The Sabbath Recorder.

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

FIFTH-DAY, JUNE 29, 1892.

Vol. LXVIII. No. 22.
Whole Number 2467.

Terms: $2.00 in Advance.

—An object lesson in the greed of trustia is furnished in connection with the arrangements for lighting the World's Fair grounds. The Thomson-Houston Company, representing the electric light, offered at the outset to furnish the Exposition, 96,022 lamps at $18.50 a lamp, declaring the price to be the lowest consistent with cost and a reasonable profit. The trust made an undoubted effort to "sand bag" the fair by securing at once the acceptance of their bid on the part of the directors; but the directors rejected this proposition as well as all others which had been offered, and allowed the companies to try again. The last bid of the trust was $5 95 per lamp, made through the general Edison Company. Mr. Westinghouse offered to furnish the lamps for a still smaller sum. At present writing, the matter is not settled, but it is stimulating to both wisdom and wholesome indignation to glance at the trust's latest price and note how it has dwindled to less than one-third its original size. As we think of the sum, something, over a million dollars, which the combination was thoughtfully trying to steal, we may be allowed to remark with proper emphasis,—verily, corporations have no souls.

—In our new Chicago City Council is an improvement on the former one; as we have been led to suppose, we can only shudder at the thought of what an abandoned aggregation the other must believe that thou hast sent to the people. The great improvement is the decrease of the membership of the eight to six. The aldermen who have been chosen for the new board were elected by a majority of the voters necessary to election. Kissing the hand is only an act of petty tyranny, and simply evinces a disposition to seem cordial. There are many a man's pathway to the grave has been sweetened all the way along by the recollection of the time when he was elected path-mender of appointed judge at the courtly fair. Most of us would scarcely wish to give our vote to a candidate who resorted to sensational electioneering, yet some allowance is to be made for Western exuberance and frontier bluntness. It is better for the office to seek the man who is honest and long this will be the rule; but it is more common as yet for the man to seek the office. And it must be confessed that when he gets it, he often fills it conscientiously and faithfully.

—Custer said that his followers should be "white serpents" with the quality that they were to be also "harmless as doves." There was an implied rebuke to his disciples when he said that "the children of this world are wiser in their generation than the children of light." Christians should exercise tact and skill in the manipulation of men, and the following incident gave truth to the popularization of the statement. A peddler called out to a solemn old woman: "Say! Can I see the lady of the house?" The old lady snapped the answer, "Oh, yes, you can if you ain't blind!" snapped the woman who had answered the bell. "Oh, pardon, madam! You are the lady of the house, then?" "Yes, I am! What d'yer take me for? Did yer think I was the gentleman of the house, or the cat, or the ice-cream?" "I didn't know, madam, but you might be the youngest daughter." "Oh, did yer? Well, that was nat'ral, too," replied the lady of the house. "What d'yer want, sir?" Then the peddler displayed his wares, and when he left that door-step half an hour later, his face was full of pleasure and his pockets were full of money. He understood human nature and had made a good sale.

—The 104th General Assembly of the Presbyterian Church is now being held in Portland, Oregon. Before this highest court of the church at least three important matters are to be brought this year, which will make the session of 1892 a memorable one. These are: Revision of the Presbytery over Union Theological Seminary, and last, not least troublesome, Dr. Briggs. The committee on revision have endeavored to construct a compromise, and it is uncertain how their report will be received. Those who oppose revision naturally think that the committee has gone too far, while the extreme re
visionists of course insist that the result is too conservative. Chicago Presbyterians have already expressed themselves in favor of an enticement. The question is the same as we are not disposed to assent to it. But if the Assembly will refer the question to the various Presbyteries for a final vote.

The struggle between the Assembly and the Union Theological Seminary will come up again this year. Last year at Detroit the transfer of Dr. Briggs from one chair of the Seminary to another was disputed by a vote of 440 to 0. The Seminary Directors afterward voted to stand by their own action. The Assembly has power to veto the election of a new professor, but whether it has jurisdiction over transfers is the point in dispute. The committee appointed to report on the matter recommends that the Assembly name a committee to confer with the Directors of the Assembly in order to secure an amicable adjustment of the difficulty.

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

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

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

"No power can make us builders of an inch from our position. Our alums must be now somewhat in a cloud, and it is true that in some quarters there has been the occasion of it. I should not have hesitated to save my connection with the Seminary, or with the Presbytery, if I had realized that it would bring grief to any one that had money to the church, or advantage to the institution. It is only by me an assured by men wiser than I that the best course for all concerned is for me to hold on that I have remained where I am. I do not look forward with foreboding to what that venerable body, the General Assembly, will think of our decision may be made out that this is the best way of saving the Seminary. I am therefore in favor of the church. If it appears to me at any time that I am a detriment to the church or to the Seminary I shall not hesitate to resign my chair.

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

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

When the Methodists were in session at Omaha and the Presbyterians were listening to the opening sermon at Portland, a much smaller convention of Christians was gathered in All Souls' Church, Chicago, on the fourth and last day of the Western Unitarian Conference.

The last act of the delegate was an important and happy one. In 1885, during the Unitarian Convention at Cincinnati, resolutions were offered and passed by the Western Unitarians which caused several of the churches to withdraw from the Conference. Since then the Eastern and Western Unitarians have not acted together. On Friday, May 19, the Western Convention, with a view to union and harmony, voted to recommend to the convention the passage of the following resolutions:

Resolved, That to "the statement of Things Most Commonly Delivered To Day Among Us," adopted by the Western Conference in 1885, the following supplementary resolution be added—the same to be printed regularly with that statement:

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

The Convention expressed itself unanimously in favor of a Special Fair on Sunday, May 21, with the sale of intoxicating liquors.

It strongly condemned the efforts being made through petitions to influence Congress to make the national aid to the Exposition conditioned to the suppression of intoxicating liquors. It is thought probable that the course of events will be greatly influenced.

The struggle between the Assembly and the Union Theological Seminary may have taken, and we will do our best to carry out whatever we decide.

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

Granting that Gnostic had much in common with paganism, and that at one period, too, as a high authority assures us, the Gnostics wore an appearance sufficiently like the church to mislead many, neither he nor the author of this paper, nor the author of the article on which we commented in our editorial article last week, "Christinity a Development," was given in the last two numbers of the Sabbath Outlook, of New York, and that the "clear-headed, consistent Protestant" whose words we quoted is the able editor of that magazine.

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

"Scriptural simplicity" have Protestant Tantem? This development of Christianity—assumed to be pagan and, therefore, corrupt—is naturally due to the historians, who so regard it. We have said a few words to show how groundless is this concern. But there is another phase of the development of the Christian church which gives more trouble. It is that the Catholic Church holds the key to the present position; and so Christians are warned that they must reject, or maintain, that same simple truth of the New Testament, if they would not yield to the development. One of these people, a clear-headed, independent, consistent, competent on Harnack's researches, boldly proclaims: "Protestantism must go back of these Gnostic speculations and we must find Christian faith and practice on the New Testament records of the first century, or remain hopelessly weak in its efforts to overcome the tide of Roman Catholic influence and history." He adds "this is a vital truth which Protestantism must recognize and witness its crushing defeat between the forces of Roman Catholicism, Irrational Rationalism, and Meisteranism." There is a striking admission in this note of where is this, who originated them? John Calvin, the most famous maxim to be pagan individualism, the great body of Protestants, to be silenced by their being brought to see the style of reasoning of the Protestantism is the from the last to the first day of..., fore and against the church idea,—the the church idea,—the... human beings. His enemies were on the watch; wants to believe, is not found in Israel or in rationalism... says, "The Jewish authors were incapable of the dictation, and strangers to the morality contained in the gospel. The truth and submit themselves to the witness its crushing defeat between the forces of Roman Catholicism, Irrational Rationalism, and Meisteranism.

The Protestant idea of worship, the essence of which is the worship of God, is... of grace and truth found... of the New Testament, and... as Grace and Truth. Moreover, there is a debt that Jesus of Nazareth... did not yield to the development. Another phase of the development of the Christian church which gives more trouble. It is that the Catholic Church holds the key to the present position; and so Christians are warned that they must reject, or maintain, that same simple truth of the New Testament, if they would not yield to the development. One of these people, a clear-headed, independent, consistent, competent on Harnack's researches, boldly proclaims: "Protestantism must go back of these Gnostic speculations and we must find Christian faith and practice on the New Testament records of the first century, or remain hopelessly weak in its efforts to overcome the tide of Roman Catholic influence and history." He adds "this is a vital truth which Protestantism must recognize and witness its crushing defeat between the forces of Roman Catholicism, Irrational Rationalism, and Meisteranism."

Is there to be a giving up of all this and a return to the simplicity of the New Testament, "Scriptural simplicity"? It is not reasonable to think so. The larger ideas have become too firmly fixed in the history of the church, and the people meet too deep needs. The hard rigidity of the past in doctrine, its coldness in worship, cannot be changed. No! "Scriptural simplicity" is this, as we regard it, a sign of the laxness and degeneracy of our time; it is the growth, the birthright, the redemption of the highest order. The things are tokens of the guidance of the Spirit of God. While, then, the forces of rationalism and worldliness will crush the coming Protestantism under the weight of the religious, which is only a social club or political organization; we believe that the Protestantism which will triumph and the Christians who loves him will be brought nearer and nearer to the Catholic faith, and will at length accept it in its fulness and be blessed accordingly.

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

Myths and mythical characters belong to the childhood of a race. They antagonize authentic historical documents. Christ came in the fullness of time. Roman law and Greek learning and filled the world in the Augustan age. He lived in a time of great intellectual activity. The people among whom he lived were hostile to his claims for the most part and rejected them. There was no disposition to magnify what he did. He lived in the very contrary state of mind of that. It is not possible to have a myth. That can not be. The only adequate explanation of Christendom is the historic Christ, the Son of the Highest. Many theories have been invented to explain the world in the world's history. The theories are not rooted in truth and in fact, and they perish. Meanwhile Christ says, "I am he who lived and was dead, and I am alive forever."

This mythical theory invented by Strauss has been dead for many years. It would be as easy to restore aummy to life as to restore this theory. It ought to be allowed to rest undisturbed to its last day. Strauss may have been the most honest man in this mythical theory ought not to be troubled by miracles. There is not a legend in the Koran or in the mythologies of Egypt or Greece or Rome. Norway is the most Christian country of the north, and her history is no mythology, nor is it the legend of the 'movie', but rather a history of the cause that it espoused and championed. Christ did not live in a corner or in a cloister. He was found in the busy haunts of men. He was known by thousands. His enemies were on the watch; they opposed every step and challenged every claim. He was not accepted by the multitude, but by the few. As well to expect to find tropical growing plants in the Arctic region as it can be certain of anything, we can be certain of nothing. Nobody was an historical personage. This theory does not solve the problem; at most it only shifts the difficulty; it does not dispose of it. Somebody did Christ's work and spoke Christ's words. Parker says: "Suppose the mythology of the Gospels and Newton never lived. But who did their works and thought their thoughts? It takes a Newton to forge a Newton. What was the real Newton? Who can tell? Michael Angelo never existed. But who built St. Peter's dome and painted the Sistine Chapel? As well say, 'Shakespeare never existed.' Who wrote his immortal works? As well say, 'Michael Angelo never existed.' Who built St. Peter's dome and painted the Sistine Chapel? As well say: 'Luther and the Reformation never existed.' The man who says the shackles from the human mind? Who discovered America? During Christ's life a new religion was planted in the world. Even Gibbon is obliged to trace its growth and triumph till it erected its standard on the ruins of the Capital. The dominant religions of that day gave place to it. Heathen temples were cleansed of their abominations and converted into Christian churches. Law, order, peace, and prosperity spread over the world. The new religion had a very powerful spiritual influence. After eighteen centuries this religion is more vigorous and more aggressive than the old and is pressing on to its ultimate destiny, the conquest of the whole world. Did this religion derive its indestructibility from the same effect. He says: "The Jewish authors were incapable of the dictation, and strangers to the morality contained in the gospel. The truth and submit themselves to the witness its crushing defeat between the forces of Roman Catholicism, Irrational Rationalism, and Meisteranism."

If you love the theatre more than the prayer-meeting, how do you know you are on your way to heaven? "To live nobly we must be noble, and we become noble by resolutely banishing every unworthy thought and feeling."
MARY BLISS GREENMAN.

The subject of this sketch died suddenly of heart failure, on the 16th of December, 1883, in the 64th year of her age. Her remains were removed to the New York Cemetery, where they now rest in the shade of the evergreens.

Her husband, Henry Giles Greenman, a prominent citizen of the town and the county, died at Milton, Wis., Oct. 18, 1883, in the 54th year of his age. Their marriage took place Jan. 16, 1831, at Unadilla Forks, N. Y., and four children were born to them. The eldest, Charles H., died in 1850, at Chaffeeville, N. Y., aged 56 years; the second, William B., died in 1855, at Milton, near 20 years old, the third, John L., now resides at Austin, Minn.; and the fourth, Reynolds J., has already been mentioned.

Since the death of her husband Mrs. Greenman has made her home principally with the surviving sons.

1. She surpassed nearly every present member in the Seventh-day Baptist denomination in the intelligent qualities which she sustained in the different periods of her life to most of the leading centers of activity and influence of that denomination in this country. She was born in the city of Newport, R. I., March 27, 1808, and remained until she was seven years old in that original home of the Sabbath-keepers in America. Her grandfather had moved about fifty years before the date of her birth.

2. The straightened circumstances of her father, the eldest, Charles, had settled in Newport, R. I., as early as 1783, and had suffered the loss of his first wife and his second wife early in life.

3. Like Berlin, Brookfield, and Alfred, the town of Milton has been a center for our Seventh-day people to gather together before establishing themselves elsewhere. This society was largely due to the fact that in it is located the first church of this order formed west of the Great Lakes. It has assisted directly in the establishment of other churches of the same faith in Wisconsin, Minnesota, and Illinois. This work has been done primarily during the residence of Mrs. Greenman in Milton.

4. During the Revolutionary War, Seventh-day families emigrated from Rhode Island and Connecticut and settled in the valley of the Little Hoosic River, and formed, in 1780, the church above named. It became a half-century later, to many of our people in the next seventy-five years as they moved from New England to localities farther west, even into the Mississippi Valley. Some of them stopped here for a few years and then resumed their journey; others reared here their children, who, in seeking homes for themselves, joined the movement into the regions beyond.

5. From this section. Here had been established the leading centers of activity and influence of this denomination. Here had been prepared for publication the first history of the Seventh-day Baptists in America. Here had been edited the three volumes of the Sabbath-Bay Church Register.

6. In 1851 this family sought to come into Central New York at Unadilla Forks, to reside for a time with another half-brother, Eld. Wm. B. Maxson. This excellent man was then the pastor of this church, and had suffered the loss of his first wife and two children. Many Sabbath-keeping families had, in the previous forty years, settled on the surrounding hills and in the beautiful valleys of what was called "the Brookfield country." Here had originated the plan of forming our churches into a General Conference, and engaging more vigorously in home missionary work. Here had been written and published the first history of the Seventh-day Baptists in America. Here had been edited the three volumes of the Sabbath-Bay Church Register, and sent to different parts of the denomination. Here had been prepared for publication a "New Selection of Psalms and Hymns" for the use of our churches. Many of the articles for the Protestant Sentinel, the denominational organ, were sent from this section. Here had been established three able churches of our people. From them have since gone forth, in the past sixty years, after being born and brought up in this section, several of our most active and useful ministers.

7. In 1853, Mrs. Greenman, with her husband and two sons, emigrated to Allegany county, N. Y., where they settled near the Second Alfred church, first on Call Hill Hill, and then on the line in Steuben county, and afterwards in a valley near what was then termed Baker's Bridge, near Alfred Station. In the church here Mr. Greenman served as chorister for several years. All their lives they have been remembered as being very active in religious work. This excellent woman was trained in the formation of Ely J. Cochran, that brilliant preacher. After the birth of the two younger sons they removed to Alfred Centre, where, subsequent to 1844, Mr. Greenman acted for five years as financial agent of Alfred University, then operating under an academic charter, and Mrs. Greenman had charge of the boarding hall of the institution. The attendance upon the school was large at that time. Eld. Nathan V. Hull, a most popular preacher, was then in the First Alfred Church. This Society was then gathered in strong forces, such as addition of membership, increase in wealth, religious culture and educational influence, which have since made it the most powerful in the denomination.

8. In 1853 this family sought a new residence in Milton, Wis., where the heads of it continued to live, as we have already mentioned, until their death. They took an active part in the upbuilding of the Seventh-day Baptist Church of the village of Milton as well as in the promotion of the interests of Milton College. The husband and eldest son filled for years the positions of President and Treasurer of the Board of Trustees of the school. Two others of the sons attended the classes for several terms, and the youngest has served also as one of its trustees for some years. Like Berlin, Brookfield, and Alfred, the town of Milton has been a center for our Seventh-day people to gather together before establishing themselves elsewhere. This society was largely due to the fact that in it is located the first church of this order formed west of the Great Lakes. It has assisted directly in the establishment of ten other churches of the same faith in Wisconsin, Minnesota, and Illinois. This work has been done primarily during the residence of Mrs. Greenman in Milton.


SABBATH REFORM.

GOOD POINTS.

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

In the text Genesis 2: 2, it reads "And on the seventh day God ended his work." Did God do any work on the seventh day? God did no work on the seventh day. The objection is never brought against the observance of the Sabbath. For those who wish to examine this phase of the question, the little tract entitled "The Definite Sabbath" (No. 7 of the Bible Student's Library, price two cents, Pacific Press, Oakland, Cal.) will give all needed information.

The Sabbath is a day of rest. It does not require the observance of identical hours, but the identical day. The day is regulated by the sun. As the day comes and goes in the Christian as in the Jewish Sabbath, its observance some time earlier than his brother in London, simply because the day reaches that place but it is the same day. It is the same day in New York; it is the same day in San Francisco. The hours of its coming and departing differ from the time the day reaches the world till it takes its leave, but it is the same day.

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

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

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

Mark 2: 27, Paul says, "God that made the world... hath made of one blood every nation of men... for every nation... to be called upon of men for man...

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June 2, 1892.
**Missions.**

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

Systematic giving is unquestionably making great advance among the church members of all evangelical denominations. The responsibility of carrying on the Lord's work in the world and of giving regularly and according to ability is resting upon Christians as never before. All religious enterprises are finding the impulse of the increased interest and support. "The Brotherhood of the Tenth" and other movements are significant indications of the spread of the spirit of giving to the Lord. There are uncounted thousands of Christians throughout the country who are receiving the blessings promised to those who bring all the tithes into the storehouse of the Lord, and the number is growing of those who share in the mysterious storehouse of the Lord, the country who are receiving the religious enterprises are feeling its effects.

A curious result of the increase of systematic giving has been noted in the experience of several societies, notably the Home and Foreign Boards of the Presbyterian Church. It is in this body that systematic benevolence has had its greatest development. There has been a large and able standing committee on the subject for a series of years, and they have done their work in a masterly manner. The result is that the income for both home and foreign missions has made a magnificent advance. Last year there was an encouraging advance in every month in the year except the last, and there was such a falling off in the last month of the year that the Home Mission Board closed the year with a deficit of $80,000, and the Foreign Mission Board with $50,000. This might have been expected. Under the old system the receipts of nearly all societies were small during the first nine months of the fiscal year, and then under urgent appeals the receipts of the last three months were brought up to a sum equal to the income of the previous nine months. With the growth of systematic giving receipts will be more equally divided over the year. This is in every way desirable, and it is not to be expected that those who have given regularly through the year will move away from the God who has been faithful to them, but must believe that they are sure to all them that trust in him.—*Baptist Missionary Magazine.*

**GOOD RULES.**

The following rules of the Iowa State Convention Board, for the management of its missions, have been recommended:

1. The Board will consider applications for aid from such churches only as have settled pastors, or where their application complies with Article 2 below. Ordinarily applications will not be made for less than one year.

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

3. Church Supply must show that they have done their best, and are really unable to support their pastor. Churches will be expected to pay their part of the salary as they expect the Board to pay its part. A failure on the part of the church to pay its pastor's salary promptly and in full will be sufficient reason for discontinuing the appropriation.

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

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

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

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

**AS TO THE PASTORS.**

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

2. Missionary pastors, within three months after their appointment, shall become members of the Church and give their pledge to labor. If a pastor is in charge of two or more churches, then he shall unite with one of the churches for which he is appointed.

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

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

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

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

7. The Board considers that each missionary is in a peculiar sense a representative of the denomination. It insists, therefore, that he shall so manage his personal affairs—financial and otherwise—that he may not be a hindrance to his cause through him. No missionary will be continued in his employment who habitually fails to meet his personal obligations promptly, and thus brings reproach upon the cause.

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

Italy has an area of 110,620 square miles, and a population of 20,000,000. The capital is Rome. It is a kingdom, and the king is Humbert I., who was born on March 14, 1844, and ascended the throne on January 9, 1878, on the death of his father, Victor Emmanuel.

The legislative authority rests conjointly in the king and Parliament. The Parliament consists of two chambers—the Senate and the House of Deputies. The Senate is composed of the nobility, the members being usually related to some prince or noble, and of such other persons as may be appointed by the King. The House of Deputies are elected by the people by ballot. They are to serve no more than nine years of age, and can read and write, and pay taxes to the amount of four dollars. Neither Doors nor Deputies receive state salary, but are allowed to travel free throughout Italy, by rail or steamer.

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

The great mass of the people of Italy are poor. In many areas there are no churches in Italy who earn but seven cents for a day's work of fourteen hours. Skilled mechanics earn the average only fifty cents a day. The situation is greatly improved. Superior schools for the education of young girls abound, where instruction is given in all the sciences. Many women are writers, teachers, accountants, telegraphers, or clergymen.

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

**DARWIN ON FOREIGN MISSIONS.**

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

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

The stalwartness of many of the Christian converts in China during persecutions has called forth the admiration not only of the natives, but of many friends who have witnessed the fidelity of these converts. During some of the late riots the leaders of the secret sects said to the Christians, "Sacrifice to your gods, and you shall see that we would not sacrifice, though painful and violent deaths awaited them. Many who have been skeptical hitherto as to the character of the converts in China confess that they have not understood the strength of their convictions and the gravity of their faith."—*The Missionary Herald.*
WOMAN'S WORK.

FACE TO FACE WITH TROUBLE.

Face to face with trouble,
And did you forget to look,
As the good old father taught you,
For the child that later licks it back?

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

Then face to face with trouble,
It is he calls you back
From the land of drought and famine
To the land that has Christ and his grace.

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

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

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

—M. E. Scudder.

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

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

THEY HAVE NO 51ST PSALM.

That "They have Moses and the prophets" will not be urged against the Eastern nations at the Day of Judgment, says one writing to the Contemporary Review concerning Christianity in the East, and he claims that since Oriental nations have not had a Moses nor the prophets of God to forewarn them, and to lead them, that they must even yet be taught by the methods of a Moses and the prophets. That they are not taught this enough is, he thinks, one cause of the failure of many foreign missionaires in the matter of bringing converts to the church. They start out too earnestly to begin with, and then they drop from your line of advance, thinking that in its nature which requires some thing of us to prepare to be full recipients of the mind of God, and his grace. They have no 51st Psalm.

The thought of the writer in that which we have captured, "They have no 51st Psalm" was particularly interesting in that it also points another which is practical to very many. We too often lose sight of the fact that while God's love for his children covers all of them, there is that in its nature which requires something of us to prepare to be full recipients of it. The 51st Psalm precedes the 14th chapter of John. Preparation of the heart is needed to make it capable of receiving the comfort coming into the spirit of a soul that the beloved. "Give me bread to eat and walk" was Christ's commission to his body-sick; then he forgave them their sins. The wise philanthropist of to-day lifts the fallen by putting him in condition to help himself. In our eagerness to see the heathen of to-day, we are too much inclined to overlook the necessary preparation of soil within the inner life of the individual, or nation of people. Such deep missions a failure, not considering the character of the barriers which must be broken down first of all—the creating of a conscience. The training of a prepared heart is much. That is taking a lowland view. To take some highland outlook upon the question, comprehending the history of some heathen people in many phases of that history would settle much of the dissatisfaction in the church today. It would likewise bring the light of God and his people, both of the saved and the unsaved, and a better type of patience with the necessarily slow workings of the heathen mind toward the practical phases of Christian life, and Christian civilization.

A SABBATH RECORD.

ORGANIZED WORK.

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

I have great faith in prayer and I believe we need more humble, earnest, persistent prayer; we need to come before God with a united cry, with prayers that shall ascend from us to work with more intensity, with all our might, mind and strength to bring the glad tidings of salvation to those who have not heard, or if they have heard, do not understand the needs of the soul. We need tostrup ourselves of every hindrance, these illusions which are in our own manner of living, for they are by far the greatest that can stand in our way, and let it be seen that we do "Seek first the kingdom of God and his righteousness." God and the salvation of souls first; ourselves last. I am exceedingly anxious that the coming sessions of our Associations shall be sessions of a mighty outpouring of the divine blessing upon all the churches and especially the churches where the Associations convene. To this end will you ask all the sisters to join the 51st Psalm, and to let 'heart, hand and brain with one accord work while the prayer ascends to heaven," that God of his fullness would bless our efforts and supply the lack. And looking forward to the time of the Conference I would expect our women not only to work and pray, but to save money that there may be more to put into the treasuries of our Boards. Instead of preparing elaborate wardrobes, let plain clothing be worn and the differences used as a thank-offering for missions. How many hundred dollars do you think there would be? Would there not only be enough to relieve present embarrassment, but to fill the hearts of all our workers with joy, that now all the open doors could be entered and the glad news be carried rapidly along? Of what value are these hindrances to our women, these hindrances? It is a great forward movement along all our lines of work.

Sincerely yours for the work,

E. A. CHANDALL.

ASHWALEY, L. I., April 20, 1892.
THE SABBATH RECORDER.

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"One not that from a thankful heart proceeds,
Reads ten thousand mediatory deeds.

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

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

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

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

"So you are not going to church this morning, my son? Ah, yes; I see. "The music is not good." That's a pity, that's what you go to church for, to hear the music. And the church is founded by the music we demand. "And the pews are not comfortable," that's too bad, the Sabbath is a day of rest, and we go to church for repose. The less work we do during the week, the more rest we demand for the Sabbath. "The church is so far away, it is too far to walk, and you despise ringing in a street-car, and they're always crowding on Sabbath." That is indeed distressing; sometimes when I think how much farther away heaven is than the church, and that there is no conveyances on the road of my description, I wonder how some of us are going to make it. "And the sermon is so long, always." All these things are indeed to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stifled street-car with a hundred other men, breathing an incessance of whisky, beer and tobacco, and hang on by a strap by your eyelids for two miles, then pay fifty cents for the privilege of sitting on a plank in the boiling sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunders into your ear, and your very ear, and come home to talk the rest of the family into a state of solar paralysis about the "darned game you've ever saw played on that ground."

Ah, my boy, think you that staying away from church does? It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and tell the truth, he is so used to lying. The church that he gives to his family every Sabbath morning. My son, if you didn't think you ought to go, you wouldn't be invited to come. I know you ought to go for doing right. No man spares apologies for doing right.

WASHINGTON LETTER.

From our Regular Correspondent.

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

Red tape has never been better defined. Washington affords opportunity to try the subject. Red tape is how not to do it. It is the letter that kills. It is pharisaism in office. It is the titling of business men and cunun. It is homage to rules and idolatry of pet methods. It is the sending of letters administratively and the waste of time and lives upon matters, which is gagging at trifles and swallow-
every day of my life. I know an artificial leg when I see one, and when I see a man with a leg amputated, I never saw his report. The fact is I did not go through the papers at all. My knowledge was personal and absolute, and I felt as competent to read the law as the chief of the division. I simply took the bundles at random, and, I believe, I found this claim at $66 per month from March, 1888."

Fortunate is the Government bureau that has a chief that understands his business as well as Corporal Tanner knows a knee joint when he sees one. The trouble is those short lived officials usually depend upon red tape subordinates for practical details. Their time is absorbed in grave law questions and in the details of appointments. If by great industry and large capacity they master the business it is about the time they are rotated out of office.

CAPITAL

THE BAPTIST CONGRESS.

BY A. H. LEWIS, D. D.

The tenth annual session of the "Baptist Congress for the discussion of current questions," was held in Chicago, May 5th and 6th.

The object of the Congress is to promote a healthful sentiment among Baptists through free and courteous discussion of current questions by suitable persons. "No resolutions or motions whatever are entertained at the public conference." The body is not unaptly called one "Discusses everything, and decides nothing." It has proven its value, and the wisdom of the conception which gave it birth. The programme for the late session was as follows.

The Christian Year: How Far is its Recognition Admissible?


Is a Union of Various Baptist Bodies Feasible?


The Inerrancy of the Scriptures.


Speaker—Prof. Howard Ogood, D. D., Rochester University.

The Pulpit in Relation to Political and Social Reform.


Christianity in Relation to Heathen Religions.

Writers—Prof. J. H. Shailer, D. D., Pastor Washington Avenue Baptist Church, Brooklyn; Prof. Nathaniel Schmidt, Hamilton Theological Seminary; Prof. J. G. Robinson, D. D., Professor of Biblical Literature, Prof. F. M. Ellis, D. D., Pastor East Thirteenth Baptist Church, Baltimore, Maryland.

The Relative Authority of Scripture and Reason.

Writers—Prof. J. D. Hill, L. L. D., President Reochester University; Prof. W. N. Clark, D. D., Hamilton Theological Seminary; Rev. J. F. Gough, D. D., Leipsic, D. D., Chicago University.

Writers—Prof. A. T. Robinson, Southern Theological Seminary.

The reader will see that strong men were called out, and with minor exceptions their minds were directed to religious questions. The Congress forbade debate concerning personal opinions, and all personal allusions. "Each man may express his own opinions fully and freely, but he may not attack the views of others." The general drift of the programme was liberal; the speech the audience often indicated that the audiences, which were large, sympathized with both conservative and radical views. Little of what their critics call "Baptist Narrowness," appeared in the Congress. The speakers described the function of the personnel of the Congress; but it is just to say that it would not suffer by comparison with any similar body of men. The "Nestor" of the Congress was Prof. E. G. Robinson, D. D., D. B. LlH., ex officio elected to the chair of Philosophy in the new Chicago University. At seventy-six years he is the embodiment of physical and mental vigor; strong, inclusive, ripe in scholarship, clear in expression and liberal in thought in the best sense of that term, his appearance on the platform at any time, was the signal for that type of applause which means respect and appreciation.

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

The question, "Is a union of the various Baptist bodies feasible?" was then taken up, the first paper by Prof. E. G. Robinson, D. D., Pastor of the Church of the Disciples, New York City. The speaker expressed uncertainty as to the meaning of the question; he assumed however that it implied a union of baptized believers associated in such a way as to have a distinct identity. It is his opinion that the union of Baptists is unlike the effort to unite Presbyterians; for there is no such thing as the Baptist Church of America. There are denominational and ecclesiastical systems in the body. Baptists are distinguished as we used to distinguish verbs in boyhood, as regular, irregular, and defective. There is a bond of union however, between the various congregations, a bond none the less real because of no theological belief or articles of incorporation. The way to union is a better understanding of one another in aim, effort, and practice. All who are called Baptists are in recognizing the authority of the Old and the New Testament. Whatever troubles there may be before the Baptist churches unite, the subject is one of revision. Prof. Wilkinson has well expressed the Baptist principle in three words, "Religious convictions." In the early ages of Christianity Christians manifested their oneness not by their external form, but by their internal union in faith in Jesus Christ. Among early believers the standard of right living was the personal Christ. Here is basis of union for the various Baptist bodies.

We have the same principles and standards of the early church, and the same standard of right living. The union of Baptist bodies is possible on the basis of the primitive creed, Jesus Christ; of the primitive ordinances, baptism and the Lord's Supper; of the primitive standard of life that is full of the spirit of the Master.

The second paper on the topic was read by Rev. J. H. Shailer, D. D., taking the Seventeenth-day paper, the editor of the "Baptist Outlook." The speaker considered it his duty to set forth the reason why the body he represented was separate from other Baptist bodies. Christ's followers ought to be one in more than sentiment and belief. The whole question of union is considered as it has received. When Baptist principles are fully carried out there can no longer be a separation of brethren. We believe that the keeping of the Sabbath is essential to a complete Christianity. We cannot see how the Christian can accept the third commandment while disregarding its letter. There is no statement in the New Testament that Christ arose from the dead on the first day of the week. There is no authority in the Scriptures for the keeping of the Sabbath as the Baptist does. There is a special need of pressing the claims of Baptists at the present time. The speaker stated that they would gladly consider any union which would not necessitate the setting aside of the supreme authority of the Scriptures.

The Free Will Baptists were represented by Prof. W. H. Whitesitt, D. D., of the Southern Baptist Theological Seminary, whose paper was read by the Secretary. The question is infinite, a new statement is impossible. The writer explained that the union is not feasible, basing his conviction on the following considerations: the first relates to the delivery of the message which is in danger if the voice of history on this subject is inaudible. The experience of men in past ages speaks against the union along this line. The drift of the period is not toward federation. A mark of the century is the prevalent religious skepticism as to-day are more tenacious of their beliefs than they ever have been before. Efforts for unity are buckled, Man of decided opinions are not ready to make concessions. Compromises are suspected and feared. People who talk of unity are united: the other is united under suspicion. A final reason why unity is not feasible is found in the fact that such efforts have not been popular among ourselves. The question of union benefits the inhabitants of the range of probability.

After singing "Blest be the tie," the voluteers presented a resolution by Rev. H. L. Hutchings, of Boston, the well-known anti-infidel lecturer. The difficulty in the unification of the Baptist bodies is the difference between essential and non-essential. If it is the purpose of the Lord that his people be one it can be done and it will be done. The word of Christ compels the union of his people in effort. It is time that God's people join hands and hearts in the effort to honor Christ's name. Rev. T. A. T. Hanns, of Philadelphia, did not think that the differences between the denominations that divide us are real. If there is a union it must be brought about either by a compromise of principle or by the extinction of one. Rev. W. O. Nash, of New York, closed the discussion by saying that no union is possible except in the spirit of love; it is not the union of labor but work. It is the union of heart and soul. There is a duty resting upon us in this divided state of Christendom. The session closed with benediction by Rev. W. O. Nash, D. D., of Philadelphia.

The proceedings of the Congress, including the papers and speeches will be printed and can be procured at fifty cents a copy by Rev. W. C. O'Callahan, 333 W. 15th Street, New York. The results of such discussions must be helpful and instructive.
Young People's Work.

STEP BY STEP.

Heaven is not reached at a single bound; but we build the ladder by which we rise from the lowly earth to the vaulted skies, and we mount to its summit round by round. We rise by the things that are under our feet; by what we have mastered of good and gain; by the little daily task by which we are occupied, and the vanquished life that we hourly need.

We hope, we aspire, we resolve, we trust, when the earth is to life and light, but the heart grows weary, and, ere the night, our lives are trailing the sordid dust.

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

Only in dreams is a ladder thrown from the earthy earth to the sapphire walls; but the dreams depart and the vision falls, and the sleepers see the pillow of stone.

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

—J. G. Holland.

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

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

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

THE JUNIOR WORK.*

By Mr. CLAYTON F. HARRIS.

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

The Junior work has been very close to my heart and thought since 1877, at which time I began to use my time and influence to help a mission in the alums of the North End of Boston, and while there I realised very forcibly the need of early Christian training for the children of this class and the fact that they are not always to be children, but will come in a short time to fill places of responsibility in the world, and as we lay aside the burdens of life those who are now the children will assume them. So we cannot be too careful in their early training, as the work we are doing now may devolve upon the very ones we are instructing.

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

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

The Junior Society is composed of children from fifteen or sixteen years of age down to a point just above the junior age. It is, therefore, realized that some children are more mature at an early age than others. It is conducted on nearly the same basis as the Senior Society, having its president, vice-president, secretary, and other officers and committees which are necessary for the successful advancement of the work of the Society. Of course it is necessary to have some older persons who shall have charge of the Society and see that everything is done as it should be. The real object of the Society is a training school for those who have not had a Christian home training—a training school for the right upbuilding of Christian character, a preparatory school for the Young People's Society of Christian Endeavor. It ought to teach that the joys and best works of this life are marred if not destroyed by selfishness; that it is needed to help the children to live Christian lives at all times; that Jesus will help all who ask his aid, and that he always forgives the truly penitent, and it should also teach the children to become soul-winners.

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

I have in mind another child, a boy of twelve, who used his influence in such a way as to shame many of the older ones who heard him. He was always at the Young People's meeting, and his voice was always heard at some time during the service, and his words were listened to with as much if not more interest than any one else's in the room. And his work did not end in words; for a few months later his father, mother and brother, because of his life and example, were baptized and united with the church at the same time with himself; and on that morning over that immense congregation, numbering about 2,500 people, there came such a feeling of the power that was felt by this boy from early in life a Christian worker? He is a good example in another way, because he continues in doing for others, and any Sabbath you will find him in the church, sometimes in one place and sometimes in another, doing his duty without a thought. Do you not think that if we had more children such as these in our churches that much more spiritual life would be felt? I have mentioned these young people who have come into my mind with many others that you might see some of the results of the Junior Society.

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

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

WESTERLY, R. I.

INDEPENDENCE OF CHARACTER.

True independence of character is a virtue possessed by but few men. Some mistake stubbornness for independence. Others go farther, and believing the above to be true, adopt the following trio motto: "Don't be afraid. Do not be afraid what will come to all concerned? Who can tell what the future has in store for these little ones? You will find that the pastors of churches in all sections are heartily in sympathy with this work; so let us as members of the different societies represent carefully its importance. WESTERLY, R. I.

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* A paper read at a meeting of the Local Union of Christian Endeavor Societies of Western and vicinity, held at Ashaway, R. I., April 12, 1882.
keeps with perfect sweetness the independence of the women.

The study of history demonstrates that the few really great men of all ages were capable of listening with dignity to the ideas advanced by their opponents and of considering the doctrines formulated by representatives of other nations. Frequently they found it advisable and, in the highest sense, profitable, to modify their own views. They were not ashamed to confess that the moral and intellectual condition of humanity had advanced more rapidly than their own conscience. Their ability to recognize this defect in themselves made them greater. Under his successors, he is but little noticed, except, much as he, Nebuchadnezzar. He was nearly ended May 28. Their delusion that justice, piety and righteousness are bound to break down by the necessities of a society has contributed to the re-establishment of an old order that they will not go back to high office, because of the consequences. The true man accepts the former and submits to the consequences.

SS. Second Thoughts—When the righteous prosper the wicked are jealous. Faithfulness to true religion brings persecution to the faithful. We have only our enemies. Unwilling are the regrets of the impenitent. It is good to try to undo wrongs. An even life of righteousness will always do right to leave consequences with God and submissively accept them.

PENNSYLVANIA FOR STUDY—Servant continually, beloved in his Lord. Trouble and fear before God. Bleststead forever. Unto the end.

SABBATH SCHOOL

INTERNATIONAL LESSONS, 1892.

SECOND QUARTER.

April 8. The King of Zion. Psa. 2:1-12.
May 27. The Den of Lions. Dan. 6:1-16.

LESSON XI—THE DEN OF LIONS.

For Sabbath-day, June 11, 1892.


Introduction.—The second kingdom is now established, and Daniel, the father-in-law of Cyrus, is superintendent. The 70 years’ captivity nearly ended and Daniel is an old man. Under Nebuchadnezzar, he was at the head of public affairs. Under his successors, he is but little noticed, except, perhaps, in his study. But once more he was called to high office, so that in God’s providence he may aid in the return of the Jewish exiles. For greater usefulness he had to be transplanted through great trial. Why so good men destined to have trouble? The human heart, especially if unregenerate, does not understand “God’s philosophy of trouble.” The last lesson taught us something of this thing. We have another to-day. The plot against Daniel, his faithfulness to principle, are set forth in the preceding verses. Well notice that under this Medo-Persian government, the transgressor must suffer the penalty of law, no matter what his rank. How different now! We are not as quietly as once on his farm on Sunday, disturbing no worship of others, and he is cruelly lust and imprisoned. But the great radiance through the streets of this city, Daniel’s yard and in the heart of cities on Sunday; Congress convokes on Sunday; steamboats plow the rivers; and the saloon is open, and no penalty for the law. Where is Justice? Where is Daniel?” Said they, “They brought Daniel.” The execution of sentence is immediately carried out. “The den of lions.” It was a common practice in Babylon, and the lion’s mouth was regarded by them as the true test of virtue. But did they know the power? They were, as Daniel was, no match for these beasts. As he did from Nebuchadnezzar’s sentence of death; as he did his brethren from the fiery furnace. v. 17. “Servant” of the living God. He who serves and worships him who is the source of life. “Servant” continuously. Not simply when convenient, but in all places and all circumstances. The only true way to serve God. Such service has a right to God’s protecting care and will receive it. “Is thy God . . . able to deliver thee?” v. 20. “Take the lions’ den.” v. 21. “The king, live forever.” A salvation. Yet he may have thought his life was over. “Servant of the living God.” v. 22. “Hath sent his angel.” Visible or invisible, it matters not. The king had a night of terror. Daniel’s prayer was answered. “In the same night, God had brought down into the den of lions all the men with the king.” v. 23. “The king was glad.” That his latest officer was preserved. “Commanded.” His first decree had been executed, and now he was in the opposite thing and gave Daniel from further danger. “No manner of hurt.” His miraculous preservation was surely manifest. “He believed in his God.” His prayers were of faith. His life an act of faith. The king commanded. Now for retribution. “Those men which had accused Daniel.” The chief instigators. “Children and wives.” Though a harridan at times, yet it left her blood-feuds. “Lions had the matter of them.” This shows that they would have eaten Daniel had not God in power willed it, and not the pit they make for God in power controlled them. “Servest.” v. 24. “The king, live forever.” A salvation. “Servant” of the living God. “Thy God . . . able to deliver thee?” v. 25. Messengers were dispatched with a proclamation to the great number of cities and provinces. “A salvation.” v. 26. “I make a decree.” Which would be of benefit to the scattered exiles and aid in their return to their land. How would his subjects know who was “the God of Daniel”? Only by the hearing of the events narrated and of Daniel’s righteousness. “Not be destroyed.” v. 27. Evidence that Daniel publicly declared the truth. Perhaps Daniel formulated the decree for the king. v. 28. “In the reign of Darius the first year, when Cyrus ascended the throne.” “In the reign of Cyrus.” How long do we not know. In the 10th chapter it is recorded that Daniel was exiled in the third year of Cyrus. Thus is the last we hear of them. The chapters are not in chronological order.

LEADING THOUGHTS.—The choice is offered us between the service of God and unselfish service, between the service of the world and selfish service. The true man accepts the former and submits to the consequences.

SUGGESTED THOUGHTS—When the righteous prosper the wicked are jealous. Faithfulness to true religion brings persecution to the faithful. We have only our enemies. Unwilling are the regrets of the impenitent. It is good to try to undo wrongs. An even life of righteousness will always do right to leave consequences with God and submissively accept them.

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CHRISTIAN ENDURO TOPIC.

(For school beginning June 5th.)

BENEDICT HARRISON.—Dan. 10:10-28, 2 Tim. 2:3.

When a commanding general wishes to do some big fighting he plans to use his veteran soldiers where raw recruits can never be expected. So it is with the Army of God. This is not the chance to train the拣​t​y​s​t​s. There are to be some mighty battles for the cause of King Emanuel and only those who learn to “endure hardness, as good soldiers of Jesus Christ” will be depended upon to break the ranks of the enemy. Now we expect that these Endeavorers are conscious of having a great conflict with Satan, and that they will put on the whole armour of God. Bro. G. J. Cranfill, a strong soldier of the Lord, once said that the enemy in the Army there must be a rallying point, a standard to which the soldiers may come and enroll. God’s love in Christ is the rallying point, the doctrine of the cross which brings soldiers to enlist into the Army of the Lord. Next drill after being armed. Truth is the girdle. Error is foolishness, the sword of the spirit, God’s Word, who would dare go into battle without the best weapon, both of defensive and offensive warfare? Now you are armed? Are you? And being drilled? The field of battle is before you. Enthusiasm, Commissaries, Churches, Comrades, Comrades in Christ, in God. Now advance. Defeated? Well, rise again. Your armor was all right, but you looked experience. You must see to it that you get your head knocked. Endure it patiently. Pray over it. Now arise and another blow for Jesus. Good. But be careful now. Do not be cast down by your success. That was only a little skirmish, spiritual battle, or vanity, but not so at last. You must not weaken. The church hospital is full of meekness, gouty, rheumatic Christians. Many have blood-poisoning; spiritual gout is in the wounds. If you Endeavorers get sick or disabled, Satan will rejoice and truth may suffer. Our army is already too small, but you have not deserted us for worldly gain and popularity. With the growing army, in health, and with vigor, the Captain may lead to new conquests. Endure hardness as good soldiers.

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

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

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

A MISSIONARY of the American Board writes: "Some of our Christian here are much interested in the report that the Chinese emperor is learning English. According to a Shanghai paper, two students from our Government College at Peking, of which Dr. Martin is president, go daily to teach his majesty English."
WALWORTH.—Four more of the Walworth young people followed their Saviour in baptism last Sabbath, May 29, 1892, being received into full membership of the church by prayer and right hand of fellowship the first Sabbath in June. Thus the good work goes on despite the efforts of the enemy to have it otherwise.—There are still some cases of sickness in the community, but there is a general improvement in health.—The wet weather, which has prevailed more or less for a few weeks past, has hindered farm work somewhat. Grass and small grain are doing nicely, and with favorable weather there is every prospect that we still hope the future will prove for honest till.—The owners or overseers of the different parks and camps on the lake shore, are making the usual improvements and preparations for the “lake season” which will open about the first of June.—We are looking forward with a good deal of interest to the coming Association to convene at Milton, and hope for a great spiritual blessing to come to all our churches, and for an awakening of a deeper interest in and for the center activity in all our parochial operations.

NEW YORK LETTER.

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

We are glad to welcome among us another of Bro. Proutie’s faithful workers. Mrs. Tremain, Bro. Grogan, a local preacher in the M. E. Church, a Sabbath-keeper for seven months before he knew there was such a people as the Seventh-day Baptists, is a welcome attendant at our services.

The regular annual church meeting of the New York Seventh-day Baptist Church will be held the last Sunday of this month, at the home of Prof. Babcocks, No. 344 West 35d St., at 3 p. m.

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

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

SALEM, W. VA.

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

The Quarterly-meeting, May 20-22, was a great occasion, and long to be remembered. It is the 149th anniversary of the church life in Western Virginia. It was organized one hundred and forty-seven years ago in New Jersey. The history read on that occasion will doubtless appear in the historical department of the Sabbath Recorder.
Bro. Main came to help us celebrate, and his heart-felt charming words were highly appreciated by the people. The ladies of the church spared no pains in decorating the house and making it beautiful for their guests. Over the pulpit, in beautiful lettering, were the following words, regarding the history of the church:

"Shrewsbury—1745, the first log centre. "New Salem, Vt.—1792," at the left below. "Salem, W. Va.—1892," at the right below, and "S. D. B. Church" in the centre of all.

The old tin candle-holders used in the first log church hung on either side, six in all, these also were lighted as of old, and pictures of the old ministers who laboured in Israel among the walls. Several ancient relics that came with the first settlers were also on exhibition. The special thank-offering amounted to nearly $82, and a hand-shaking collection for missions of $18.46 was given Bro. Main. We trust that much inspiration for good work may come to this people by this meeting.

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

T. L. Gardner.
May 23, 1892.

ORDINATION SERVICES AT BROOKFIELD, N.Y.

Pursuant to a call of the Second Brookfield Church, a council for the purpose of ordaining Bro. Wm. C. Whitford to the gospel ministry met at Brookfield, N. Y., May 25, 1892, at 10:30 A. M.

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

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

First Brookfield—Deacons W. A. Babock, J. D. Rogers, and W. Conk; brethren Edwin Whitford, H. D. Babock, and A. Whitford.

DeRuyter—L. R. Swiney.

Asa—A. B. Prentice.


Truxton—Bro. W. D. Daland, of Westerly, R. I., was also present on invitation, and brethren Prentice and Swiney represented the Associational Committee.

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

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

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

The SABBATH RECORDER.
SPECIAL NOTICES.

DAY-MORNING

10.30. Call to order by the Moderator; report of Executive Committee; introductory sermon, by B. H. Babcock and E. A. Witter.

10.45. Appointment of Standing Committees.

11.00. Semi-annual reports; miscellaneous business.


APRIL 20.

THE CENTRAL ASSOCIATION

Will convene with the First Baptist Church, at Leonardville, N. Y., June 9 to 12. The following programme has been prepared:

FIFTH-MORNING SESSION.

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

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


11.50. Communications from churches.
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For Sale.

The house and lot in Alfred, located at 420 Main Street, are for sale. The house is in good condition, and is suitable for a residence or a business. The lot is well situated, and is suitable for a residence or a business.

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