened to be with them at their hour of prayer and he preached for them upon the subject, "Whosoever believeth and is baptized shall be saved," whereby he explained to them the truth of baptism. It did not take them long to find out the true meaning of the command of baptism, and thus suffered themselves to be baptized upon their faith.

They soon appointed two elders from among themselves, Michal Schwarz and Heinrich Baumbach, who were to care for the spiritual welfare of the community.

By the influence of another Menonite brother, Hermon Peters by name, they adopted the following rules:

1. If one becomes converted, he must confess his sins before the elder and few of the lay-brethren, whereupon prayer should be offered. Then the candidate may be baptized, and by laying upon him hands be received into the church.
2. The candidate should also promise not to smoke or chew tobacco, nor to swear, and not to indulge in luxury, whether in dress or in any sort of living, according to the epistle of Paul to Timothy.
3. The Lord's Supper shall be taken in the evening, and the bread consecrated for the Holy Supper shall be entirely eaten in the same evening so as nothing shall be left.
4. After the Supper feet washing shall be practiced according to the Gospel of St. John 13:16.
5. No one of their church should help toward the cause of war, neither by his means nor by his personal service.

Thus their little church was increasing in numbers and living in peace. But ere long a proclamation was issued by the Czar that all of twenty-one years of age of the Russian citizens shall be enlisted into the army. Not being able to escape the demand of the government some of them immigrated and came to America, among whom were the Baumbach families who settled seventeen years ago in Wittenberg, S.D.

In a few years later they were led to consider the Sabbath truth, and by the grace of God they accepted the seventh-day as the day which God has commanded to be kept holy. Since they became converted and faithful searchers of Scripture the Sabbath question was on their mind, but they thought perhaps the majority is right in keeping Sunday, or perhaps they thought it was changed by the apostles at least. But as soon as they heard that there are Chris-

tians who keep the seventh day they began to study the Scriptures upon this subject more diligently and prayerfully, till their hearts were enlightened by the Spirit of God to see the truth and to accept it. Since then they felt as though they received the full truth of the Bible and felt happy to live by it.

In the winter of 1882 there was a revival going on, and many became converted and baptized, although the ice was three feet thick.

This Christian band numbered about seventy members. But the enemy, the devil, did not rest. He saw weeds among those that slept, and thus two were at first excommunicated, and then five more. Then when the Adventists settled in that region many, who became discouraged and tired to be alone in this small band, went over to the Adventists and joined their church. The remainder, twelve in number, began to appeal earnestly to God with prayer for strength and courage in holding up the Bible truth in the several respects in which the Adventists' doctrines are inconsistent. They resolved to take heed unto themselves and unto the doctrine, and to continue in them. Thus by the grace of God they again increased in numbers. When they were twenty-five in number Brother John Baumbach was ordained as their elder, or teacher, as they call him. Brethren S. Baumbach and G. Baumbach as deacons, and Brother Philip Stem as their evangelist.

In 1889 several from Kansas came to Wittenberg and joined this church. Now they were forty-nine in membership. In the last few years some have moved to other places, and some joined the Adventists, so that the present membership consists of twenty-nine faithful and loyal members.

WHO WILL WRITE THE LIFE OF PRES. W. C. KENYON?

*Mr. Editor:*—During the past summer I have been wandering over the scenes of my early life as I have not done before in many years. Refreshing the memories of early days calls up with clearness my first impressions of Alfred University and its men, and sets me to asking a question I have often asked before: Why is not the life of President Kenyon and with it the early history of Alfred Academy and University written out for this and following generations, before all whose knowledge of the man and the school fit them to write it pass away?

We all rejoice that a memoir of President Allen is in preparation. It is fitting that we have it.

Much has been written about President Kenyon, but it is buried in old RECORDERS, old Conference Minutes and the columns of local papers, and these are entirely beyond the reach of the most of this generation. It is a duty not only to President Kenyon but also to the University, that the memory of the man and the early history of the school, full of a vital, magnetic life and enthusiasm, shall not become a mere tradition. If the associates of President Kenyon are all too modest to undertake this work uninvited, cannot the Board of Trustees, in connection with Mrs. Kenyon, select some one and invite him or her to perform that work?

Alfred University has far too little literature in proportion to the work she has done. That consideration alone makes this more than a mere personal question pertaining solely to the memory of President Kenyon.

Yours truly,

W. F. PLACE.

TEMPERANCE.

OUT of 70,000 British troops in India, 18,000 are teetotalers.

BELGIUM has 155,141 places where distilled liquors are sold at retail.

THERE are in the United States 36,000 more saloons than public schools.

THERE is no safety for any young man except in total abstinence from liquor.

THE parliament of Sweden decrees that scientific temperance teaching shall be given in the public schools.

ALL of the boys in the Fremont, Neb., high school have signed a pledge against the use of tobacco in any form.

THE total beer production of the United States for the fiscal year ending June 30, 1892, was 31,646,476 barrels.

THE W. C. T. U. of California has resolved to employ no speaker or worker who uses tobacco. That is a good resolution.

THE fourth International Congress on the abuse of alcoholic liquors is to be held at the Hague, Holland, in September.

IN the British army last year there were on the average 147 in each 1,000 men fined for drunkenness. In 1890 the proportion was 167 per 1,000.

THE next World's W. C. T. U. Convention will be held in Chicago in October next, immediately following the National W. C. T. U. Convention.

Careful observations made by F. G. P. Nelson, of London, show that men who are drinkers at twenty will only live on the average 15.5 years.

THE chief of police of Baltimore says that he never found boys in the saloons until lager beer was introduced and games prepared to entice them in.

Professor Leone Levi has made a calculation showing that the wage-earning classes of Great Britain are spending \$85,000,000 a year for intoxicating drink.

THE point is settled that more than three-fourths of the poverty and pauperism of the country, and more than nine-tenths of its crime, comes from drink.

IN Denmark it is the law that all drunken persons should be taken to their homes in carriages provided at the expense of the publican who sold them the last glass.

COUNT LEO TOLSTOI, who spent his time and fortune a year ago in alleviating the sufferings of the starving Russians, asserts that drunkenness was one of the great causes of the famine.

NEW ZEALAND expends less for liquor than any other of Queen Victoria's dominions, viz., \$16 per capita (in place of \$30 in 1879), while Great Britain at large spends \$19 and New South Wales \$23.

EX-PRESIDENT HARRISON, in an address to young men recently said: "I think, if I were asked to bestow upon you an injunction or advise as to your future course, it would be to urge upon you to be first and foremost and always American young men. I have an increasing disrespect for the cosmopolitan, who has no country. I have an increasing love and respect for the man who, while he has sympathies as broad as the sea, yet has high and special love for the flag of our own country, her institutions and prosperity—an American. If I were to offer one word for your future guidance, the one word would be 'fidelity.' It has a thousand applications, it has a face toward God and toward man; and without it, without a conscientious sense of responsibility, no great life is possible."

THE man who conducts his business according to the rules laid down in the book of Proverbs may not make a thousand dollars a day, but he will make what a thousand dollars will never buy—a conscience fit to sleep on.

A GREAT many people who are always going to read the Bible when they can find the time are now lounging about the summer resorts with nothing but seaside novels to read because they forgot to carry their Bibles with them.

Don't be forever cutting people up, just to keep up a reputation of being sharp.

No one can consistently say "Our Father in heaven," without also saying "my brother" to every man on earth.

There are men so small that when they give a quarter for the heathen, they think God ought to give them a big wheat crop.

It is prosperous times for Satan, when Christians become jealous of each other.

There is too much of indefinite and uncertain effort to save everybody in general and no one in particular.

Don't shoot at the flock, but at a single duck, with as many in range as possible.

More cheerfulness and less medicine would cure many "confirmed invalids."

Put an "interfering pad" on that spiritual carbuncle of yours and go to work; some Christians never attend a meeting without expecting to "be hurt" or "hit" by some one, and are disappointed if they are not.

The devil has no quarrel with the man who undertakes to be a Christian without making any change in his habits.

If you could look into the hearts of some men for twenty-four hours you wouldn't wonder that they are down on the Bible.

The fact that a man considers his possessions all his own, is all the proof angels need that he has not yet given God his heart.

Every brass button on a soldier's coat is a continual confession that he is not ashamed of the flag he fights under, and every act in a Christian's life ought to bear the same testimony for Christ.

God has not had much to do with the revival that winds up with a church entertainment.

—Evangel and Sabbath Outlook.

SPECIAL NOTICES.

THE Hebron and Shingle House Churches will meet with the Hebron Centre Seventh-day Baptist Church, beginning Sept. 8, 1893, for the Annual Quarterly Meeting. Ministers to be present are J. Kenyon, of Independence, N. Y.; Joshua Clarke, of Alfred Centre, N. Y.; M. B. Kelley, of Nile, N. Y.; and G. P. Kenyon, of Shingle House, Pa.

L. R. BALL, Clerk.

THE New York City Seventh-day Baptist Church has adjourned its regular Sabbath services until the 16th of September next.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at 101 West 93d street, New York City.

THE SEVENTH-DAY BAPTIST EXHIBIT at the World's Fair is located in the gallery of the Manufactures and Liberal Arts building, near the North-west corner. Find post 102 D, and then go about 50 feet East. Aside from being of interest to you in a denominational way, you will find our quarters to be pleasant on account of easy chairs, sofa, and writing-desk which have been provided for the comfort of visitors. The person in charge will be glad to give information concerning our exhibit, or the Fair in general. Parcels may be left for safe keeping.

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 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 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, 6124 Wharton Ave.

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. Chas. F. Maxson, of Farina, Ill., is the manager of this Bureau, to whom all communications pertaining to it should be addressed.

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.

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

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

WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. Room 11, 2d floor M. E. Church Block, S. E. Corner of Clark and Washington streets, Chicago.

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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Through tickets to all points East or West. For further information apply to any Erie agent, or address H. T. Jaeger, General Agent, 177 Main St., Buffalo, N. Y. D. L. ROBERTS, General Passenger Agent, New York.



CONTENTS.

EDITORIALS:—Paragraphs; General Conference..... 561  
 From L. C. Randolph..... 562  
 Synopsis of a Sermon..... 563  
 SABBATH REFORM—How I Became a Sabbath-keeper..... 564  
 Washington Letter..... 564  
 MISSIONS—Paragraph; From F. J. Barker; Missionary Notes..... 565  
 To What Extent has Tradition Molded our present Religious Belief and Teaching?..... 566  
 The Lord will Provide..... 569  
 YOUNG PEOPLE'S WORK:—Paragraph; Report of Young Peoples' Permanent Committee; Our Mirror—President's Letter; Paragraphs 570  
 OUR YOUNG FOLKS:—Be Tender, My Boy—Poetry; A Boy Who is Succeeding..... 571  
 SABBATH-SCHOOL:—Lesson; Christian Endeavor Topic; Paragraphs..... 572  
 Unanswered Prayers..... 572  
 In Memoriam—Poetry; Origin and History of the German Sabbath-keepers of Whittenberg, S. D.; Who Will Write the Life of Pres. W. C. Kenyon..... 573  
 TEMPERANCE..... 574  
 SPECIAL NOTICES..... 574  
 BUSINESS DIRECTORY..... 575  
 CATALOGUE OF PUBLICATIONS..... 575  
 CONDENSED NEWS..... 576  
 MARRIAGES AND DEATHS..... 576

CONDENSED NEWS.

Cholera is present in St. Petersburg in an epidemic form. There is no emigration from St. Petersburg.

The Pennsylvania railroad shops in Altoona, Pa., has been ordered to work half time. The shops employ between 6,000 and 8,000 men.

The first horse cars in New York were run along the Bowery in 1833. Now there are nineteen street railroads in that city, using 2,000 cars and 20,000 horses, and carrying 225,000,000 passengers yearly.

The Korean does not have the trouble of carrying his umbrella in his hand. It is like an ordinary umbrella in shape, only it is smaller and has no handle. It is made of oiled paper, and is worn on the head over the hat.

Verdi's eightieth birthday will be celebrated with unusual pomp, October 10th. An album containing signed congratulations from distinguished musicians all over the world will be presented to him upon that occasion.

The King of Siam last week gave an audience to M. Le Myre de Vilers, the special envoy of France, and renewed his assurances of friendship for France, and expressed the hope that the present amicable relations would continue.

A Rock Island railroad engineer, arraigned for violating the rule of the company in the matter of drinking, denied the charge but was confronted with a photograph of himself in the act of drinking a glass of beer, which the kodak had caught.

The crowds are thinning out at Asbury Park, N. J., but the season is not yet ended by any means. A number of the best hotels in the place will remain open throughout September.

Robert A. Lamberton, LL. D., president of Lehigh University, died at South Bethlehem, Pa., last Sabbath. He was born at Carlisle, Pa., Dec. 6, 1824, and was elected president of the University in 1889 to succeed Dr. Leavitt.

Dr. Oliver Wendell Holmes, on his eighty-fourth birthday, Aug. 29th, said that he felt as young as he did at fifty, when he wrote "The Autocrat of the Breakfast Table," and not nearly so old as he did at twenty-seven.

A late census shows that there are 80,000 stuttering children in the schools of Germany. The habit is said to be increasing, owing to children mimicking one another. The school authorities have taken steps to lessen the number of children thus afflicted, by forbidding mimicking.

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

Royal Baking Powder ABSOLUTELY PURE

Frank Apply, of Rhode Island, arrived in Michigan City, Ind., Sept. 2d, having rowed the entire distance from Pawtucket, R. I., in a boat eighteen feet long made of aluminum. He left Pawtucket, June 3d, and must be in Chicago, Monday, Sept. 4th.

One day last week a farm hand while engaged in work in a clover field near Penn Yan, accidentally dropped a lighted pipe in the hay and before the flames could be extinguished the entire field of nine acres of clover was consumed.

The will of Miss Mary Brown, who died at Gasport, N. Y., a short time ago, reveals the fact that the Lockport Home for the Friendless has been remembered with about \$10,000. Mrs. Brown's heir by a previous will was a nephew, who was cut off for irregular conduct.

One of the most frightful street-car accidents on record occurred in Cincinnati, Ohio, last Sunday evening about 7 o'clock. The electric car, on reaching the down grade a mile long, descending into the business portion of the city, began to move at a fearful rate. The motor-man could not check it. The brakes were unmanageable. The car, with its forty-five passengers, dashed against a telegraph pole and became a wreck. Several were instantly killed, others fatally injured, and all seriously injured.

Charleston, S. C., is already getting down to its normal condition, and is busy repairing the damage of the cyclone. The situation, however, is serious. Above all, the news of the terrible devastation and loss of life and crops on the sea islands has cast a gloom on the city. The situation is appalling. A large part of the business of the city comes from the devastated region, and with no cotton and little rice the business outlook is extremely bad.

It is estimated that on the Sea Islands upward of 1500 people have been drowned, and that 15,000 are in a starving condition. Many of the negroes on the Sea Islands are tenant farmers, who also work large plantations. All the crops are practically destroyed, the stock is all drowned, and there are actually not enough provisions in the country to keep the people alive.

MARRIED.

BUTCHER—DAVIS.—In Berea, W. Va., Aug. 29, 1893, by Rev. L. D. Seager, Mr. Claben Butcher, and Miss Rosa V. Davis.

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.

MAXSON.—In Utica, N. Y., Aug. 20, 1893, Harret A., wife of J. C. Maxson, aged 72 years, 7 months and 6 days.

She professed religion in early life, and was for more than fifty years a faithful member of the seventh-day Baptist Church, of Preston, N. Y. She left a husband and two children, Mrs. A. W. Slater, of Preston, and Doctor S. C. Maxson, of Utica. J. C. M.

DAVIS.—At Milton, Wis., Aug. 20, 1893, of paralysis, followed by a complication of other ills, Mr. Niles Davis, aged 82 years, 2 months and 7 days.

He made a profession of religion when about twenty years of age and united with the Seventh-day Baptist Church at Leonardsville, N. Y., of



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which he was a member at the time of his decease. He was married to Miss Juliette Crandall when he was twenty-six years of age. She survives him, together with one son, Mr. Morton Davis, of Chicago, and four grandchildren living in Milton. E. M. D.

ARMOUR.—Albert Armour, eldest son of Geo. W. and Ellen Armour, of Cedar Rapids, Iowa, of consumption, June 28, 1893, in the 26th year of his age.

Albert was a young man of ambitious habits. He had just made the last payment on his place of business, when his health failed, yet he could not realize then that death was so near, but the loving care he received from his devoted wife and mother could not save him. God was calling him home. He gave himself to Jesus a short time before his death. This is the comforting thought to those who knew and loved him. He leaves a wife and little son, father and mother, grandparents, three brothers and one sister, and many other relatives and friends who sadly miss him. Beautiful flowers were placed on his coffin by loving hands. Many things in Albert's life, worthy of imitation, will be cherished in the hearts of all who knew him. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." H. V.

For Dyspepsia.

Use Horsford's Acid Phosphate.

Dr. O. M. Brown, Cornish, Me., says: "I have used it in my practice during the last few years, and can, with all candor say, that in cases of dyspepsia brought about through a use of the stomach by use of an improper diet, I have failed to find any remedy that would remove the trouble so quickly or prove so grateful to the stomach or patient. I consider it a boon to suffering humanity."

PATENTS

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

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

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

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

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

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

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EMPLOYMENT WE WANT a reliable PERSON in every part of America to represent our Business pays \$150 PER MONTH. Salary and Expenses. \$PER CENT INTEREST on Stock Certificate FREE. Address now J. H. SCHAFF & CO., Cincinnati, O.

A New Train On The Erie.

On Sunday, Aug. 27th, the new time table will go into effect. The new train for Buffalo, Rochester, Niagara Falls and intermediate stations will leave Hornellsville 1 30 P. M., arrive at Buffalo 4 45 P. M., and Niagara Falls 5 55 P. M. This train will be a great convenience to the public.

Situation Wanted.

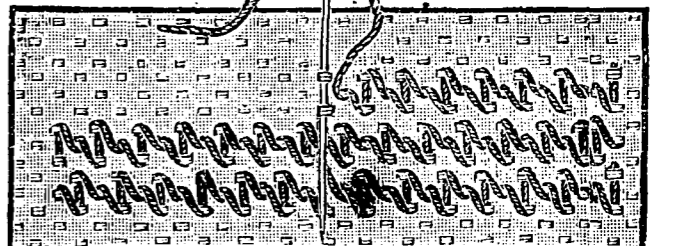
Sabbath-keeping young man wants position as watch maker. Is a graduate of a first class Horological School. Has had nearly two years' experience. Address G. R. Crandall, Little Genesee, N. Y.

For Sale.

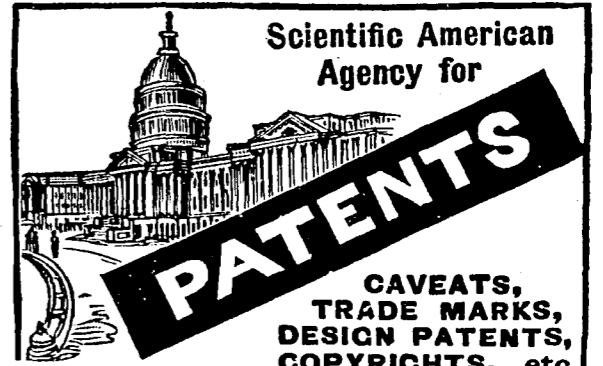
To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Ann cottage, large, roomy, finely finished and in perfect repair. It is offered at a great sacrifice. Every room in the house is comfortably furnished, and carpets, bed-room set, and heavy furniture is offered for a mere trifle of its cost. For terms apply to E. S. Bailey, 3034 Michigan Ave., Chicago, Ill.

Corticelli Darning.

Darning daintily done on fine linen delights crowds of visitors at the World's Fair. Finished examples of this work are also on exhibition. Corticelli Wash [E.E.] conveniently used for the darning.



Reeling Raw Silk from Cocoons, and Corticelli Drawn-work are two other rival attractions. Look for them in the Canadian Section on Columbia Avenue, Manufacturers' Building. Working hours for expert attendants, from 10 o'clock A. M. to 5 o'clock P. M., Sundays excepted. Florence Home Needlework for 1893 explains these "unique and fascinating" operations. Crocheted Lamp Shades, Embroidery and Pillow Lace are the other subjects. Send 6 cts., mentioning year, and we will mail you the book—96 pages, 57 illustrations. NONOTUCK SILK CO., Florence, Mass.



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