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 Barque's 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 Sabbath-keepers in Dakota, and also the Scandinavians in Wisconsin, attended the Conference and made remarks. The former, represented by John Baumberg, 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 two 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 the 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. Titworth, 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 incessant 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 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 worshippers 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, enrapured 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. Titworth, 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 message to 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 area going toward the tent. 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:

SATURDAY—SEP'T. 10TH.


SUBJECT.

SUNDAY—SEPT. 11TH.


The above programme was arranged by the Committee on Religion 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.

Edward 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 cordially compare their views. Some good men do not 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 particular this year has received 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. I. A. Platts, the reports of Treasurer, Prof. A. B. Kenyon, and Corresponding Secretary, President W. G. 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 was substantially the same as that of last year, an amendment to the constitution of the Education Society, proposed in the morning session by Prof. 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 membership of 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 not 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 education 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 a worthy a place, not only in the literature of our own people, but its circulation should be as wide as the general feeling 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. It's reception by the multitude who heard it was enthusiastic. It clearly shows the untrustworthiness 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 Ourselves," by Rev. C. A. Randolph, giving 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. Probably in his report and his sentiments can make a "high day" it was rightly thus named 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. Daldain was in charge. Mention 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. It 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. 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. There was only one truth revealed in such a view of the whole word. Large there 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 Tent. This was an occasion of thrilling interest. Aside from the annual reports and the routine business of the Board, it 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 assembly, the application of the words of the address of Doctor Swinney. The magnitude of her work, her wonderful powers of endurance, the earnest appeal for physical and spiritual healing found their pathetic climax in the story of the beautiful spirit of consecration exhibited by Doctor Swinney. Her 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 regret 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 an annual 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, from the text, Galatians 6:9-10, "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.

The address by Mr. Swinney 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.

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, were living as such elders, of those now living as such. These are Rev. H. H. Baker, Rev. Joshua Clarke, Rev. J. H. 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-eight 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 counsel.

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. Rev. A. E. Main was an active and spirited supporter of 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 Tent 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. 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 soft 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. Finer 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 excitement of life we know that God and His truth stand 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.

It was a brighter 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 for 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 we have read in last week's Recorder President Tilworth'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 selectness of 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 to that to which he has been called, and may that clarion voice long be heard in our midst for the Master.

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. 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 Colonel's seats are seated the old students in which the orchestra adds its stirring sound to the volume of song.

SYNOPSIS OF A SERMON.*

BY REV. A. E. LOWIS, D. D.

Text—For if thou also holdest thy peace at this time, shall there enlargement and deliverance rise 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 places, 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 wished to escape from the exigency. 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 things now conspire to hasten the reaction and crisis the text was spoken to her. God help us to act with such decision and energy. The text is spoken to us in this sense:  

1. What is that 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 only the forces dead past, out of which the living present is an integral part. It throngs 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方针 to remain quiet for a single moment. Through all and over all God is seeking to accomplish his purposes by us, as priest of the army, and of Christ's heritage.

(b) The whole world is in 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 now send to the others."

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 whirl of these years. We shall go like chips on the changing tides, and stand like rocks which have 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 possesses. A proper commingling of the two would be far better for both.

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-wide system of doctrines and ecclesiasticism. This obscured and crippled the divine power and life in no small degree, although that life could not wholly destroy. Eight or ten centuries of darkness and mori- 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 toward the Messiah. The first Christian century was ripe for such progress. But Protestantism did not appreciate the situation nor apprehend what God then offered and what truth was demanded. It was divided and warring. God and history could not wait, and the only way flexible and broad. The General Conference of the year 1900 has gone into history. It will still live in two houses of hearts, in new plans and methods for the future, and in the work which, under the blessing of God, it shall inspire us to all do.

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

HOW I BECAME A SABBATH-KEEPER.

BY MISS MATTIE S. HARVEY.

The following narrative of experience is clipped from 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, 1889, my attention was called to the Sabbath question, where 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 the Sabbath was a day of ease and relaxation, a special provision of God for the comfort of His people. But the Scripture, spoken of in the New Testament, after the resurrection of 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 did not 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 straw. However, I was compelled 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. On a Sunday, I, a child of God, re-deemed 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 sin. I was brought to a point where I had no choice. I, a child of God, was reproved. '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 ideals, 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 my circumstances than I; why didn't he call out some of them first? But all of this availed nothing; for, striving as much as I would, I couldn't get away from the conviction that I, at least, was called out. In the midst of my doubts I read the words, 'Go and teach all men the commandments of men,' and 'be 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 whole past, 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. 68: 14, 15.

"'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 to the influence or the darkness, light, or influence, or the darkness, light, 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 for the 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 came on, 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 right where I had been the darkest. 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 in my room, alone with Jesus and my books. Yes, it seems to me that the eternal ages to come should have 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 deep 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 will bring the Atlantic farther and farther inland to the great annoyance of the sea side hotels.

Vestal influence was the only possible 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 about. One advocate of the McKinley tariff; another to 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 democratization of silver. Others that repudiation of silver is a part of the plan to get away from the silver question. The latter is the one to be feared. 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.

Judge 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 taxing of State banks, it seems to be the sentiment that 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 railroad and telegraph, the New Englander to the 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 the other hand New York money for the Wisconsin State banks 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 have no doubts about the dominie."
MISSIONS.

The reports the past year from missionaries, evangelists and pastors show a great growth in evangelical spirit and labor. During the summer vacation and other times evangelists and other ministers have been out on the needy field, South and West. God has blessed the mission.

Many precious souls have been saved and wanderers reclaimed. This evangelical work has a hold on the people, old and young, that we may expect greater efforts and greater results in the year to come. But we must not depend altogether on quartets and evangelists. We have many religious of my former friends who are making the hearts of the children of men. What is the giving and the giving for I am very thankful. I have been earnest and steadfast witness for the sects and evangels. Also did I proceed to keep with us the people, old and young. The mission has been a success with the people, old and young. The mission has held on the people, old and young. They cry is so like to be more thankful. I made sure that she is an honest woman.

**MISSIONARY NOTES.**

The appropriations of the American Baptist Missionary Union for the year ending March 31, 1890, amounted to $402,785. Much new work is provided for, some of which is more nearly in accord with the estimates from the missionaries than for many years. Twelve hundred converts have been baptized in the Baptist Union and other friends in 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 Africa, by which vessels can enter the main river. This will greatly facilitate the advance of missions and commerce. A correspondent from Oklahoma says, "Please use whatever influence you can with govern- ment 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 in this instance arrested the person who confessed to him that he had killed the infant. The person who sent him to El Reno, the nearest United States court, for trial. It was too far for the women to 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 the 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.

The work among the Educated and English-speaking classes has reached a crisis. The number of capable Buddhist classes need to be followed up by men of special culture, free to devote their whole time to this work among India's thinking men. Who will come and help bring our Lord to the feet of Christ? Medical missionaries of both sexes are urgently required. We hold up to medical students the splendid opportunity here offered of reaching the souls of men through their bodies. The mission has been a success.
TO WHAT EXTENT HAS TRADITION MOLDED OUR PRESENT RELIGIOUS BELIEF AND TEACHING?

If I should attempt to answer this question in a paper in which it has been 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 distinction and an opposition between the word of the writing doctrine and 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 interpretation of the early 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 "our" religious belief and teaching is that which is to be "ours"? 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 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 laity will be used by all denominations, and the process of interpreting the Bible, whether distinctively or otherwise. 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 Seventh-day Baptists before us, are the pure doctrine of Scripture unmixed with human elements. Just so far as we share in the denominational beliefs held by other denominations, just so far we share in the traditional elements contained in these beliefs. While we may not present be able to detect all those 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 by tradition from sources external to the Scripture, and also by false interpretations of the Word, or false inferences drawn therefrom; and that, through a portion of the mass of tradition thus accumulated during the ages past was ejected in the Great Reformation, much of the original principles of the body of doctrine was Manichæan, 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 of the medieval Church—pursued 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 in the East and the West was a great 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 by his baptism with water of the Jordan and commanded by him.

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 in Scripture. "In this emergency," says Heinrich Holtzmann, in an article on tradition in Schaff-Herzog Encyclopedia, "tradition was caught at a saving remedy." That is, tradition was appealed to to show what interpretation was given to certain passages in the Scriptures. 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 298.

Referring to the controversy concerning the Christ, Holtzmann, the writer of the article in Schaff-Herzog Encyclopedia, just quoted, says: "The question was not now of excluding some apparently primitive Christian teaching, but of 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 Arius, 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 Nice; and doctrinal tradition was thus introduced under the guise of exegetical tradition."" Quote him farther: "After the Council of Nice (325) all duly convened councils were, in accordance with Acts 15:25, 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 through, carried on in dispute by the fathers, dogmas, constitutions, etc. Theologically, Scripture and tradition were co-ordinate. And practically it is generally the case that when two principles are placed in co-ordination to each other, that one of them gains the ascend-
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 counsel," are but one being. How near all this speculation may be to the truth I know not, but I see a decided likeness of Catholic doctrine. 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 doctrine teaching that God is our Father, that he is our Son, and that the Holy Spirit is our Comforter, 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 convicst 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 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 Adam's sin and obtained in God's sight 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." This gospel is a gospel of reconciliation, but the Father is not mentioned in it. They are mentioned, but 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, though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." 2 Cor. 5: 18-20.

Col. 1: 16, Rom. 5: 10, and other passages. The Scriptures teach that it was the Father'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 "prophilia," as used by Paul and John, it may be difficult to determine on account of the technical use of the term. But it is certain that the word "stomachon," 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 (Col. 1: 13), which otherwise means 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 with water, lest they should have no 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 (cific baptism), who were baptised by pouring or sprinkling."—285:2, page 301. "Infant baptism is not essentially the consequence of the necessity of baptism."—ibid., Vol. I, p. 204: Schiff, in History of the Church, Vol. I, page 133, and Neander in his Church History, as translated by Rose, p. 123, say: "Infant baptism is a technical use of the term. But it is certain that neither one nor the other tell us that this the imposition of hands, nor is receiving the ordinance of the church. 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 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, Ceremonies, Monarchies and Civil Constitution 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 say any where command the Sunday to be kept for the Sabbath."

"A. The Scripture commands us to hear the Gospel of reconciliation, but the command is not to be confined to the preaching of the Gospel in the ordinary churches, but it should be made to all that hear the Gospel. The ordination of the church seems to have been an ordinance of the Church of Christ. 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 the 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 the first day of the week. It is absurd on the face of it, that the one modern teacher could accept as its only modern creed, which has been laid down by 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 speculations they could adopt. They simply believe 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 as accepted by our communicants by vote of a church, no matter what their previous education and associations have been.

Again, nearly all our older churches and denominations 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: 6. These gifts were set apart by Christ for the ministry by laying on of hands. Acts 13: 2, 3; 1 Tim. 4: 14. The seven dispensers 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 ordination, a 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 healed 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 as near mockery of Scripture as to lay his hands on a silly child 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 candidate
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 or 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 suffering. Paul was restrained from touching 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 principles 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 church doctrines, studying them with the simple teachings of the Scriptures, read independently of interpretations given 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 vailing trend of thought concerning the Bible- tist of these and the coming years must be

the Protestant clergy in the United States. When the question of the faith, or of such distorted faith forms of Christianity, with the Romanists. But the great majority of testants and Romanists. Meanwhile the Protestant clergy in the United

But 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 favora- but he will be of little use in sustaining and forwarding the Lord's work in the imped.

Those 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 Baptists of these and the coming years must be large-viewed, broad-minded, charitable and unbiased, loving truth for its own sake, pitying error which he must oppose, and hating sin and hypocrisy because God hates them.

(c.) We need a deep and abiding conviction that we have an important and distinct "mission." The church on earth has 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 our- selves 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 ef- fectually than we can now do or have ever done.

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 courage. No man can remain a Sev- enth-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 favora- but he will be of little use in sustaining and forwarding the Lord's work in the imped.

(b.) We need a deep and abiding conviction that we have an important and distinct "mission." The church on earth has 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 our- selves 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 ef- fectually 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 example, and doing good. This is the only way to build a strong and successful world-wide movement. This is the only way to build a strong and successful world-wide movement.
“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 of Christ becomes a unit. Nothing but the beauty, power, and influence for good, through the direct labor and influence of all her members. Christianity being a life more than a "creed," and yet growing out of a belief, finds its power in the aggregate of individual lives, and not in the aggregate of abstract beliefs. Nothing but the actual power, 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 recompensation of the divine, a repetition of the life of Christ in the world. The kingdom of God is not something to be set up by the usual means; it is a life 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 "the pastors." The relation of their religion 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 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 denomination, a 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 makes the pastor the leader of the church. 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 annoyances were made it would be strikingly condemnatory of the "lay" pastors of some of the churches. This analysis is made by a good many persons, and under certain circumstances they open avowed 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 solemn relation to the church as it seeks expression in the denomination and 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 works, 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 of these public obligations, first 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 of 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 opportunities confront the churches. Never more than before, will the church not rise to 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 discard. If we are entrusted with the administration of this work 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 shall not be ashamed, and the Civil War. Let no man call himself a Seventh-day Baptist, at this time, who shrinks in fear because we are few, who fears in the presence of popular error, or regards himself and his views as unworthy of recognition among the highest, and who has no place for the saints, elders, presbyters, 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 out of the way, and the 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 who will lay aside the spirit of sacrifice, and must lead them. 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 glad church doors shall 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 is being accomplished. Too many have kept their Seventh-day Baptist creed, buried 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 this. The manner in which we made our 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 idle uselessness for activity, fever 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 God's unchanged and unchanging law, into the thickest of the conflict. Follow him there. "Yet what do I do if I go in?" says the sinner. "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 his work is done. If you desire an immortal epitaph, so live and labor that the Recording Angel will write his name in the 'Book of Life,' 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 which a time as this appears.

THE LORD WILL PROVIDE.

The story I tell in this section. 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, and was caused me to look up from my book just in time to catch a glimpse of the approaching figure of a wayfarer. He was dressed in calico and evidently belonged to the vast company of men and women who know the meaning of daily labor. As I observed this I was conscious of a feeling of impatience. I was a bit weary of other people's plans. "I have heard so much of them during the bye 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 not the"
"Of self to one's sphere."
"Tis loving and serving"
"The end and end"
"Tis onward unwavering."
"And ever true."

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 me that the many Boy Scouts to obtain orders for trees, shrubs and plants. He was about fifty years old, his hair was white about the temples, he had clean, gray eyes and a face which caused me to meet him with a quiet, frank openness which told of personal purity. He was a little tall, and some urging on my part, he told me the outline of his history. It was an entirely common-place story, one may have heard every day savo in one particular, and that was his steadfast reliance on the promise that whatever happened the Lord would provide."—Advocate and Guardian.
report, the statistics ending the 1st of July. Hence the main work of 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 societies. We are more hopeful of results now, as 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 States, our number of members 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. Our numbers are not bound to do 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; hence our numbers are not bound to do as great as in previous years.

The first definite work done then was the provision of $800 per year for the support of the Rev. J. L. Huffman on the field as home missionary, beginning January 1, 1891.

Until January 1, 1895, 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 evangelist 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 fit 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. It was therefore decided to send four 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 promised.

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

REPORT OF YOUNG PEOPLE'S PERMANENT COMMITTEE FOR YEAR ENDING JULY 1, 1895.

When the new Permanent Committee commenced its duties a year ago, there was much to be done, 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 a careful searching after the best methods on which to unite our Young People in some definite work.

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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. It was therefore decided to send four 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 promised.

Of necessity this has been vacation work, and comparatively little of the results appear in this
our young people who are not connected with the Endeavor Societies. Our united work seems to be a bond to hold our interests denominational, also as an elevator 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 sectarian conflict, these are losing ground in a contest to deepen 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 given upon practical methods of reaching them. The line which seems open to our young people for special 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 commands itself to continued support.

The value of the junior societies of Christian Endeavor must not be over-estimated and furnishes a rich 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.

Eva Chandall, Secretary.

OUR MIRROR.

PRESIDENT'S LETTER.

My Dear Young People:—You will know much about this 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. Houses of 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 slow and sure that there can be no reaction. The most successful movements of to-day have been opposed, and the tie that 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 popular.

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 past of which it is evident the work is 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 justify 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 and starr 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 straight 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. Holestein, a member of the Walworth quartet, and Mr. Bert Rogers, of Alfred Center, after which Miss Ida Randolph, of Plainfield, led the congregation in song. 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 Maxon, of Weysterly, 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. Booth, and C. E. Davis presented a thoughtful paper on the "Value of the Examples 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. Convention. 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 Leonardville, 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 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 Cope 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 an unquenchable desire to forward Christ's cause in the far West.

In speaking of the student evangelist's work he said that he hundred men were none too many to place on the Nebraska field; for, Calumet and the Bunker school houses 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 say:: 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 applause.

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.

MRS. N. J. SHERATON.

"Uncle, what makes you so sad?"

"When I am as good as I can be, I can't seem to bring myself to be. And you try to smile, but you frown, instead."

"Boy, do you see across my cheek a hand she loved dealt the bitter blow That wounded her sorely long ago?"

"No, boy, though the scars are hidden deep, Some days they pain her and make her weep, Those a hand she loved dealt the bitter blow That wounded her sorely long ago."

"So today, my boy, to those strictest laws 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 who 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 table. "He was well dressed for the request of the senior member, who thought the boy gave promise of good things. But I am as good as I can be?"

"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 yet he entered the store."

"How did you find that out?"

"In the easiest way in the world. The first day he began his 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. E., I have finished all that work. Now, what can I do?'"

"I was greatly surprised, but I gave him a little work, and found out 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 told me he 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.

LESSON XII.—PERSONAL RESPONSIBILITY.

For Sabbath-day, Sept. 16, 1893.

SCULPTURE LESSON.—Rom. 14: 12-23.

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, vicariously, and says that it does not derogate from God’s law. The doctrine of justification by faith is ably discussed. The teachings are doctrinal, practical, and practical, and are based on the word of God. The epistle begins with a series of lessons recorded in Lesson XI, and greatly helped the Christians who had been living without a pastor or teacher. This lesson 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 living God, helps in deciding many disputed questions. If there be a doubt in regard to the right or wrong of drinking or eating anything, those principles apply to the meat in question. 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 living God, helps in deciding many disputed questions. If there be a doubt in regard to the right or wrong of drinking or eating anything, those principles apply to the meat in question. 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 living God, helps in deciding many disputed questions. If there be a doubt in regard to the right or wrong of drinking or eating anything, those principles apply to the meat in question. 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 living God, helps in deciding many disputed questions. If there be a doubt in regard to the right or wrong of drinking or eating anything, those principles apply to the meat in question. 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 living God, helps in deciding many disputed questions. If there be a doubt in regard to the right or wrong of drinking or eating anything, those principles apply to the meat in question. 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 living God, helps in deciding many disputed questions. If there be a doubt in regard to the right or wrong of drinking or eating anything, those principles apply to the meat in question. 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 living God, helps in deciding many disputed questions. If there be a doubt in regard to the right or wrong of drinking or eating anything, those principles apply to the meat in question. 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.

LESSONS.

v. 12. According to the doctrine of the Old Testament applied to Christians, there is increased responsibility. All the law is summed up in these words: "Thou shalt love thy neighbor as thyself."

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 others, and no liberty is to be claimed that is the cause of others’ falling. If wine drinking, or 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 or danger.

v. 14. The Jewish ceremonies declared many things unclean that in themselves were not. We may not know it to be lawful to eat beef, or beer, 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 act against his conscience.

v. 15. Much of prejudice is not well founded, but while one is prejudiced he cannot see things as they are. Our beer drinking comes 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 cannot license the traffic and encourage its sale. This lesson needs no applica­tion in that direction. "Personal liberty" has be­come a demand to evil.

v. 16. True liberty is not license. This liberty should not be used so as to give occasion for railing from brethren and producing strife. This would give the witted occasion to doubt the power of our holy religion. A moderate drinker of even sweet wine will give much better example than one is prejudiced he.

At 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 Lord’s absence, 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 meet­ting. He was nursing his doubts and was grow­ing more fearful of the unseen. 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 to 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 offers oppor­tunity of moral 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 words of God, the Saviour’s sayings (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 solves the secrets of our future. Let all Tommies be present after this and get the blessing.

UNANSWERED PRAYERS.

Selfish prayers.

Prayers of ambition and pride.

Prayers for unnecessary things.

Prayers for vengeance 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 what we receive.

Prayers which have not as their end the glory of God and the spread of his kingdom.

Prayers offered in doubt and unbelief.

Prayers of those who are ashamed to own Christ.

Prayers of those who do not reverence, and those who disreverence our weaknesses.

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, 1894.

By W. V. COLLINS.
In the drawing of this century, 
Lay a babe within the cradle
Hushed by mother's lullaby.
In his early days he fancied himself 
Kinsman filled his heart, and wisdom
Gave promise of great days.
Then he found a worthy partner
Sharing all his cares and toll, 
Taking thought of every danger
Wrong from rough New England's soil.
Thus while living in the valley
Jesus to her breath flew, 
Came three joyful ruddy faces,
Sat before the firelight glow.
Not 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 feeble,
Leasting all the journey through.
But his mind had had its training,
His heart was ever cheerful,
And his faith was clear and ringing
As a happy band of joy.
Thus his life became a lesson
Of true patience, peace and quiet,
Through the years he waited
For the coming of God's flat.
Then when she who'd walked beside him,
Scripture a task of light,
Left for age the brown old homestead,
Passed away from mortal sight.
Lonely now, but ever cheerful,
Does not this remembrance arise?
Fitted for eternal bliss,
Lifted out of earthly fears.

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

In the Island of Crimea, Russia, there are many colonies which were settled by Germans in the time of Queen Catherine'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 1800 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 his 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 wants, although he was a faithful attendant of the meetings and an attentive listener to the preachers, yet there was no peace in his heart.

In 1890 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 this 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 wherever darkness ruled and the want of light was felt. Thus, the darkness gradually gave 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. Those private meet-
**Temperance.**

Out of 70,000 British troops in India, 10,000 are teetotallers.

Belgium has 15,141 places where distilla liquors are sold on retail.

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

Trains are so safe for any young man except in total abstention 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, 1899, was 31,646,676 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 national congress on the abuse of alcoholics is to be held at the Hague, Holland, in September.

In the British army last year there were on the average 117 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 report of the Baltimore police says that he never found boys in the saloons while latter beer was introduced and games prepared to entice in.

Professor Loew 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 crime, comes from drink.

If I were to say, "I have a special love for the flag of our own country," I should have to add, "for the culture and the protection which it offers the man, who, while he fights under, has a special regard for the man who, while he acts for the flag, under it.

Fair is the fidelity. It has no great life is possible.

THE Hebrew and Shingle House Churches will meet with the Hebrew Centre Seventh-day Baptist Church, beginning Nov. 5, 1899, 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. Kelsey, of Niles, N. Y.; and G. P. Kenyon, of Shingle House, Pa.

**Special Notices.**

**EX-PRESIDENT HARRISON, in an address to young men recently said: "I think, if I were asked to bestow upon you an injunction or advice 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 Chris ti ans 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 cleanliness 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 "to hurt" or "hit" by some one, and are disappointed if they are not.
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Rev. L. E. WARWICK, Pres.
Frank Appley, of Rhode Island, arrived in Michigan City, Ind., Sept. 23, having rowed the entire distance from Portucel, R. I., in a boat eighteen feet long made of canvas and a frame of oak. He left Portucel on Aug. 13 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 Guaport, N. Y., a short time ago, reveals the fact that the Leavitt Home for the Friendless has been remembered with about $10,000. Mrs. Brown’s heir by a previous will is 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 men 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, while some were only slightly 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 here, as nearly all the news is of terrible devastation and loss of life and crops on the sea islands having got a clean sweep over the city. The situation is appalling. A large part of the business of the city comes from the devastated region, and with nothing but rice the business outlook is extremely bad.

It is estimated that on the Sea Islands up to 1,500 persons have been drowned, and that 5,000 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.