

# The Sabbath Recorder.

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For the SABBATH RECORDER.

## "BECAUSE HE LIVETH."

BY M. E. H. EVERETT.

Down drop the sun and moon; in night unbroken  
The lesser lights have all been swept away,  
On earth and sea there is not left one token  
Wherefrom a heart may prophesy the day;  
The black waves beat and throb in tireless sorrow,  
The winds go up and down in searchings blind,  
Between earth's yesterday and heaven's to-morrow  
A little harbor my faint heart doth find:  
My love press closer as my vision darkens,—  
"Say we shall meet where thou art called to go!"  
My strong soul to the living witness harkens,  
"Because He liveth, I shall live also."

"Because He liveth," all that now is hidden  
Shall glow with brightness like the morning sun;  
"Because He liveth," earth and sea be bidden  
To render up each cold and buried one:  
"Because He liveth," even in the billow  
That overwhelms me in this unknown deep  
As safe as babe upon its mother's pillow  
My sinking head His present hand doth keep;  
And I shall rise again as He hath risen,  
Out of the darkness into glorious day,—  
For thus it is that from my mortal prison  
His angels roll the stone of death away!

## WINTER MUSINGS.

BY HENRY M. MAXSON.

Lowell was undoubtedly right when he sung,

What is so rare as a day in June?  
Then, if ever, come perfect days.

And yet, for him who really loves Nature, every season has its rare days; even the cold and dreary winter has its days that are only less perfect than the days of June.

When the sun is well along on its northward journey, but the earth is still shrouded in its fleecy covering of snow, there comes, now and then, a still, peaceful day that seems to be a kind of lull between the fierce, cold winds of winter and the wet, blustering blasts of spring. The sun's beams come down from the cloudless sky in dazzling brightness, and springlike warmth sends the melting snow down the hillside in babbling streams; the bare limbs of the trees, wearied with their tossing in the chill winds of winter, stir not in the breathless air; the crows fly over in twos and threes, as in June; the distant mountains stand out sharp and clear, every gully and ridge distinct through its covering of leafless tress, and through the "hollow air" the rumble of the cars comes from afar with unusual clearness, and yet with a drowsy, muffled roar, peculiar to the day. It is indeed a day when Heaven lays her warm ear over the earth, not "to try it and see if it is in tune," but to listen to the rustling and the whispering of the coming spring. What though the day does portend a storm; the day itself is surely a rare day.

In our physical dread of the cold we are too apt to echo the words of Hiawatha,

O the long and dreary Winter!  
O the cold and cruel Winter!

but for him that hath eyes to see, winter has many a charming phase.

The bracing air, the scurrying snow, the drifts piled high (capital places for tunnels and snow caves), the winter sports, these make the blood of the young bound with delight; but for the older eyes, too, winter has its charms, though more ethereal and hidden from the

careless and unsympathetic. The trees, with branches drooping under their heavy load of moist, new-fallen snow; or, again, with every ice-clad twig a sparkling jewel, reflecting the rays of the morning sun, the snow itself in its dazzling whiteness hiding hill and hollow, stump and stone, under its beautiful curves; the starry heavens, their fires burning with added brilliancy; these are but hints of what winter has in store. There are days when a view down a long street colonnaded with maples whose gray branches clasp hands above you, discloses a blue haze that clothes it with new beauty, and when the downy flakes of snow come slowly drifting down through the branches on the breathless air, there is a charm wholly unlike, but only less beautiful, than the June sunlight streaming through the same branches.

The trees themselves, in the eyes of one who loves them, take on a new character and unfold new beauties that summer hides. The evergreens never give their full force to the landscape until winter has stripped the other trees of their green covering; they never show their highest beauty till their green peeps out from beneath a covering of snow. The deciduous trees lift their bare branches in an infinite variety of ways that develop peculiarities and beauties which distinguish them one from another as sharply as does their summer foliage, and their lover recognizes them afar off like the face of a friend, and says, "There is my graceful elm, there is my beautiful hickory," with as much certainty as if he had their leaves in his hand. The delicate tracery of the shapely elm, as he catches it against the sky, the sturdy, stubbed branches of the oak, the slender boughs of the beech ending in their long, sharp-pointed buds, the grand old oak, with its spreading, gnarled limbs that have the marks of many a decade of wrestling with the storm, the horse-chestnut, with its buds big with promise of the magical transformation of the coming spring, the hickory lifting on high its branches, strong yet graceful, irregular yet beautiful,—one and all, they show him graces of their own, and he thanks God for winter that reveals his old friends in a new light, just as in adversity and in times of trouble the husk of conventionality is stripped from a man's soul and he appears what he really is.

We are wont to think of bird life in winter as confined to the vulgar English sparrow, but here, too, Nature has many a charm hidden from all but those who love her. One who has not watched the birds is surprised at the variety that may be seen by a watchful eye in winter. Here, from my own steps, I see the crow, the jimco, the black-capped titmouse, and the hairy and the downy woodpecker, while, if I go out of the city I am pretty sure to see a nuthatch, or a white-throated sparrow, and perhaps a lark, a snow bunting or a shrieker. A visit to the woods may start up a wren, a cedar bird, a finch, a blue jay, or an owl, and beating

about the low, spreading evergreens may even raise a robin or a blue bird.

We all know that the birds go South in the fall, but how many know that there is quite a list of birds that come to us in the fall and retire northward in the spring, as the other birds return? "How do they live?" Nature seems to have had them particularly in mind, and hung their larder where the winter snow cannot shut it in. The fields covered with tall weeds and grasses that lift their heads above the snow make a grand foraging for the snow-birds, the sparrows, and the other seed-eaters, while the locust pods that cling to the tree so persistently, the ash berries, the maple buds, the scattering apples and other fruit of trees and bushes that hang so long after the leaves have fallen, add variety to their bill of fare. The woodpeckers and the high-hob find their meat asleep in the bark of the trees as in summer, and the shrike, or butcher-bird, that comes down to us from the North, and the owls, break their fast on the smaller birds, the field mouse, and, now and then, a squirrel.

Our woods and meadows are never wholly tenantless; but, as Burroughs says, "If a man would see birds he must have birds in his heart." Nature does not thrust her secrets in man's face. She is a coy maiden, and would be wooed; but for one who has learned to know her she has many a delightful secret, summer and winter. He knows the day when the first robin or blue bird is due on its return from the South, and welcomes it with joy, as a friend returned from a foreign journey; each succeeding week of spring brings new pleasures as he welcomes in their turn the arrival of each familiar bird at its appointed time. Every bush and tree becomes of interest to him as the possible home of one of his friends. Their notes are music to his ear; their ways never cease to be interesting. In the fall he watches their gathering flocks, and wishes them a safe journey as they start for their southern haunts.

The trees, too, are all his cherished friends. He knows their faces from afar, in summer or in winter. He loves their bare branches in the winter snows, he watches the buds swelling under the warm breath of spring, the rapid spreading of their foliage thrills him with delight. Their every phase has new charms, and there is never a time in all the year when to him they are not beautiful. Verily, the world is full of beauty if we but stop to see it; but alas! how many there are that having eyes see not, and having ears hear not.

THE Old Testament Sabbath is in its deepest import not merely a duty, but also a right to rest in the midst of unrest; a privilege of freedom in earthly bondage. It is not merely a binding statute, but at the same time a gracious release from the accompanying and equally binding command to labor; a memento of the blessed rest of God and the redemption of his people; a gospel, therefore, in the law.—Schaff.

## "AND PETER."

BY THE REV. T. L. GARDINER.

I have found a world of comfort in these two words, as they appear in that first precious message sent from the tomb of the risen Lord, to his sorrowing and bewildered disciples.

Sometimes we find the richest mines of blessing in some little by-path of Scripture; and what seems to be the merest incident in the beautiful life of Jesus, or a little added phrase in his conversation, is wonderfully suggestive and helpful. Peter was so human in his experience that the mere mention of his name is sufficient to attract attention, but there is more than that in this phrase. Where in all the gospel can you find more striking evidence of the compassion of Jesus, and his patience with the worst offenders, than you see in this message of love.

We are prone to regard the Saviour's reply to the thief on the cross, or his gracious forgiveness of Saul of Tarsus, or the Lord's mercy manifested toward the sinning David, as the most striking evidences of his tender mercy and long suffering with sinful men.

But it seems to me that the two words, "And Peter," thrown into this message surpasses them all. We only need to go back three days in the story to obtain the clue to the Saviour's meaning.

Peter, who had known so much of Christ, who had made such pretensions to loyalty, and who had witnessed his miracles, walked in the light of his life and beheld his transfiguration, had most grievously sinned.

After all his light he turned his back upon Christ, denied his name, and brought great reproach upon the Master's cause. He was indeed a grievous sinner, who had good ground to expect that the Lord would cast him off, and no longer claim him as one of his disciples. Though he "wept bitterly" after going out from the presence of Christ into the darkness of that night, yet he must have felt that he had forfeited all right to claim a Saviour's love, or to be counted among his followers. The memory of his Master's last sad look, as he turned away cursing and swearing, must have haunted poor fallen Peter, as nothing but a guilty conscience can. And he must have felt himself counted out from among the disciples. Oh, what an overwhelming sense of despair must have settled down upon the poor man!

But notwithstanding all this, Christ does not give him up. He still loves him. And he knows just what the poor man needs to restore confidence, revive hope, and start him on the run for his forsaken Lord and Master. Hence this special word to Peter. "Go and tell his disciples and Peter." Don't forget him. Let him know that I love him still and that I still want him to meet me. Though he did sin against such light, yet I do not give him up. There is still hope for Peter. Oh, how the message must have thrilled the poor man's heart. No wonder he "did outrun" all of them in his haste to reach the tomb.

And how these words and their lessons ought to cheer poor mortals to-day, who have sinned against their Lord, and gone out into the darkness from his blessed presence. When one feels that he has forfeited all claim to forgiveness, and the night seems dark about him, let him remember fallen Peter, and the Saviour's love message to him, and take new courage. The same compassionate Saviour sends him a special message if he will only heed it. The fallen one is the one of all others who needs help first and so he sends the word to him by

name. The other disciples do not need this special and particular help, but Peter does. If he cannot have it soon he may go beyond the reach of help, so he shall receive the first personal mention. It was not John, the beloved disciple, nor Mary the faithful, nor yet was it his own mother, who should receive his first attention and care, but it was poor, sinful, disheartened Peter.

Thank God, the Saviour was able to reach and save him and to make of Peter a polished shaft in his own powerful hand. What he has done that he can do still, and many a Peter to-day may yet become a grand man for Christ and the church.

SALEM, W. Va., March 8, 1893.

## REVIVAL OF RELIGION.

What Constitutes a True Revival of Religion in a Church, and how is it best promoted?\*

BY THE REV. L. C. ROGERS.

In discussing the two questions here proposed, both will be included in one general treatment. "What constitutes a true revival of religion?" The implication here is that some revivals are not true ones; how then shall we distinguish between them? Religious excitements, let it be observed, are not necessarily "true" revivals. They result from fervid appeals to the passions rather than from sober addresses to the judgment and the conscience. Such excitements, like the whirl of the tempest, sweep everything along in their pathway; professors of religion are made happy and often noisy; and being filled with the effervescence of feeling they imagine that they are filled with the Holy Ghost, and persons are led to make profession of religion when it is to be feared they know very little about genuine conversion. The standard of piety is thus lowered, and the churches lumbered with unworthy members. We must not, however, allow nominal revivals to prejudice us against true ones.

The word revival is from two Latin words, signifying living again, or a renewal of life. Now a church need not be in a back slidden state in order to have a revival. It should hold its own and be ready to advance. "Hold that fast which thou hast that no man take thy crown." Rev. 3:11. Spiritual growth, like vegetable growth, proceeds often by periods. Thus in the lands of perpetual summer, vegetation seems to be, at times, just holding its own; it is drinking in the sweet juices of plant life; this done, it again starts forward, repeating the process until maturity is reached. So is it in the church. True revivals are stepping stones to higher attainment in the divine life; "for whosoever hath, to him shall be given and he shall have more abundance." Matt. 13:12. For such revival services churches are better churches, Christians are better Christians. True revivals belong to the divine economy of grace. They are a part of the organic system of religion, they are a positive spiritual force in the kingdom of God. God intends that his people shall have revivals of religion, and have them seasonably. "Ask of the Lord rain in the time of the latter rain." Zech. 10:1. True revivals put new spiritual power into the church. Christians, however advanced in the divine life, should never be satisfied with present attainments. "I shall be satisfied when I awake with thy likeness." Psa. 17:15. God's armies of Christian soldiers often need reinforcements as the conflict deepens. And what

\*Abstract of an essay read before the Ministerial Conference of the Western Association held at the Second Alfred Church, Alfred, N. Y., Jan. 30 and 31, 1893.

now will the help be when it comes? What, but the Holy Spirit's presence and power? This is the great promise of the present dispensation; "endued with power from on high;" (Luke 24:49) "until the Spirit be poured upon us from on high." Isa. 32:15. "There shall be showers of blessing." Ezk. 34:26. "He shall come down like rain upon the mown grass, as showers that water the earth." Psa. 72:6. Now it does not rain all the while; it is not best that it should, moisture and dew supply the ordinary wants of vegetation, but there must be also seasonable showers. As it is in nature, so it is in grace; the ordinary gifts of the Holy Spirit supply daily occurring wants, and his extraordinary gifts supply a greater need. "Then shall we know if we follow on to know the Lord; his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3, Joel 2:23. "Ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8. The church is thus revived, backsliders are reclaimed, sinners are converted, grace abounds. All this signifies that a true revival of religion has been enjoyed through the outpouring of the Holy Spirit. There is a deeper and more solemn sense of the evil nature and effects of sin. This comes from expounding and enforcing the claims of God's law. "By the law is the knowledge of sin." Rom. 3:20. "I had not known sin except the law had said, thou shalt not covet." 7:7. "For I was alive without the law once; but when the commandment came sin revived and I died." 7:9. "The axe is laid unto the root of the trees." Matt. 3:10. True revivals do radical work; they do not gloss over the sins and follies of mankind, nor pass them by as though nothing had happened. The people are melted to tears. A true revival of religion is attended with tenderness of feeling, confessions, acknowledgements, and the happy restoration of shattered confidences. Genuine revivals of religion are promoted by the preaching of close, searching and discriminating doctrine, in which the divine tenors of Sinai are made to tally with the dying agonies of the God-appointed victim of calvary. But it is much the fashion of our times to weaken the testimony of both pulpit and pew by putting aside the claims of God's Law. But law and love go hand in hand, and what God hath joined together let no man put asunder.

Another characteristic of true revivals, and a means also of promoting them, is prevailing prayers; ordinarily professing Christians pray too little, and with lack of engagedness. Interest in this sweet duty and privilege is not sustained. The cares of the world become engrossing, and a worldly temper of mind obtains.

"Restraining prayer, we cease to fight,  
Prayer makes the Christian's armor bright,  
And Satan trembles when he sees  
The weakest saint upon his knees."

There is also in revivals a faithful witnessing for Christ. Tongues are loosed. The story of Jesus' love sounds most sweet from lips touched as with live coals from off God's burning altar. And is not the withholding of Christian testimonies the cause of much decline in piety? "Ye are my witnesses saith the Lord." Isa. 43:10. The dumb spirit must be cast out, "by the word of their testimony." Rev. 12:11. "They that feared the Lord spoke often one to another." Heb. 10:25, Mal. 3:16.

Revivals of true religion are characterized and promoted also by great meekness and humility. The restoration of these graces in Christian intercourse brings joy unspeakable.

They involve tender regard for the rights and feelings of others, self-abnegation, the spirit of self-sacrifice, a desire to be wholly submissive to the will of the Lord, a cheerful bearing of burdens; and patient wearing of the yoke of Christian service. "Blessed are the meek for they shall inherit the earth." Matt. 5:5. How Christ-like! "Learn of me, for I am meek and lowly in heart." Matt. 11:29.

True revivals are also characterized and promoted by abounding love; love to God and man. Coldness and estrangement are strange weeds to be growing in our gardens. How they overshadow and kill out the plants of affection and good-will! When love is weak, Christians shake hands coldly, if at all, and their demeanor is heartless. But now that the Holy Spirit descends with a baptism of love, what a spring time it brings! The heart warms at the recollection of God's great goodness, and our fellow-Christians are most dear to us. A true revival of religion is a heaven on earth. It is true that every secret service of prayer revives us; so does family prayer, and the prayer-meeting, and the preaching meeting, and the Sabbath-school; but in a fuller sense a revival of religion is a special effort of God's church and people, unitedly put forth to reach higher ground in Christian life, and to secure the reclamation of the back-slider, and the conversion of sinners, and so to extend the kingdom of God on earth. Let us then believe in revivals with all our hearts, with a full sense of their value and availability. If they belong to the divine economy of grace, and are a part of the organized system of religion; if God wants and expects us to have revivals; if they are a heaven ordained means of grace for strengthening the church and extending the kingdom of God on earth, let us by all means avail ourselves of the benefits.

There is also a preparation work necessary; "Prepare ye the way of the Lord, make his paths straight." Matt. 3:3. Be ready to greet the King when he comes. Have your hearts in readiness, and your lives beautified with holiness. Have the spirit of service. Attend the meetings both for prayer and conference, and for preaching. Have the self-sacrificing spirit, and the spirit of fellowship and union in effort. Be good soldiers. Advance the whole line. It will be a critical time. The enemy will be in force. To secure the best interests of all, there must be also house-to-house visitation by Christian workers. Church members must, too, subordinate worldly engagements to the prior demands of church work. Revivals cannot be promoted without this. If church members are bound by interest or oath to attend their many social, industrial, and beneficiary organizations, some open and some secret societies, to the neglect of their church relations and obligations, what hope is there for the Church of Christ? Church members are in duty bound to be loyal to the Church of Christ, to attend her appointments, to aid her with their prayers, their presence, and their means, to keep themselves free from all entangling alliances. A true revival is a genuine *reformation*. It takes in all needed reforms in the existing membership of the church, and often reaches out beyond. There is manifest a burden of soul for the welfare of Zion, for the conversion of sinners. Worthy, competent, and judicious evangelists are helpful in promoting revivals. "And he gave some apostles and some prophets, and some evangelists and some pastors and teachers." Eph. 4:11.

We should aim to make revival seasons of

our Ministerial Conferences, Quarterly Meetings, Associations, and our General Conferences. The gathering for religious work of so many, the fresh enkindling of brotherly love, the spirit of prayer, the faithful testimonies, and the earnest preaching of the Word, will bring down the Pentecostal blessing when faith commands it. May the present season prove to be a time of refreshing from the presence of the Lord! and may all the churches share in its benefits!

#### THE RELATION OF JUDAISM AND CHRISTIANITY.

AS VIEWED BY JEWISH CHRISTIANS

[Reprinted from the *Peculiar People*.]

(Continued)

"The key to the foregoing argument seems to me to be found in the fact that, according to the opinion of the Editor, Paul also conceived the new dispensation of grace, based upon faith in Christ, under the point of view of the Torah, of the law. And certainly to him this law is no other than the Mosaic Law advancing to its completion. Therefore Paul does not by any means set the new life of the Christian over against the life under the law, but only the life under law without Christ. To him the new life of the Christian is rather a life under the law, but under the law as it has reached its highest inward development, the law of faith (Rom. 3:27), the perfect law of liberty (James 1:25), or, as the *Eduth* calls it, the law of life. When Paul chooses to speak of the 'law' absolutely as over against life under grace, it must always be understood as the literal conception of the law, which for the sake of the outward form forgets the proper bearing of the law. Of those who thus pervert the law it may be said: 'They do not penetrate to the inner chambers of the Torah, they do not attain to the perfect knowledge thereof, they do not the works of the law after the spirit, but after the letter.' But it is wrong, as the Editor states, to attribute this error to the doctors of the Talmud in general. These rather agree throughout with Paul in emphasizing the inward side of the law, its ideal aim, and even, too, to the extent that they also see the complete fulfillment of the law in faith, and therefore they already have a presentment of the pedagogic significance of the law as a tutor to lead to the Messiah.

"If, on account of the last statement we must refrain from judging the Talmud for its lack of penetration, we must still express ourselves as in agreement with the main position of the Editor. The Reformers also have recognized and formulated in our confessions of faith the fact that the law finds its use in the life of those who are regenerated (*Formula Concordiæ VI. De Tertio Use Legis*); and since Luther places the Mosaic Decalogue at the head of his catechism as an epitome of this law, he clearly shows that by this law he meant no other than the ancient Torah given of God through Moses to the children of Israel; furthermore the arguments on this point in the *Formula of Concord* have nothing else in view.

"Upon this truth the Editor lays great stress. It is the foundation upon which he builds. He believes that it must often be defended against a too common view, quite prevalent in the theological world, according to which the Christian's law of life is a new one, different from the Mosaic law. 'The true Torah is only one, namely, that which the All-merciful God gave from the fire on the mountain through the mouth of Moses to his people Israel. . . . And the peoples who believe in the gospel have not another

Torah, but only the Torah of God which was revealed first to Israel under cover by the mouth of Moses, and whose glory was finally made plain on the day when the veil was rent in twain from the top to the bottom, and the earth did quake and the rocks rent. Vol. I. p. 109.'

"Although thus the Torah for all mankind is only one, namely, the Mosaic law, yet its claim upon all is not the same. A distinction is to be made between the moral law or the 'covenant of ten words,' which was given to all peoples, and the ceremonial law, which applies only to Israel, as a memorial of the great works of God in the history of redemption, as a framework for the support of the working out of the inward precepts as a means of training. 'But now if . . . the training has been accomplished, . . . if faith has been wrought in us, why do we yet need this support? Shall we, however, cast it away? Far from it. We will honor it and esteem it.' Vol. II., p. 50, *et seq.*

"But is this not again to set up that law of works, the ordinances, which darken the knowledge of Christ? 'Yes,' replies our author, 'if thereby we would seek to merit justification. It is true; he who will become justified by the Torah falls from grace.' Vol. II., a, p. 14. But that is true not only of the ceremonial law (תורת המצוות) but also of the moral law (תורת המוסר). The latter is also abolished through the Messiah, so far as it signifies external compulsion. But that does not mean that there is no longer any ethics for the Christian, or that a new ethics has taken the place of the old,—but rather that from now on the law is fulfilled from pleasure and love. Rom. 6. In this sense the moral law is not abolished, but first attains its right fulfillment. The case is exactly the same with the ceremonial law. As an external compulsion of course it no longer exists, but no one can hinder Israel from fulfilling it out of free pleasure and love. 'For we stand in the liberty of the Messiah; he who is free can do anything or leave it, otherwise he is not really free.' Vol. II., a, p. 14. In this there is obtained a highly significant principle for the fulfillment of the ceremonial law, and just the contrary to that which we ordinarily seek to thunder against the keeping of the law on the part of Jewish Christians. Not from legalism, but from Christian liberty, does it follow that Israel keeps the law, even the ceremonial law.

"But now one may rightly ask, What object then is there in this keeping of the law, if not to attain righteousness? If I rightly understand it, the *Eduth* gives to this question two answers. First, it draws attention to the fact that a religious life, and particularly a Christian life, is not possible without an external manner of life corresponding thereto. All Christian nations and peoples have such, and they bear in every case the impress of national peculiarities. How then shall a Christian Israel exist without such a rule of life, that is, without a ceremonial law? But what is more natural than that this manner of life should be connected, not with strange customs grown up on Gentile soil, but rather with the Mosaic ceremonies of Judaism? Vol. I., p. 108, *et seq.*, Vol. II., a, p. 16.

(To be Continued.)

A CHINESE who had listened to a short address delivered in connection with out-patient work at the Loaling Medical Mission, was asked what he thought of the "doctrine." Pointing to the hospital, he replied: "If it induces men of other countries to come here and give relief to the sick and needy, it must be good."—*Chinese Recorder*.

## HISTORICAL & BIOGRAPHICAL.

CARRELL D. POTTER, M. D.

Carrell D. Potter, M. D., died of apoplexy at Belmont, N. Y., Feb. 28, 1893.

The Doctor and Mrs. Potter were spending the winter at the home of Dr. H. A. Barney, whose wife is their niece. Though he had not been very well for a few days, on that day he had been out in the town, and had eaten his dinner with apparent relish. He was sitting at a table writing a letter, when, without warning, he suddenly fell from his chair to the floor and expired almost instantly.

He was born at West Edmeston, N. Y., March 17, 1827, and was therefore 66 years of age, wanting one month. His parents were Charles and Eliza Burdick Potter, and he was the third of five children,—two sons and three daughters. His brother, Charles Potter, Jr., of Plainfield, N. J., and one sister, Mrs. Delia Gardner, of Adams Centre, N. Y., only survive him. In 1837 his parents moved to Adams Centre, where the remainder of their lives was spent, and where essentially, his home has since been. When a young man he studied medicine, graduating from the University of New York City in 1849. In 1854 he married Electa Ayers, a most congenial companion, with whom he lived happily till the hour of his departure.

For some twelve years he practiced his profession in his own and adjoining towns. Then abandoning his active practice, he pursued the business of a druggist for several years, much of the time also serving his community as Postmaster and Town Clerk. Meanwhile, his active and inventive mind having perfected a process for the manufacture of aniline dyes, he disposed of his drug business and engaged in the manufacture of these dyes under the trade mark of "Handy Package Dyes," and built up a large and successful business. For five or six years he had been President of a National Bank in Adams. The esteem in which he was held by his business associates is evinced by the resolutions passed by the Bank Directors on learning of his death. Among other things they said:

*Resolved*, That in the death of our President, Dr. C. D. Potter, this bank has been deprived of a most efficient presiding officer, a wise counsellor, and a most conservative manager and director; and we would now testify to the world, as we have many times done to Dr. Potter while living, our many and great obligations to him for his wisdom and prudent foresight. That it is our candid judgment that the community in which he lived has sustained in his death an irreparable loss, for he was a devout Christian gentleman, a man of strong convictions and character, and untiring in his efforts for the church and for truth, and was always a loyal friend.

They also remembered with sympathy the bereaved wife and family, and voted to attend his funeral in a body. In his business character Dr. Potter was systematic, accurate and thorough, and above all, of irreproachable integrity.

But he was most widely known from his connection with the *Sabbath Outlook*, as Associate Editor. The idea of such a publication as the *Outlook* was original with the Doctor. The year before it was launched he had decided that the Christian ministry of the country must be informed concerning the Sabbath through a periodical devoted to that question, and he planned to undertake the work at his own expense. But when he found the American Sabbath Tract Society ready to undertake it he

was greatly pleased, and enthusiastically devoted money, time, and brains to its support. He prosecuted his historical researches patiently and exhaustively, as a labor of love and in loyalty to God's truth. The results remain a monument to his love of truth, and must have an important bearing upon the future of Sabbath discussion.

Dr. Potter was also a devout, spiritually-minded Christian. He was true to his covenant obligations. No ordinary circumstances kept him from any of the appointments of the church, and he was in his place in the meetings of the church, for worship or for business, not as a spectator, but to bear his part. He had been a member of the Adams Church for forty-eight years, from the time of his conversion, and he had been its efficient clerk for thirty-five years. He was clear and decided in his ideas and equally positive in uttering them. Yet he had a tender heart, and his sympathies were shown in many practical ways to the needy. While his generous support of the cause of God at home and in the denomination is well known, it was permitted his pastor to know of many deeds of charity not published to the world. He was an active promoter of education, of temperance, and of every enterprise promising to be for the public good. Dr. Potter was happy in his domestic relations, and the devoted wife, so deeply afflicted, and the other relatives, have the sympathy of hundreds who feel his death to be a public calamity.

The attendance at his funeral was very large. The bank directors, who were present, presented the beautiful floral tribute, "gates ajar." The services were conducted by the pastor, assisted by the Rev. A. H. Lewis, D. D. Paul's words seemed appropriate to the occasion: "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4: 7.

A. B. PRENTICE.

## SABBATH REFORM.

"SONDAY."

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

The *Mail and Express*, i. e., Col. E. F. Shepard, President of the American Sabbath Union, has struck a new and important method of advancing the interests of Sunday. He has become convinced that there is much, if not more, in a "name," and has concluded that Sunday-keeping and marriage can be promoted by changing the names of the days of the week. It has dawned upon him that the ordinary names are pagan, and that the paganism in them should be speedily and forever extracted. Hence Sunday is to be no longer Sunday but "Sunday;" since Sunday may suggest to the hearer, "Son's day," i. e., Christ's day. But lest we fail to convey Mr. Shepard's great idea by any description, we give the exact words from the *Mail and Express*:

The first day of the week should be called *Sunday* in honor of him in whose remembrance the day is celebrated.

A large class of our fellow citizens, notably the Protestant Episcopalians, even now prefer to call it "the Lord's-day" rather than any other name; and this is the shortest way to express and utilize their preference, for the "Son" is the Lord Jesus Christ.

Our Lord said: "For the Son of man is Lord also of the Sabbath." The Sabbath is part of his heritage, and therefore really is the Son's day.

The day used to be called this in old English times, when the word was spelled "Sonneday."

It was also so called in old German, where, ever and anon, the day is found spelled "Sohneday."

The Phœnician origin of the usual name of the day, as being appropriated to the worship of the sun, as Monday was to that of the moon, has been disputed in behalf of Persia, where the fire god was also worshiped, and also in behalf of other countries and isles of the sea.

But in either case, the name Sunday is heathen, and ought not to be tolerated in Christian lands.

We still shrink to convey the full import of these new propositions in words of our own. The whole matter is really stupendous to be set forth by any ordinary paraphrase. Here it is:

The calendar ought to be reformed now no less than in Julius Cæsar's time—reformed as to the daily nomenclature, so that the weeks shall no longer perpetuate the remembrance and power of heathen deities which are devils, but shall be made to spread the knowledge and influence of the true religion of God. Wednesday as a souvenir of the worship of Woden; Thursday, of Thor; Saturday, of Saturn; and so on; all these names ought to be consigned to limbo, and other and appropriate names should be given to each day of the seven, in a useful attempt to unshackle men's minds from the domination of false notions.

And yet the new names ought not to be too great a departure from the present accepted nomenclature, for the people could not easily learn and adopt an entirely different set of names.

It might encourage legitimate marriage, and God's beneficent institution of the family, if Tuesday were to be called Twos-day, and if Wednesday were to be called Weddings-day. Saturday should be changed to Sabbathday.

But we are not now proposing an improvement in the whole list—perhaps some other hand will do this. We are only proposing a reform as to one day, which can be accomplished by the least amount of change. It is simply to close the top of the u. The proposed change philologically and etymologically only amounts to a part of one vowel—making u into o—and yet, morally, the change from Sun to Son is the change from heathenism to Christianity.

We do not see that any really good reason can be urged against this change.

The *Mail and Express* adopts it, and hereafter will use the name Sunday for the first day of the week.

The more you think the matter over the more wonderful it appears. Just one little pen stroke, just "close the top of u," and so eliminate paganism from Christianity. The writer of these lines has spent hundreds of dollars and years of labor to produce a book on "Paganism Surviving in Christianity." But this was done and the book was issued by G. P. Putnam's Son's before the *Mail and Express* made this most wonderful discovery. It would have been cheaper to have established a type foundry which would have closed the top of all the "u's" necessary to change Sunday to Sonday.

Then that wonderful impulse toward marriage: "Twos-day" equals marriage; to write "Weddings-day," and lo, bashful men have only to select what used to be Wednesday and the terrible question asks itself. "Twos-day" for preliminary acquaintance, and "Weddings-day" for the happy time. Would it not be well under this new arrangement for it to be generally understood that clergymen are "at home" on that day? To be certain on this point Congress should pass a statute making it unlawful for them to go abroad on that day. This would not be "religious legislation," would it? This should be one of the "moral issues" in the next Presidential campaign.

But we are troubled over one point. Senator Quay wanted the World's Fair closed by act of Congress on the "Sabbath." But the Senate was too sharp for him and prevented him from

"playing" into the hands of "Saturdarians" by amending the motion and naming Sunday as the day for closing. Now if Mr. Shepard, as president of the American Sabbath Union, is to enforce his "Sunday" at once, will it not give some chance for wicked Chicago to question the nomenclature of the law and obtain a *nolle pros*, or something equally effective, with which to pry open the gates, since the law shuts them on Sunday, that "heathenish day," and not on the newly discovered "Sunday?" We almost wish that the *Mail and Express* had waited a little before rushing such an overwhelming reform upon the nation.

PRAYERS FOR THE DEAD OF PAGAN ORIGIN.

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

The origin of prayers for the dead is easily traced to heathen sources. Asia, the home of religions, seems to have been the cradle of this practice. It came in contact with Christianity at an early day. It was doubtless associated with baptism for the dead, in the pagan cult, as it came to be in the Christian. The following extracts touch the question of its source:

After the death of a man Brahmans as well as Parsis must pray to raise the soul of the deceased up to heaven, which is the so-called third-day's ceremony of the Parsis. On the tenth day after the death the Parsis perform a certain ceremony [Ijashne, *i. e.*, to read prayers], and the Brahmans use the important ceremony of *kakaspar sha*, that is, they expose a ball of rice to be taken by a crow.—*Essays on The Religion of the Parsis*, by Martin Haw, Ph. D., p. 286, London, 1878. *Trenberier's Oriental Series*.

Zoroastrianism taught the value of prayers for the dead. Describing the Zoroastrian idea of future judgment, Rawlinson says:

The good soul was assisted across the bridge by the angel Serosh. The happy, well-formed, swift, tall Serosh, who met the weary wayfarer and sustained his steps as he effected the difficult passage. The prayers of his friends in this world were of much avail to the deceased, and greatly helped him on his journey.—*Five Great Monarchies, etc.*, by George Rawlinson, Vol. 3, p. 116, London, 1865.

That these pagan ideas were easily and early engrafted upon Christianity, is seen in the following from Chrysostom, who, in many respects, was less tainted with paganism than many of the "church fathers." He says:

But grant that he departed with sin upon him, even on this account one ought to rejoice that he was stopped short in his sins, and added not to his iniquity; and help him, as far as possible, not by tears, but by prayers and supplications, and alms and offerings. For not unmeaningly have these things been devised, nor do we in vain make mention of the departed, in the course of the divine mysteries, and approach God in their behalf, beseeching the Lamb who is before us, who taketh away the sin of the world not in vain, but that some refreshment may thereby ensue to them. Not in vain doth he that standeth by the altar cry out when the tremendous mysteries are celebrated, for all that have fallen asleep in Christ, and for those who perform commemorations in their behalf.—*Homily 41, on 1 Corinthians*.

THAT "DEGREE LINE" AGAIN.

BY THE REV. A. H. LEWIS.

To the Editor of the *Sabbath Outlook*,

From the "Conversation Corner" of the *Congregationalist*, Dec., 1892, I find the following:

YOKOHAMA, Japan.

Dear Mr. Martin.— . . . We sailed on, day after day, until the evening of Friday, Oct. 7th, when the captain told us that we should awake, not on Saturday, the 8th, but on Sunday the 9th. This proved to be true, and so for all on board the good ship China, Saturday, Oct. 8th, had no existence.

Dr. Lewis, by whose authority did Saturday, as above, go into non-existence? Was it by some man

arrangement that Saturday was omitted, and that Sunday took its place?

Is it not God's command, given to Moses, "from even unto even shall ye celebrate your Sabbath?"

Had the inmates of the ship China any divine authority to refuse to observe from Friday night to Saturday night as God's holy time? And ought they not to have called that day the sacred Sabbath, as instituted by Moses?

We are told that when Alaska came into the possession of the United States, the observers of the Seventh Sabbath were obliged to make a change in conformance to the laws of the country. Was that change made by any divine authority? Respectfully,

C. W. WOOD.

MIDDLEBORO, Mass., Dec. 9, 1892.

If Mr. Wood has trouble over the matter of the "degree line," we have not. If he seeks to create trouble for us, we beg to be excused from being troubled. It is not the normal or necessary state of humanity to be constantly circumnavigating the globe. When this is done there is an apparent gain or loss of time because men are not able to keep exact pace with this moving world of ours. But there is no real loss, for man can neither create nor annihilate time, which is the measured portion of eternity, which is an attribute of God. When men do circumnavigate the globe, and thereby seem to get out of harmony with God's order of measuring time, they wisely agree upon the simplest method of overcoming this apparent want of harmony. The same is done in all intercalating of hours or days, which is necessary to make the "civil" year and the solar year to coincide.

Such adjustment of man's movements to the natural order of things, gives no trouble to the intelligent Sabbath-keeper, as it does not to commerce or science. This has been repeatedly illustrated within the past half century by practical application. During that period, at several different times, various persons connected with the Seventh-day Baptist Mission in Shanghai, China, have passed and repassed by way of Europe and by the Western route to China. At the present writing Rev. D. H. Davis and family of that mission, are speeding westward from San Francisco. Those connected with the other "First-day" Missions in China have done the same. No confusion has ever arisen. No one has lost his reckoning. The Sabbath law is not such a "tithing of mint, annis and cumin," as to forbid the adjustment of man's movement to God's measurement of time.

We suspect that our correspondent was more anxious to know what the *Sabbath Outlook* would say, than he was to be helped out of any real difficulty. It does not need a divine revelation to teach intelligent men to adjust apparent discrepancies in circumnavigating the earth.

"KEEPING THE SABBATH."

Last week's Sabbath-school lesson was an important one for several reasons. It gives us a recognition of the Sabbath in Nehemiah's time, in the fifth century before Christ, and the importance of its being observed by the people of God. The incident shows us, too, that the proper time to commence the Sabbath is the evening, specified in other scriptures as the going down of the sun. The lesson has its historic value and its proper place in Bible history. Nehemiah's case was one instance where one of the ancient people of God had come next to the throne in office to the king of the principal nation of the world. But, loving his people and his country better than his position, he asked and obtained permission to go to them

and labor for their re-establishment. Going to them the second time he finds the people retrograded from the service of God, serving themselves and worldly interests. Sabbath-breaking was a prominent sin.

Our lesson is useful in teaching us the progress of reforms. First, Nehemiah remonstrated with the people on their wrong and sinful course. You are not likely to induce a sinner to turn from a course of sin until you can make him see that his course is sinful, and that there is a better way, and also the importance of the better way. This we may call moral suasion. And if every sinner could be induced to reform from his sin to a life of righteousness, the reformatory work would be accomplished. But this cannot be, as every one is not willing to give up his evil way. Next Nehemiah remonstrated with the nobles, or chief men, against the sin of Sabbath-breaking, and the impossibility of maintaining a righteous government while violating one of the direct commandments of God. This second step in the work of Nehemiah's Sabbath reform was like the second measure in any reformatory work which is desired to affect the well-being of a people or a nation, that of creating a healthy public sentiment regarding it. This, added to the first step, that of individual responsibility, if successful, would be sufficient to secure the person's proper standing in society and in the sight of God; and as good society is composed of correct individuality, when this is secured righteous living is attained. Nehemiah's work was with a people who had known and followed the ways of the Lord, but had retrograded. We may raise the inquiry, Why did not Nehemiah stop then, relying upon each one's moral standing? But he did not. As long as the Tyrian merchants were allowed to bring merchandize into Jerusalem on the Sabbath-day there was the temptation to the Jews to buy it, and such as were not strong in moral conviction might be tempted to violate the sacred day. And Nehemiah, as governor of Jerusalem and Judah, could and did bring to bear the strong arm of the law, and put away from the city the Tyrian merchandizing on Sabbath days, so that the temptation to break the Sabbath was removed. This third measure is very important in a reform work, in order to elevate the government and put down great evils, for there are people who do not seem to be alive to individual responsibility and care not for public opinion. The words of Dr. Alexander McLaren, in the *Sunday School Times* on this lesson, are excellent: "The methods adopted may yield suggestions for all who would aim at reformatory abuses or public immoralities. One most necessary step is to cut off, as far as possible, opportunities for the sin. There will be no trade if you shut the gates the night before. There will be little drunkenness if there are no liquor shops. It is quite true that people cannot be made virtuous by legislation, but it is also true that they may be saved temptation to become vicious by it."

Practical thoughts on our lesson may consider the importance of the Sabbath-day's rest and the devoting of its time to the worship of God, following the commandment to keep it *holy*. The devout worshiper of Jehovah will want to abstain from all practices and labor that may be called "his work," and by devoting its time to God let it be a means of grace to help him on in the divine life. The Christian needs all this service, and we should endeavor to live up to our high privileges.

JACOB BRINKERHOFF.

# MISSIONS.

A FORMER Inquisition building in Bahia, Brazil, is now owned by a Baptist mission.

ONE Baptist missionary in North China estimates the number of converts on his field this year at 120.

A BRAHMAN said to a missionary, "If you were as good as your Book, you would conquer India for Christ in five years."

A BOMBAY native paper says that Hindu books of religion do not show that God wants men saved from sin and impurity.

THE Peking Missionary Association has developed an educational plan for the benefit of preachers similar to our Chautauqus.

A MISSIONARY, home or foreign, must be skillful in tolerating ways of living and words of thoughts that are different from his own.

AMONG opium smokers in Foochow 800 men are said to have knelt in church asking God to deliver them from the evil habit.

THE Moravians send out missionaries in the proportion of one for every 60 members; Protestant churches, generally, one for every 5,000 members.

THE Rockville, R. I., Sabbath-school has recently voted to take a collection for missions on the first Sabbath of each month; and the plan is working successfully.

MARY ALLEN WEST, late Editor of the *Union Signal*, and who died in Japan not long ago, taught a Bible-school class in Galesburg, Ill., for many years, from which 12 girls went out as foreign missionaries.

RECENT statistical estimates have reduced the supposed population of Africa from 200 or 300 millions to 130 or 165 millions; of the Congo Free States from 40 to 8 millions; and of China from 400 to 125 millions.

AN Episcopal paper of Canada says that it is the duty of Protestants to carry the gospel to Romanists, who in some countries, such as Spain, Mexico and Brazil, need it almost as much as the heathen.

THE first Woman's Missionary Society was formed in 1861; and now any denomination which has not a Woman's Board is counted behind the times. The variety and abundance of their literature is a most note-worthy feature of their successful methods.

ONE year ago, 904 of the 1,479 Presbyterian Home Missionaries were working beyond the Mississippi; but the reasonable question is now being raised whether much more labor should not be bestowed upon the great cities and mining regions of the East.

IN less than 80 years 30,000 Missionary Baptists in the United States have grown to over 3,000,000; while 40,000 anti-mission Baptists have grown to only 45,000. One hindrance to the growth of Seventh-day Baptists is lack of inspiring, controlling missionary spirit.

ABOUT twenty years ago Mrs. M. M. Jones, of Boscobel, Wis., opened a mission Sabbath-school, especially for poor children. Beginning with six members, there came to be over one hundred on the roll. It also became a temperance society, nearly all signing the triple pledge. But such was the influence of the temperance band for good, that enemies succeeded in breaking it up. But the school for Bible study has continued, with varying success as to numbers, Mrs. Jones greatly enjoying the study of the Word.

A WRITER in the *Church Missionary Intelligencer* expresses the grand thought that no people will ever keep their character up to its highest level of nobility, unless they take upon themselves some task for the benefit of the world, that requires energy, self-sacrifice and patience; something big, that does not pay directly, but which they insist on doing even at great cost to themselves. Would that this thought might be an inspiration to Seventh-day Baptists in our work of missions and Sabbath Reform.

THE Dean of Norwich thinks that the moral and religious condition of England is bad. Sixteen million of the 29,000,000 people live in six counties; and there is much over-crowding of population. The working classes spend £26,000,000 yearly for strong drink. Six million persons habitually neglect public worship. Men worth millions do not seem to be awake to the real state of affairs. The wealthy are extravagant in modes of living. For example: £127,000 are spent yearly for foreign perfumed spirits; while the annual income of the Church Pastoral Aid Society is only £49,000. As an only remedy the gospel of Christ must be carried from door to door throughout the land.

THE Albion, Wis., Church, Rev. E. A. Witter pastor, has adopted the weekly offering system, with an encouraging degree of unanimity. It is proposed to raise an estimated amount for local expenses, and \$50 to be divided between the Tract and Missionary Societies. The church is also enlarging and greatly improving its vestry, making it a convenient and comfortable place for all the social meetings. During Mr. Witter's recent labors at Dodge Centre, Minn., continuing nearly three weeks, he preached 16 sermons, made 30 visits among the families, and through volunteer helpers distributed about 2,000 pages of tracts, including many copies of the *Sabbath Reform Library*. Many were readily taken by the Sunday-keeping people, and some were furnished by request. The Dodge Centre Church was revived and several found peace in believing.

### A "COWBOY": CARDS AND A BIBLE.

Rev. L. D. Pettit is Missionary at Chadron, Neb., a town in the northwestern part of the State. He believes in going to the people who will not come to church. He is "sowing beside all waters."

"Special meetings were held during December and one week in January." As our church is not very centrally located we secured for the month of December an empty store building in the business center of the city, next door to a saloon. This move did not meet the approval of all the nominally Christian people of the place; but we felt that it met the approval of the Great Head of the Church, and with a small band of workers we labored there for four and a half weeks. The result was about fifteen or twenty conversions, some of them transients who were in town but a few days. I wish to mention one case that will indicate something

as to the class of people reached. On Tuesday night after Christmas a gentleman came into the meeting who seemed very much interested, and when opportunity was offered expressed a desire to become a Christian. In the testimony meeting that followed, he arose and spoke substantially as follows:

"On Christmas day at a public house in this city some men seated themselves at a table to play cards, when an old gentleman stepped forward and without a word placed a Bible on their pack of cards. The effect was startling. So powerful was the impression made by this act that when I heard of it (for I was not present,) I at once resolved that, although I had not been present at a religious service since crossing the Missouri River fifteen years ago, I would attend such a service at my earliest opportunity. It has resulted as you see, and I thank God for it."

"This man was about forty-five years of age, a typical cowboy, and expecting to leave in the morning for the West, so that we saw him no more. Yet God's eye is still upon him, and his word, we trust, hidden in his heart."

"We have as yet received none for baptism and church membership, but I expect that some will soon unite with us."

"The material and business prospects of Chadron are very favorable at present. Business blocks that have long stood empty are now occupied, and it is difficult for a renter to find an empty house; this, too, at the dullest portion of the year. The spring bids fair to open with a very material advance in business and building enterprises. The prospect for an advance in church work is also brightening, and we are looking for this to be the best year thus far in our history as a church."—*Baptist Home Mission Monthly*.

### MISSIONARY SOCIETY.

Receipts in February, 1893.

Farina Church, G. F.	\$ 5 57
Church Building Fund	1 50
Sabbath-school, G. F.	5 59
S. M. S.	3 44—\$ 16 10
Prof. E. E. Whitford, Factoryville, Pa.	5 00
Received per RECORDER office:	
Woman's Evangelical Society, Second Alfred Church	5 95
J. P. Lundquist, Heber, Kan.	2 50
D. H. Burdick, Leslie, N. Y.	5 00
Mrs. D. R. Coon, Auburndale, Wis.	5 00
L. D. Burdick, Alfred Centre	1 35
W. T. Johnson, Meridian, Mo., H. M.	1 25
J. M.	1 00
J. K. Andrews, Antrim, O.	2 00— 24 05
Interest on B. G. Stillman's note to Angeline Page, for Tract and Missionary Societies	6 80
Plainfield Church	56 49
Income from Jane Davis's land, Milton, Wis., for 1892	8 00
First Hebron Sabbath-school, S. M. S.	5 00
Berlin (N. Y.) Church	11 65
Chas. Potter, Plainfield, N. J., Southern field	200 00
Mrs. Nathan Rogers, Oxford, N. Y., H. M.	10 00
Mrs. E. J. Purdy, Smithville Flats, N. Y., H. M.	2 50— 12 50
North Loup Sabbath-school	5 00
Church	2 45— 7 45
First Brookfield Church	9 91
Hopkinton	42 51
Received from Treasurer of Woman's Ex. Board:	
Miss Burdick's salary	19 00
Medical Mission	3 03
General Fund	14 50
Nurse Fund	60
China Mission	5 00— 42 13
Pawcatuck Church	23 57
New Market	20 92— 44 49
Mrs. H. L. Herrington, Alfred Centre, N. Y.	18 00
P. L. Clarke, Avoca, Wis., for L. M. (per H. F. Clarke, Berlin, Wis.)	25
J. H. Wolfe, Salem, W. Va.	25 00— 25 25
DeRuyter Quarterly Meeting	1 00
Mrs. Wm. Merchant, Cincinnati, N. Y.	2 00— 5 00
People of Calamus, Neb.	15 75
Cumberland Church	2 50
Geo. E. Green, Hope Valley, R. I.	3 00
S. D. B. S. Missionary Society, Roanoke, W. Va.	7 50
Mrs. Emeline Crandall, Westerly, R. I., to make Jennie Floy Langworthy, Brookfield, N. Y., L. M.	25 00
New York Church	17 85
Mary Grace Stillman, New York	10 00— 27 85
Utica (N. Y.) Sabbath-school	10 00
Adams Church	22 00
Geo. T. Collins, Woodville, R. I.	3 00
Interest on Permanent Fund, Dividend Washington National Bank	10 00
Bequest of Mrs. Hannah B. Hamilton, Milton, Wis., Receipts per D. H. Davis:	500 00
At Salem, W. Va.	4 30
At Hammond, La.	10 00— 14 30
Balance on hand, Feb. 1st	\$1,182 23
	34 14
Payments in February	\$1,216 37
	217 21
Balance on hand, Feb. 28th	999 16
E. & O. E.	

A. L. CHESTER, Treasurer.

WESTERLY, R. I., Feb. 28, 1893.

THE *Jewish Intelligence* says that the gospel is making great progress among Jews in Germany; and a great change is said to be coming over educated Jews.

PERSECUTIONS IN RUSSIA.

It is impressively stated by a correspondent of the *Christian* (London), who speaks from personal knowledge and partially from personal investigation in Russia, that "there is no man living who is causing so much suffering and sorrow as M. Pobedenostzeff," the political head of the Greek Church in Russia. He is largely responsible for the severe measures adopted against the Protestants, Jews, and all others in Russia who will not unite with the Greek Church. In a recent report he urges the emperor to adopt stronger measures to suppress the Stundists, as he finds that "confiscation of their property, imprisonment, banishment to the mountains of the Caucasus and the wilds of Siberia" have failed to induce them to join the State Church. There does not yet appear the way in which the savage rage of the persecutors of Christians in Russia is to be checked. Perhaps it may yet be proved there that "the blood of the martyrs is the seed of the Church," and the authorities may be suffered to fill up the measure of their iniquity until vengeance shall appear from some source directed by the hand of the Lord, and the tyrannical, unjust, and oppressive government of the Czar shall be overthrown, and the extensive Russian empire divided among nations which will rule the people more in accordance with the laws of God.—*Baptist Missionary Magazines*.

DR. JOHN G. PATON, of the New Hebrides Mission, gave an opinion on preparation for missionary work at a conference in Boston. He recommended that a young man intending to become a foreign missionary should secure the fullest possible preparation. Although the supreme desire of his heart is to see missionaries on every island, he insisted that his own son should take full courses of study—classical, theological, and medical—before entering upon his labors. He said most impressively that he would advise a young man to add a year to his studies rather than take one off. Dr. Paton's opinion is the more significant since he has not been engaged in missionary work among educated peoples, like those in China, Japan, or India, but among the savage cannibals of the South Sea Islands, who were without even a written language when he went among them.—*Baptist Missionary Magazine*.

WOMAN'S WORK.

"CUMBERED ABOUT MUCH SERVING."

"Martha, Martha!"  
Did I hear my Saviour's voice calling me?  
Have I grown anxious, over-burdened,  
Full of care? And have I given up my seat  
At the dear Master's feet?  
O loving Jesus, gentle Lamb,  
Pity and forgive!  
And help me live  
More unto thee!  
Dost thou not say within thy blessed Word  
That of all the servant is the greatest?  
Then bid me serve, but let me still  
Await on thee  
Forbid that I should go astray,  
Or wander out of reach of thy dear voice,  
And while my willing hands shall serve,  
O let my heart be in thy keeping,  
And sometimes let me sit awhile and rest,  
At thy feet; and when my task is o're,  
My serving at an end,  
Then take me, Lord,  
Within thy love,  
And let me find at last  
Dear Mary's better part.

—Mrs. E. M. Anderson.

WHAT WE OWE TO MISSIONS.

BY MRS. L. F. PARKER.  
(Concluded.)

A college was needed in Constantinople. There were no funds at command, and the plan was to withdraw the Bebec school to the interior. Mr. Hamlin disapproved of the plan, and thought of withdrawing from the work. Just at this time Christopher R. Robert visited Constantinople. Strolling along the Bosphorus one day he saw a boatload of bread approaching, such as he loved at home, and inquired where it was made. They told him of Mr.

Hamlin. He interviewed the missionary, learned the work to which his heart was given, found him the man to build and control a college, and from his wealth provided the means for its erection. We need not relate the difficulties encountered from the Turks, nor the hindrance of the American war, but in thirteen years from this interview its cornerstone was laid, and in 1871 the college was occupied. And Mr. Hamlin gave to our Board, for the college, all that his bakery had earned, reserving nothing for his skill, patience and toil. The fruit of it all is a missionary history in stone—Robert College, which overlooks scenery that has been historic for many centuries.

These men of peace, with God's Word as their weapon of warfare, have conquered the islands of the sea, and hostile pagan tribes who once were a terror to every crew that sailed, are friends to man and God. Closed ports have opened and cities thrown wide their gates to commerce and religion, through the influence of Christian business men. Olyphant & Co., of Canton, went to China, not for gain to themselves, but to pave the way for Christ. Mr. O. supported the missionaries through their dark days, furnished them a house rent free for thirteen years, secured the printing press, built the office and guaranteed the Board against loss in printing the Chinese Repository. The firm gave free passage to fifty-one missionaries and families. They purchased the brig Himmaleh for \$20,000 to explore the coasts of Eastern Asia in the interest of science, commerce and missions.

We read that the Roman Pompey in forty days cleared one small sea from pirates. In forty years our missionaries cleared all the seas, by aiding to cleanse piratical strong-holds among the rocks and caves of the shore, and the heavily freighted ships come and go without fear. Thus in places once noted for piracy thousands of dollars have been sent home, saved from wreck by Christian natives.

White pirates of Peru once carried off some Marquesas islanders as slaves. A chief whose son was taken, vowed to eat the first white man whom he could secure. The mate of an American whaler fell into his hands, and Kekela, a missionary from the Sandwich Islands, rescued him. President Lincoln heard of it and sent a valuable present to him and his associates. Kekela wrote a letter to the President, saying, "As to this friendly deed of mine, its seed was brought from your great land by certain countrymen who had received the Word of God. It was planted in Hawaii and I brought it here, that these dark regions might receive the root of all that is good and true, which is love. How shall I repay your great kindness to me? Thus David asked of Jonathan, and thus I ask of you, the President of the United States. This is my only payment, that which I have received of the Lord,—love."

The Book of books is explained and illustrated as our missionaries learn the language and customs of the Orientals, and proofs of its authenticity are found in the records on rocks, marbles and tile, and in monuments of various kinds. And indeed, what would we really know of the life of any people but for these heralds of a better life? They must live in the houses, eat of the food, care for the sick and dying, the young and the old, become familiar with every habit, know intimately the thoughts that stupefy or thrill them. The traditions of the past, the beliefs of the present are laid before them, as no curious searcher after quaint lore could find them; for interest, love, holds the key to the heart.

What infinite additions to our knowledge of the antique have they brought us, and by camera or heliotype place before our astonished gaze all the range of art, from the cromlechs of the heights of India, to the wondrously carved and gemmed Brahman, Buddhist and Mohammedan temples, and tombs of surpassing splendor.

Thus we find that science and language, history and art, are recipients at the hands of our missionaries. We will go farther and say Foreign missions pay us in dollars and cents. The knowledge of sin in Eden brought a knowledge of need. So it is to-day. His conversion precedes an order from the native for

American cloth; his illumination calls for more light, and books and kerosene go out with the missionaries. Robert Moffat tells us that after long years of toil among the Bechuanas, the first token that cheered his heart was a row of candles hung round a native hut. Up to that time the darkness of night that settled round the huts had been a type of the darkness within. The native learns to work, and better tools must be brought across the sea. Boston sends to the Zulu field a larger bill for plows than it costs to sustain the whole mission. Furniture is demanded for the homes, and our manufactories as far west as Painesville supply the demand. It cost our Board \$1,250,000 to christianize the Sandwich Islands. If the Board should receive one year's profit from the trade which they created, they would have \$200,000 for new work. Our country receives \$11 from the Sandwich Islands for every \$4 spent for missions in the whole world. The profits of commerce between New England and British Africa nearly equal the amount paid by our Board for christianizing the whole world.

Have we read the story of Dr. Whitman and how he saved Oregon and the northern Pacific ports to the United States? Our title to the land drained by the Columbia River was based on discovery by Captain Gray, of Boston, in 1791, on purchase from the French in 1803, and purchase of Spanish claims in 1819. The Hudson Bay Company broke up our trading posts, took possession of the Falls of the Willamette to establish a British colony. They practically held the whole country in 1832. In 1836 Dr. Whitman crossed the mountains and with Dr. Spaulding established two mission stations. Sitting at table with the English at Fort Walla Walla, he heard an officer say, "Now the Americans may whistle; their country is ours." He excused himself from the company, rode twenty-four miles that night, sent his wife to friends, packed and began his journey across the continent to Washington in mid-winter, enduring untold sufferings. He interviewed Webster, who was negotiating the exchange of Oregon for certain rights to the fisheries on the Banks of Newfoundland, and who opposed his plans to lead a colony of emigrants over the Rocky mountains. He consulted President Tyler who assented to his desire. He issued circulars and wrote letters to every State, and returned with nearly a thousand colonists. Arriving at Fort Hall, the commandant declared that it was impossible for wagons to go beyond, offering to exchange pack horses for their wagons. The emigrants were disheartened, when Dr. Whitman said, "Friends, you have trusted me so far, have I deceived you? Continue to trust me and I will take you, wagons and all, to Oregon." They trusted him, and, marking the road as he passed with bits of paper and written directions, they followed and reached his home and Willamette Valley. Oregon was saved to us by the enterprise of a missionary. Does not this great country owe to missions some of the surplus funds our Congress is seeking to spend? May not the women of the United States suggest that a sum equal at least to the tax on tobacco and whisky, be used for christianizing the world?

WOMAN'S BOARD.

Receipts in February.

Ladies' Aid Society, Farina, Ill., Mizpah Mission.....	\$ 3 50
Mrs. Wm. A. Rogers, Waterville, Me., Tract Society	15 00
\$7 50, Missionary Society, \$7 50.....	
Ladies' Missionary Society, Nortonville, Kan., Tract	15 00
Society \$10, Board expenses \$5.....	
Woman's Missionary Aid Society, Brookfield, N. Y.,	12 00
Miss Bardick's salary, \$7, Board expenses \$5.....	
Ladies' Benevolent Society, First Verona Church,	31 00
Tract Society \$10, Home Missions \$10, Miss Bur-	
dick's salary \$10, Board expenses \$1.....	
Pawcatuck Ladies' Aid Society, Tract Society \$35,	75 00
Home Missions \$35, Board expenses \$5.....	
By Secretary Eastern Association:	
Mrs. D. B. Rogers, Horseheads, N. Y., Church Missions	\$5 00
\$2 60, Dr. Swinney's salary \$2 40.....	
A Friend, Westerly, R. I., Tract Society.....	50
Women of Daytona (Fla.) Church, Home Missions.....	3 00— 8 50
Ladies of Chicago Church, Tract Society \$4, Mission-	
ary Society \$4.....	8 00
	\$168 00

E & O. E.

MILTON, Wis., Feb. 28, 1893.

NELLIE G. INGHAM, Treas.

PEACE is the sentinel of the soul, which keeps the heart and the mind of the Christian through Jesus Christ.—*Huntington*.

# THE SABBATH RECORDER.

REV. L. E. LIVERMORE, EDITOR.  
JNO. P. MOSHER, OFFICE EDITOR.  
L. C. RANDOLPH, Morgan Park, Ill., CONTRIBUTING EDITOR.

## CORRESPONDING EDITORS.

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## Woman's Work.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

PROF. EDWIN SHAW, Milton, Wis., Young People's Work.

REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

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

WE are in frequent reception of encouraging evidence that the women of our churches are wakening an unusual interest in the RECORDER circulation. In some communities they are surprised to find so many who have not been subscribers or even readers. Watch the Young Peoples' Department every week for something stirring in this line.

ONE of the most compact compendiums of valuable information which has reached our table is *The Tribune Almanac* for 1893. There are 350 pages of current information on nearly every subject that concerns the public. For reference it is invaluable. The tables relate to foreign trade, banking, coinage, pensions, appropriations, army and navy, the new Congress, reciprocity laws of the last session, debt, revenues, postage, etc. *The Tribune Almanac* will be sent to any address upon receipt of 25 cents.

A VERY worthy effort is being made by the President of the Young People's Board to secure the reading of the RECORDER. He has made a good hit. We venture to suggest that a similar effort to secure readers among the older people might not be harmful. Some people take the RECORDER for the sake of the "marriage and death" notices. These notices are printed to be read, so are all the other notices, and advertisements. But each paper contains much solid, instructive, and entertaining reading matter which all our people, old and young, should read. Try it, some of you who have not been accustomed to read much in this paper. Read it *thoroughly* a few weeks and then report the results.

THE national quarantine law as finally passed by Congress will doubtless prove a bulwork of defense for our country against invasion by any foreign foe in the nature of epidemic. Dr. John B. Hamilton, surgeon in charge of the United States Marine Hospital service, says, "That bill will protect the country from cholera or any other epidemic originating in a foreign land, if the law is properly enforced. It places ample power in the President to stop immigration, if necessary, and it is just such a law as was needed." In case the State or municipal authorities refuse or neglect to enforce the regulations then the President, with all of the United States authority to back him, can promptly enforce the law and save the disaster. All consular officers are required to make weekly reports of the sanitary condition of their districts, and abstracts of these reports will be regularly published by the Treasury Department.

THE prayer-meeting has been called the church thermometer, the measure of its spirituality. To a certain extent this is a true indicator of church life. A lively, active, well-attended prayer and conference meeting will never be found in a cold or even, luke-warm

church; neither can a cold, inactive, thinly attended prayer-meeting be found in a living, growing church. In the ordinary thermometer the temperature of the air very quickly effects the mercury and causes it to rise or fall according to the intensity of the heat or cold; but we have no evidence that the atmosphere is materially effected by the mercury. Here the analogy does not hold good with the church thermometer; for all the atmosphere of the church is visibly effected by the spiritual mercury. So that the thermometer of the church is not only a measure of church life but it also creates and propagates such life. Just in proportion as the membership will sustain the prayer-meeting by the cultivation of a habit of regular attendance and devout, conscientious participation in its service will they be in a state of life, and perpetual religious enjoyment. They will also seek to reflect this light and joy, and will thus become, perhaps unconsciously to themselves, "The light of the world," as Jesus said his disciples were.

"HAZING" is a word which at once suggests certain phases of college life. It has been defined as a "college distemper," which, without sense or cause, occasionally breaks out among college students, always to the disgrace of the school and often to the serious injury of some of those concerned in the disorder. While it may readily be conceded that no seeming harm is intended in planning for these scenes of riot, yet it must be apparent, upon a moment's reflection, that it is not only possible, but even probable, that in the inevitable struggles for the mastery—the "honor" of the class—some one or more may be made a physical wreck, if not killed outright. The history of hazing is a sad commentary upon the government of colleges, the wisdom of students and the hopes of fond parents. A recent writer, speaking of the sin of swearing, said: "Profanity is a substitute for wit on the part of people who have not sufficient intelligence to create the real article; any fool can swear." The same remark will apply with equal force to those kinds of sports that are only degrading and dangerous. Common decency and humanity demand that all such disreputable and disgraceful college sports be suppressed.

SOMETHING of the estimated importance attached to what might appear, to most people, as a trifling astronomical appearance, is shown in the arrangements being made to observe the solar eclipse on the 16th of April next. This eclipse will be visible only three minutes, and yet it is stated that Professor Schaeberle, of the Lick Observatory, is now on his way to the top of the Andes, in South America, to make observations. A sea voyage of 12,000 miles, a tedious journey inland, the ascent of barren, rocky heights to the distance of 10,000 feet, and the conveyance of the necessary load of delicate astronomical instruments to the point of observation, are some of the difficulties to be surmounted, and yet all of this is cheerfully undertaken in the interests of science. The greatest of dangers are bravely faced, the most giddy heights are gladly scaled, all manner of discomforts are endured without complaint, for three minutes' accurate notation of the movements of the heavenly bodies, under some unusual conditions, that promise important results to science. What if the Christian world were generally as eager to make discoveries in the realms of truth as related to present duty, and future destiny? How long would the glad millennial

day be postponed? See how small things hinder us. A stormy day, muddy roads, weariness of the flesh, a little opposition from some source, fear of becoming unpopular, a little expense, and many other excuses as trivial as these are given as reasons for inactivity and indifference, in matters infinitely more momentous than the mere questions of physical science. Be instructed by examples of earthly wisdom and zeal, and be equally zealous in things of greater concern.

BELOW we copy from *The Standard*, of Chicago, eighteen brief propositions by Dr. G. W. Northrup, President of the Baptist Union Theological Seminary, now connected with the University of Chicago. Dr. Northrup has written several articles in *The Standard*, setting forth his views upon "The Sovereignty of God in Predestination." These propositions will be read with much interest by theological students, old and young; and their careful perusal cannot fail to show that the *rigid* Calvinism of some schools does not find lodgment in Dr. Northrup's theology. Since the years in which it was our great privilege to sit as a student, under his clear and profound enunciation of his conceptions of dogmatic theology, we have had great respect for his eminent learning and ability:

1. God is a being of absolute ethical perfection of which holiness and love are the essence.
2. The sovereignty of God is a prerogative in the exercise of which he constitutes and governs the universe according to his absolute ethical perfection.
3. The purposes of God, so-called, are one purpose; the one eternal act by which he adopted the existing plan of the universe, involving an infinity of executive volitions, which executive acts—not purposes—sustain to each other relations both logical and chronological.
4. The purpose and foreknowledge of God are mutually conditioning factors of his whole course of dealing with personal agents.
5. God does all that he can do, consistently with the limitation, or self-restraint of his absolute ethical perfection to prevent apostasy in the case of all holy beings on probation.
6. Adam's probation, under law, having been terminated by his disobedience, he and his posterity were placed under a system of gracious probation based on the redemptive work of Jesus Christ.
7. The nature of the relation of Adam to his posterity by virtue of which his fall involved them in moral ruin is not revealed in the Scriptures.
8. By virtue of what he became, and did, and suffered, Jesus Christ rendered the salvation of all men possible and the salvation of a part certain.
9. The atonement availed to remove, absolutely and forever, the sentence of condemnation which came upon all men through the apostasy of Adam.
10. There are no non-elect, or reprobate, infants, but infants *as such*, and consequently, *all infants* stand in the same relationship to God.
11. The disability of man is such that regeneration, of which repentance and faith are fruits, must be the exclusive work of God.
12. Mankind possess *plenary ability* so to use common grace, and the means of common grace, as to render the bestowment of renewing and forgiving grace *certain*.
13. God deals with all men in good faith; does all that he can wisely do to induce them so to seek salvation that he can bestow it consistently with the perfect system of gracious probation which it behooved him to adopt.
14. There are four legitimate motives or principles of action to which the Holy Spirit appeals, in the use of the truth, to persuade men to seek salvation, viz: rational self-interest, the feeling of obligation, the natural principle of gratitude, and aspiration for something higher and better than they are or have.
15. The action of God in electing some men,



and in rejecting others, is determined, or conditioned, by some *foreseen difference* between the members of these respective classes in the use of common grace and the means of common grace.

16. The immediate antecedents of regeneration are the result of God's gracious dealing with men, and of their response to that dealing, and are among the reasons or conditions of his action in including them in the purpose of election.

17. There is no evidence that the immediate antecedents of regeneration are determined by what is called special grace, *essentially* different from that which is bestowed upon those who remain in unregeneracy.

18. The purpose of election is eternal and immutable, and infallibly secures the regeneration, justification, and final salvation of all included in it.

#### THOMAS RUDOLPH WILLIAMS.

Tidings of the death of this faithful servant of God reached the readers of the SABBATH RECORDER last week, through a brief paragraph made just as the paper was about ready for the press. Knowing that many will await anxiously further particulars, I comply with a request to give these here and now, leaving to other hands and to a later time the task of writing the memorial sketch.

To those who have been intimate with Dr. Williams for the past few months, there have been unmistakable signs of failing physical powers, which, perhaps, were not noticeable to those who saw him less frequently or knew him less intimately. But he kept about his work, with his accustomed mental vigor, until four days before his death. A week or two before the end, while sitting in an arm chair, he desired a book which lay near him, but in reaching for which he partially lost his balance, fell across the arm of the chair and sustained the fracture of a rib. In a few days a severe attack of the grip seized him, a long standing tendency to facial erysipelas became greatly aggravated, and heart paralysis suddenly ended the short, sharp struggle. On Wednesday morning, March 1st, he met his classes as usual and planned to visit, with the writer, the family of Dr. Potter, in Belmont, of whose sudden bereavement we had just learned; but when the time came he did not feel able to go. The next day he did not leave his room; the next two days, his symptoms grew more and more alarming, and on Sunday night at about 10 o'clock he entered into rest.

The funeral services were held at the church on Wednesday afternoon, March 8th, just one week from the time of his last class-room work. The services were conducted by the writer, assisted by the Rev. Joshua Clarke, Prof. L. C. Rogers, Prof. A. B. Kenyon, the Rev. L. E. Livermore, and the Rev. Geo. W. Burdick. Brief addresses were made concerning Dr. Williams's work as a pastor, in the cause of general education, in our theological school, and in relation to general denominational enterprises. Six members of the Faculty tenderly bore the body of their beloved brother to its final resting place, the remaining members of the Faculty attending in a body, as did also the theological class, the students of the University and other representative bodies in whose behalf, in church or school, or society, he had labored. Beautiful floral tributes told not only how tenderly he was enshrined in the affections of those with whom he had been associated in various ways, but how bright and sweet is the hope of the fadeless life beyond.

The family acknowledge, with grateful hearts, memorial tributes from the Faculty, from the

Theological Class, from the Senior Class of the University, from the Alleghanian Lyceum, from the church, from the Y. P. S. C. E., and others, all of which speak in most appreciative terms of the departed and in deepest sympathy with those who are so suddenly and so sorely bereaved.

Thus, within six months, Alfred University suffers the loss of two men whom, it would seem, she could least afford to lose,—President Allen and Dr. Williams,—the one the head of the whole institution, the other, practically, the head of one of its most important departments. How these vacant places are to be filled we cannot yet see, but the earnestness with which they toiled, the spirit in which they sacrificed, and the unfaltering faith with which they looked for the final victory of their efforts, inspire us with courage, and zeal, and faith. Though God bury the workers the work will, by his grace, go on.

L. A. PLATTS.

ALFRED CENTRE, N. Y., March 12, 1893.

#### ON THE WAY.

NO. II.

We did not rest long at Albuquerque, N. M., for in a half hour our train was made up of a new day coach and the through Pullman sleepers from Chicago, and ready for the journey. At 10 P. M., we pulled out and were on the way. As sight-seeing was at an end, we prepared for a night's rest and sleep. At about 2 o'clock in the morning we awoke cold, and inquired of the sleepy brakeman whether the fire was out, or was it snowing and blowing. He said it was clear and pleasant, and what made it so cold was that we were pretty well up in the world, for we were crossing the Continental Divide nearly 12,000 feet above the level of the sea. It reminded me of the cold night's sleep on Mt. Rhigi, Switzerland. We all regretted that we could not have passed over the Divide in the day time and seen its grand picturesque scenery. At 7 o'clock, Thursday morning, we were at Holbrook, about seventy miles in Arizona. Here we made our morning toilet, ate our lunch, and were ready for sight-seeing in crossing Northern Arizona. The scenery is quite monotonous a long way. Sandy plains, and stone foot-hills, and sage brush. No birds or animals to be seen, but once in a while, and quite a while, we would pass a ranch by the Little Colorado River, and see a little house and a few horses and cattle.

We had in our car very pleasant traveling companions, all gentlemen, and we passed the time very pleasantly talking on various questions, not leaving religion out, and we improved the opportunity of handing out some tracts. We do not come to any sight-seeing worthy of note until we reached Winslow, when the San Francisco range of mountains loom up in view. Between Denison and Angell we see our first canon and cross it on a long bridge. It is called Canon Diablo, and it looked as if it were a fit dwelling place for the old fellow. From Angell to Flagstaff we pass through a forest of cedars, some cylindrical in shape, some conical, ranging from three to fifteen feet high. They were beautiful and fit to adorn a park or dooryard. These were the largest trees we had yet seen in Arizona, indicating we had come to better soil. At Flagstaff we have a fine view of San Francisco Peak, 13,400 feet high, covered with snow. Between Flagstaff and Williams we go through a pine forest twenty-five miles in extent, where we see lumbermen cutting down the tall, straight pines, and the temporary saw-mills sawing them up into lumber, and in this run also we see two other snow-capped peaks of the San

Francisco range, Kentrick and Williams Peaks, about 10,000 feet high each.

After we left Williams, the pleasant brakeman informed us that we would now run along the sides of the Supai Mountain, and down through the Supai Pass to the plain below. This pass is wild and precipitous. We look into and cross gorges two to three hundred feet deep, as we slowly creep down the mountain sides. As we were slowly going down, the brakeman said to me, "Did you ever see the bottomless pit?" "No," I replied, "and never want to." "Well, look out now, and you will see the *mouth* of it." We looked and saw a large yawning mouth in the mountain side below us. "How deep is that pit?" we asked. "Do not know, it never has been fathomed. Cats, chickens, and rabbits have been let down a thousand feet, and pulled up dead, suffocated by the gas in it. No one knows how deep it is," he replied. We reach, safely, the foot, and stop at Ash Fork, where they are building a branch railroad south. This is a hard, typical, frontier railroad town, full of Mexicans, Indians, and Chinamen. One woman and one man were killed there the night before, and one committed suicide.

The next view of interest was going down through the Yampai Canon, ten miles long, and pulling up at Peach Springs Station, where tourists take stages for the Great Colorado Canon. As we were not tourists, we did not take the stage, but went on our way. At this station also we meet with the Hualapai Indian, the hardest, dirtiest looking human beings I ever saw; great beggars, and we meet them at other stations, men, women, girls, and papposes, and now and then a boy. We pass Mt. Crookton, the Mormon Mt. and enter the desert, part of the great Mojave Desert. Now all we can see is sand, sage brush, and cactus. We are interested in the different varieties of cactus. We count six kinds. The most interesting one is that which grows up as tall as a man sometimes, only one branch out, like an arm, making it look at a distance, with its bushy top and extended limb, like a man standing on the desert with one arm stretched out.

At about sunset we come to the Colorado River, and cross it on one of the grandest iron railroad bridges in our country, which we view from the car platform as we slowly cross over it. The river was quite low. We are now in California. At 7.30 we pull into Needle Station, named after a range of mountains near by whose peaks are sharp-pointed like needles. We are now compelled to cross the Mojave Desert in the night, to our deep regret. We awake in the morning, nearing San Bernardino, and see to our right the San Bernardino range of mountains, with Gray-back Peak, white with snow, looming up 12,000 feet. The morning, as in the day previous, was bright and sunny, and we had entered, as it were, a new world,—green fields, trees all leaved out, foliage and flowers, orange and lemon groves. This was our first sight of an orange grove. From San Bernardino to Azusa, we have the Sierra Madre Range with Old Baldy rearing his white head 10,142 feet high on the right, and on the left and right we pass down the valley through fruit ranches, as they call them, with orange trees loaded with their luscious fruit, roses blooming in door-yards, May, or rather June weather,—a great contrast to one who only a few days before had left snow two feet deep on the level, and almost zero weather.

We stop off at Azusa, Friday, 7.30 A. M. We did not find our friends there to meet us, for they did not expect us till afternoon. But we found a ride to their home, and received a hearty welcome. Mr. Geo. T. Brown was a school-mate in our boyhood days, and his wife is a cousin, a staunch Seventh-day Baptist, who held her membership in the First Brookfield Church, my old home church, until she joined the Tustin Seventh-day Baptist Church, California, organized by Bro. G. M. Cottrell in the spring of 1891. In this kind home we rest from our journey a few days, and then commence our missionary work on the Pacific coast.

O. U. WHITFORD.

AZUSA, Cal., Feb. 23, 1891.

## YOUNG PEOPLE'S WORK.

### READ THIS.

LAST WEEK THE PRESIDENT OFFERED A  
PREMIUM  
FOR READERS.

BY THE KINDNESS OF A FRIEND WE ARE PREPARED  
TO OFFER ANOTHER.

We will give a dollar each to the first ten persons sending us the following pledge with twenty signers. No person can put their name on more than one list, or be over thirty years old:

Believing that it is our duty to support our denominational paper, and believing that we ought to take more interest in the work of the young people, we, the undersigned persons, being under thirty years of age, truly promise faithfully to read every week for one year from date all of the SABBATH RECORDER devoted to the Young People's Work, and as much of the other matter as we have time for.

Date.	Names.	P. O.	State.
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Make out a form like the above, persuade your friends to sign it, send the list to Edwin Shaw, Milton, Wis.

For the first twenty lists of ten names we will give fifty cents each, and for the first forty lists of five names we will give twenty-five cents each, postage prepaid.

THE "Mysterious Story" is furnished by Miss Florence Babcock, a young lady of Nortonville, Kansas, who is pursuing a course of study at the New England Conservatory of Music at Boston. In reference to it she says, "The original story, which was much longer than this one, was read to us one evening in Sleeper Hall, by Hezekiah Butterworth."

THOSE who have so kindly sent us articles for publication recently must exercise a little patience, as our space each week is limited. All will appear in due time. As the boys say in playing ball, your contributions were "bunched." Six in one week; but by the time this appears we shall be calling for more.

### A MYSTERIOUS STORY.

(Retold for the RECORDER by Florence Babcock.)

This story is as familiar to German children as Anderson's Fairy Tales are to the boys and girls of our own country, but there are few translations.

Baron Fouqui, the good old nobleman who wrote it, declared that this is a story that ought to be told. He does not say why; he leaves his readers, young and old, to guess that. So, you see, the story is something of a riddle, one must live in a particular way to find it out.

In Germany are long, dark forests, in which the defiles, especially in the Hartz Mountains, are very narrow and perilous. The rocks are weired and ghostly, and at some points the shadows of men and animals are magnified at sunset and sunrise, so that they appear like great figures in the air. This and other natural phenomena have given rise to fearful stories which the simple-hearted foresters believe.

Berthold was a German merchant, who, in his travels from city to city, often journeyed through these forests. One evening, just as the sunset was flaming over the tall tops of the trees above him, he was startled to find that he had ridden out of his way. In his saddle-bags he carried great treasures—jewels, ready money

and bills of exchange. In the recesses of the forests were robbers.

As he proceeded, after nightfall, he espied a man walking in the path before him. He called to him, found that he was a collier who, with his family, lived apart from the world in this forest, and asked him for a night's lodging.

"I have no right to refuse hospitality to a stranger. In God's name, you are welcome."

Berthold followed the man to his little cottage where the good wife and happy children greeted them. The evening was passing pleasantly when a loud knocking was heard at the door. The collier said firmly: "In the name of God come in."

The door opened slowly, and a little old man, gentle in appearance and manners, stole in, greeted the family courteously, and took the lowest place at the table. His garments were ancient, and he seemed wan and woebegone as though reduced by disease. Berthold gazed at him curiously, but said nothing. Once he met the little old man's eye and saw something in it so mysterious that he felt a chill creeping over him, and he began to feel ill at ease.

At last the little old man, turning to the collier said, "It is the hour of prayer."

The family at once began to sing, "Now all the woods are sleeping," filling the house with delightful music. After prayers, the little old man glided out of the door bowing humbly, but presently reappeared, threw a look of fearful wildness upon Berthold, and disappeared, closing the door violently.

"He is touched in mind" said the merchant.

"He is perfectly harmless," said the collier.

"I have not seen any evil in him for a long time. "But," he added, "the only chamber I can give you has a door that does not shut very tightly; he comes into it in the night, but do not fear him; if you do not think any evil thought or do any evil act he will go out of his own accord."

Berthold felt very much disturbed as he went to his room. He placed his treasures and weapons beside him on the bed, but could not sleep. He thought of what the collier had said about the little old man, that the safe-guard against him was the absence of all evil thoughts and acts. He knew how great was his greed for gain; how it made him hard and uncharitable, and he tried to put away all evil thoughts lest the little old man should appear.

About midnight he slept and was dreaming of his schemes for gain when he was startled by a noise close by. Awaking, he saw the little old man moving about the room. At first he looked at him with curiosity rather than alarm or anger, and while he did so all was well, but at last he became irritable, and when the little old man approached the bed, his irritability kindled into anger, wicked thoughts filled his mind and he found it hard to restrain his lips from evil words. When the little old man touched Berthold's treasures he was filled with rage.

"Back! vile robber! Back from my baggage!" he exclaimed, seizing his pistols. The little old man started back, terror-stricken, and disappeared. Soon the door reopened and an evil-looking giant appeared. "I begin to be free again. You have made me grow!" he said, laughing wildly. The giant was none other than the little old man.

Berthold leaped up and discharged his pistols. The giant vanished, growing larger and more fearful.

"In the name of God," said the collier, rushing in, "what have you been doing to our

house-spirit? He has just gone out of the house perfectly monstrous, and inflamed with fury."

But the collier saw that Berthold did not understand, and they went down to the room where the family, aroused by the report of the pistol, had met.

"Now," said the collier's good wife in tears, "we must live all those years over again."

"This may seem strange to you," began the collier, "but when my wife and I first came to the cottage to live, we found it haunted by a terrible spectre, such as you have just seen disappear. But I said, I will not fear him, for I am a truly Christian man no power of evil can harm me. I will overcome him with a good life, he shall not overcome me. So, in the name of God I remained. I brought up my little ones to believe that nothing could harm them while they trusted in God; and that any spectre would grow less and less who dwelt in a family which had loving hearts and lived pure lives. We restrained our dispositions, we guarded our thoughts, we loved each other, we prayed together much; and the spectre began to grow more gentle and to shrink in size, year by year, until he became the dwarf you saw when he came in the evening to prayers. All evil disappeared from his face, and we loved him as a meek and harmless house-spirit, and expected that he would soon be released from this troubled state and vanish forever."

The next morning the merchant left the cottage.

Years passed away and he found himself one afternoon in the same forest as before, and resolved to find the collier family. 'Twas late when he found the cottage and entered. They were singing "Now all the woods are sleeping." It was the hour of prayer. The merchant expected the little old man to appear, but he did not come. Only a soft light was shed abroad amid the shadows of the room, and a sweet, low melody arose like the touch of the most delicate fingers on finely attuned musical glasses.

It was all that remained of the house-spirit for the collier family had all these years lived pure and holy lives.

"That was once our house-spirit," said the collier, "but now it can only make its presence known to us as a gentle light, and as a strain of music sweet and low. We have subdued him by innocence and prayer. He was an ogre, we have changed him into an angel."

### PRESIDENT'S LETTER.

A SABBATH AT WELTON, IOWA.

This church is one of the few which can keep active and in comparatively good working order without a pastor. Its members have been trained to be active and feel the responsibility which rests upon them. This is not a large church, but quite strong; it maintains regular appointments, Friday night prayer-meetings, and Sabbath morning service by some one of their number reading a sermon, or conducting a service of some kind.

There is a large number of children and young people here. They have a very interesting Sabbath-school, which meets Sabbath morning before church services. The Endeavor Society has its meeting the evening after the Sabbath. It was my privilege to spend with them Sabbath-day and Sunday, and hold meetings. Though several members of the Society were absent from home, some were sick, and the roads were poor, the meetings were well attended and supported. Some became more deeply interested in the work, and some asked

for prayers that they might become Christians. Several are now ready for baptism. I wish our people who have settled pastors could realize their privilege, and pray and give more for those who are without a shepherd.

The feeling is good here between our people and the Methodist Church, which has a pastor very much respected both by his own and by our people. Many of this Society came to our Sunday night services, and took part in the after meeting.

Welton is one of the rapidly rising towns in a rich country where Seventh-day young men can start in business with as good prospect of success as the First-day people. If there are boys who want to go into business and grow up with the town, here is a good place for you. But if you want to take a town already grown up, keep on looking around for something to turn up. There are several small places just now soon to be developed; we have the same opportunity as First-day people.

This society has furnished some of our promising ministers, many of our strongest young people, and several members of a quartet now in training for the summer campaign. F. E. Peterson, of Chicago, has accepted a call to the pastorate of this church, to commence in the spring. The Endeavor Society here is doing good work; they make no restrictions on account of age, but the elderly people work with them, and seem themselves young.

E. B. SAUNDERS.

THE FIELD FOR THE LEGITIMATE WORK OF THE Y. P. S. C. E.

During the present century, and especially the past fifty years, the church has been coming to recognize more and more the real import and extent of the Saviour's commission, "Go ye into all the world and preach the gospel to every creature." This recognition has forced the church more and more to see that carrying the gospel into other lands was not wholly fulfilling the divine command; for hosts, yea, multitudes of men, women and children in civilized lands were dying without a Saviour. This fact led to the devising of methods by which the needs of society in and about our own church homes might be met. The Christian Endeavor came as a result of this study, for the purpose of organizing the young and vigorous life of all churches in the work of developing an active interest in all those lines of work by which Christ, the blessed Saviour, should be exalted and the church strengthened in the hearts of men.

This necessarily opened a very wide field of usefulness; a field in which all the energies of the Christian church may find freedom for exercise. Let us note some of the avenues of usefulness to be found in this great field of religious activity.

The work of the prayer-meeting is an important work. This work falls within the field of the Endeavor Society. Through its influence the character of the prayer-meeting has been quite largely changed, and the real working force much increased. The prayer-meeting has widened in the range of its influence. The lively imagination, the warm-hearted zeal, and the genuine enthusiasm of the active young Endeavorer, have done much to so change the humdrum formality of the old time prayer-meeting (so distasteful to the average Christian,) as to give to it a spirit of genuine interest and power. The change already wrought is a step in the right direction. The increase of numbers in attendance upon the prayer-meet-

ing, and the ever widening influence which such meetings have in every community, is but a beginning compared with the great work which may and ought to be accomplished by this strong arm of the church.

Be ye strong and be ye earnest,  
Full of faith and full of zeal;  
Ever use the Word of God  
That its truth the world may feel.

Taking this as an illustration, we might dwell at quite a length upon the importance of the work offered the Endeavorer in all the other avenues of usefulness, such as Sabbath-school work, inviting strangers, and all who are not accustomed to do so, to attend church, and by sociality seek to throw around them that atmosphere which shall make them as regular in their attendance as possible.

Let us also remember the importance of visiting the sick and distressed as well as the homes of all strangers who come into our midst.

These and other similar lines of work are some of the avenues open to the Endeavorer for helpful work in building up strong Christian characters and a live interest in practical religion. It is practical rather than theoretical religion that interests the world. It is that religion that helps its followers so to interest themselves in the welfare of humanity that they will seek for its betterment, in that they seek through social, intellectual and moral channels to bring all men near to Christ, the Great Head of the Church. The church is the heart, and the lines of work taken up by the Endeavor Society are some of the main arteries through which Christ is carried to the uttermost parts of the earth.

Ere this it will be seen that our thought of the field for the work of the Christian Endeavorer is that it includes all lines of useful effort for the betterment of the world. It is as wide as the world, it is as important as the worth of a human soul. May I not entreat you, young friends, to take the thought into your hearts. Let it heighten your zeal, lengthen the arms of your usefulness, widen the field of your activities, and deepen in you the spirit of devotion by which you as Christian Endeavorers seek to build for "Christ and the Church."

E. A. WITTER.

DODGE CENTRE, MINN., Jan. 31, 1893.

OUR MIRROR.

THE Farina Society is doing excellent work by means of its committees, the Relief Committee being particularly helpful, as there is still considerable sickness. Through the efforts of the Flower Committee the pulpit is well provided with blooming plants. A very enjoyable supper was given Feb. 22d, by the Society.

A JUNIOR Endeavor Society has been organized at Salem, W. Va., with seventeen active and nine associate members. Miss Sadie Martin is Superintendent, with Miss Cora Randolph and Mr. I. G. Maxson, assistants. The meetings are full of interest, consisting of select verses, sentence prayers, and songs. Two committees, the Lookout and Sunshine, are actively engaged in looking out to let the sun shine in dark places. A concert is to be given that parents may learn something of Junior work.

E.

A LETTER from the Rev. J. L. Huffmam, under date of Feb. 29th, reads as follows: "Our work at Middle Island closed after five weeks of very interesting and profitable meetings. We organized there a Y. P. S. C. E. with twenty-two active members. Though inexperi-

enced as Christians, they took hold of the work in earnest. We hear they are still having good meetings, all the young converts taking part in every meeting. A number of them are expecting to come to Salem to attend school this spring, hoping to prepare themselves for better work in the Master's cause. The interest in the meetings here in Salem is good, and on the increase. The members of the Endeavor Society are doing good work in our meetings. A Junior Society has recently been organized. The young people are the hope of the cause in West Virginia."

SABBATH-DAY, March 4th, the Milton Junior Society entered upon its second six months of organized work, with Mrs. O. U. Whitford still superintendent. The list of committees now contains the Lookout, Lend a Hand, Sunshine, Birthday and Scrap-book committees. The growth has not been great in numbers, but the interest is increasing. The members voted to have a roll of honor kept for three months' attendance upon Sabbath-school, church service, and Junior meetings. Mrs. Whitford offered the Junior badge as a reminder of faithfulness to duty to those entitled to a place upon the roll.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

FIRST QUARTER.

- Dec. 31. Returning from the Captivity.....Ezra 1: 1-11.
- Jan. 7. Rebuilding the Temple.....Ezra 3: 1-13.
- Jan. 14. Encouraging the People.....Hag. 2: 1-9.
- Jan. 21. Joshua the High-Priest.....Zech. 3: 1-10.
- Jan. 28. The Spirit of the Lord.....Zech. 4: 1-10.
- Feb. 4. Dedicating the Temple.....Ezra 6: 14-22.
- Feb. 11. Nehemiah's Prayer.....Neh. 1: 1-11.
- Feb. 18. Rebuilding the Wall.....Neh. 4: 9-21.
- Feb. 25. Reading the Law.....Neh. 8: 1-12.
- Mar. 4. Keeping the Sabbath.....Neh. 13: 15-22.
- Mar. 11. Esther Before the King.....Esth. 4: 10-17; 5: 1-3.
- Mar. 18. Timely Admonitions.....Prov. 23: 15-23.
- Mar. 25. Review.....

LESSON XIII.—REVIEW.

For Sabbath-day, March 25, 1893.

GOLDEN TEXT.—*Thy word is a lamp unto my feet and a light unto my path.*—Psa. 119: 105.

THEME.—The Word of God.

INTRODUCTION.—1, Singing; 2, Concert reading, Psa. 119: 7-14, or Psa. 119: 25-40; 3, Prayer; 4, Singing.

CLASS REVIEW QUESTIONS.

1. *Time.*—How long a period over which the lessons extend? When did the first exiles return under Zerubabel? When was Nehemiah's second visit to Jerusalem? When were the foundations of the temple laid? When did Zechariah prophesy? When was the temple dedicated? When the reading of the law? When did Esther plead for her people?
2. *Places.*—Locate and describe Jerusalem at the time of the return of the captives. What can you say of Babylon, who built it, where located, what of its grandeur, when destroyed, and by whom? Present discoveries in Babylon? The same of Susa?
3. *Persons.*—Who were Jews? What peculiar advantages did they enjoy? What did they suffer for their transgressions? How were they delivered from exile? What great plot against their lives? How frustrated? Who were the Samaritans? Their origin? What feeling gradually developed between Jews and Samaritans? How did the Samaritans finally come to worship the true God? Where was their place of worship? What did Jesus finally say about it? What other people joined the Samaritans in opposing the Jews? Who were Persians? How was their nation established? When were they overthrown? Give brief account of Ezra, Zechariah, Haggai, Nehemiah, Joshua, Cyrus, Darius, Esther, Xerxes.
4. *Chief Events.*—What is the first event of importance in this quarter's lessons? The next? In point of time what is the third? Where does the story of Esther come in? What were the reforms of Nehemiah? What was the mission of the three prophets, Haggai,

Zechariah, and Malachi? Can you say anything of the secular history of these times, as the writings of Herodotus, Socrates, Plato, Xenophon, and the battles of Marathon, Salamis, Thermopylae, and the defeat of Xerxes in Greece?

#### SUPERINTENDENT'S REVIEW.

1. *By Topics, Texts, and Practical Lessons.*—What is the topic of lesson three? Golden Text of lesson one? Practical lesson from lesson three? Subject of lesson two? Golden Text of lesson five? Practical lesson from it? Topic of lesson four? Golden Text of lesson six? Of lesson seven? Topic of lesson nine? What are the walls of the soul? What are the soul's possibilities? Golden Text of lesson eleven? Topic of lesson ten? What is the object of the Sabbath? Who commanded its observance? Has it ever been changed or abrogated?

2. *Word Pictures.*—A great king on his throne, and a woman risking her life before him. A city with ruined walls, and its temple a heap of stones. An officer sad before his king. A king's counsellor weeping and praying. A large caravan of people with their goods, traveling a long journey. A large company of people, some shouting, others wailing. A large Bible-school with a superintendent and a corps of teachers studying for a half day.

3. *Blackboard and Map Exercises.*—Show map of the kingdoms of Judah and Israel, and the lands of the captivities. Show on it the settlements of Israelite exiles; first captivity, 1 Chron. 5: 26, 2 Kings 15: 29; second captivity, 2 Kings 17: 6; 18: 11, and also captives from Judah, 2 Kings 14: 13-16, 2 Chron. 36: 6-21. Draw picture on blackboard of a Bible, the tables of the law, a cross, a lamp, a path from earth to heaven, etc., and talk briefly as you draw; or afterwards, if previously drawn.

#### CLOSING EXERCISES.

1. Primary class exercise or song.  
2. Collection, and distribution of papers and quarterlies, and secretary's report.

3. Closing responses. *Supt.*—This is the love of God that we keep his commandments; and his commandments are not grievous.

*School.*—By this we know that we love the children of God when we love God and keep his commandments.

*Supt.*—Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life

*School.*—Thy word is a lamp unto my feet and a light unto my path.

*Supt.*—The grace of our Lord Jesus Christ, be with you all.

*All.*—To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

4. Closing song.

5. Dismissal by tapping the bell.

#### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning March 19th.)

PROMISE MEETING. (Bring a promise that you have tested.) Matt. 25: 31, Isa. 40: 8.

These two Scripture passages refer to God's Word. All material things shall pass away, the earth and terrestrial heavens, but the Word of God hath never ending. God's Word includes the law, his promises, his truth of every spiritual kind. God's promises, then, are sure. Whatever he has said that he will do is sure of fulfillment. Have you taken him at his word and tested him in some one thing? Tell us about it in the meeting. When you were tempted almost beyond endurance, and your strength began to fail, what sweet promise came to you and nerved you with comfort, gave you fresh courage and a victory? When you were sick or in affliction, and felt as though you could never be happy again, how did God help you? When you almost decided to leave the Sabbath of Jehovah for some position or worldly advantage, or because of the influences about you, what special promise to Sabbath-keepers enabled you to remain loyal to God and his precious truth?

O these exceeding great and precious promises, spoken by God, and given through Jesus Christ! They include pardon, eternal life, participation in the divine nature, in fact, all things good. All that the infinite Father can do for the well-being of man surpasses all our comprehension and thought. Here is the depth and height, breadth and length of Christ's love for us, which passeth knowledge, which is conserved for our best interests. All that there is good in earth, all there is in heaven, is opened to us by the promises of God. "Precious promises," says Peter. Precious because great. Great because of their extent, value, and number. Precious because certain of fulfillment, because in them are offered vast and countless spiritual blessings,—the riches of the Word, power of the Spirit, communion with God,

truth, joy, peace. Have you received just a few sprays from the boundless ocean? Bring one that you have tested.

#### SCRIPTURE REFERENCES.

1. The nature of God's promises. 2 Peter 1: 1-4.
2. What the promises lead to. 2 Cor. 7: 1; 6: 17, 18.
3. Promise of being like Christ. 1 John 3: 1-3.
4. Of having him always with us. Matt. 28: 20.
5. Of a final happy eternal home. John 14: 1-3.

—ANOTHER review day has come. We have had some very choice lessons. We see no good reason for being dissatisfied with the choice of the International Committee. These lessons are absolutely necessary for an understanding of many things which enter into strong Christian character. There are some vital doctrines that we should teach and learn differently from others, that is, not as taught in the lesson helps of other denominations, and this shows the necessity of having and supporting helps of our own. Cook's Quarterly, Baptist publications, and others, will never give our youth proper views of the Sabbath, God's law, loyalty to God, and other principles that enter into our higher life. They teach well many truths, but their errors make them unfit as helps for our children. Will all our teachers and parents look this matter squarely in the face, or will many insist upon working against our own Publishing House and our own interests because something else may be cheaper or have more maps and pictures?

—THE blackboard review may again be made helpful. Artists will be able to give elaborate exercises. The following may help some one who can talk well but cannot draw pictures. Write for the first letters in the acrostic large capitals, ornamental, old English, or any conspicuous letter, then print in plain lettering the words that merely hint at the lessons which do not in the acrostic come in their order.

**R**eturn from Captivity.

**R**ebuilding the Temple.

**E**ncouraging the People.

**E**yes of the Lord upon our Work.

**V**isions of Zechariah.

**V**ice and Intemperance.

**I** was Glad in God's House.

**I**n Shushan the Palace.

**E**steeming the Sabbath.

**E**sther Before the King.

**W**all Rebuilt.

**W**ondrous Things in the Law.

—A SABBATH-SCHOOL scholar is one who learns every day or week "the year round." To do this well he must realize that he has very much to learn, and that what he already knows ought to be better understood. He must admit this, and desire to "grow in knowledge" or he will not be impelled to any great effort to gain it."

—HOW PRONE we are to estimate a person's worth by his faults rather than by his virtues. He may have a dozen excellent traits of character, and in one thing be noticeably defective, therefore, like the man who breaks one commandment, "he is guilty of all." And yet it may not be wholly unjust to pass this verdict upon him. Suppose he be a superintendent or a teacher: He is a kind man, well qualified for the position, bright, active, talks grandly and prays well in meeting, and all that, but he is very slow to keep his promises, or he has one bad personal habit, or he is very sharp at bargains in business transactions. That one defect of character brings down his standing. After all, success depends very much upon the collective virtues. And yet we ought to see a virtue and appreciate it, though covered with other faults.

THE Methodists in France have 64 chapels with an attendance of 10,880.

## HOME NEWS.

New York.

INDEPENDENCE.—Like all other parts of the world, we have had the unusual winter, but have been spared much sickness. Our Sabbath evening services have been "thinly attended," owing to numerous storms on that night. The Ladies' Aid Society has held two sociables at the hall on stormy evenings, but netted a reasonable amount, notwithstanding the unfavorable circumstances. Repairs on the church are contemplated. The Society held a farewell social, March 16th, for the special benefit of the pastor's wife, their president for six years.

The choir has elected Miss Anna Crandall organist, to succeed Miss Florence Clarke, who moves with us to Dodge Centre, April 1st. She will also succeed Miss Mabel Clarke in the Sabbath-school.

Hearts were saddened here upon learning of the death of Rev. James Summerbell. Bro. Summerbell led the writer down into the baptismal waters, and welcomed him into the First Brookfield Church. It was a happy boy that walked six miles to his home after that event. The Lord comfort the heart of Sister Summerbell.

The farewell services, or last sermon here by the pastor, will be (D. V.) on Sabbath, March 18th. This, too, is a sad thought with us as a family, and with a large concourse of people, if personal regrets are the true expression of feeling. We are receiving letters and messages from brethren in the ministry, and others, expressing sorrow that this must be so, and assurances of prayers for our divine guidance and success on the newly chosen field. While this is flattering it is also very saddening, for we have come to love the people, and the kindness and numerous tokens of affection from so many here place us in the condition of Paul, whose heart was nearly broken by the sorrow of his brethren at Cesarea. All this impresses us with the thought that we have here "no continuing city." A pastorate of six years and three months may not be a long time, but it is long enough to make it a happy home, and many readers know what it is to change such relations. May the Lord send a better man and a more faithful one to succeed us and be the chosen leader to build up the cause of Christ in Independence. He will find plenty of work, many cares, an abundance of joy, and many true friends. We go among strangers, and where we have never been, but made nigh by the blood of Christ we know they will be kind friends. A "card of thanks" is too cold an utterance of the warm feeling we have and the appreciation of the love of our friends here, but we wish to publicly express it. God will reward them in due time.

H. D. CLARKE AND FAMILY.

WEST EDMESTON.—The Home News of the RECORDER is always of interest, particularly to those who are far from the old home church; to such it will be a comfort to know that we have not decimated to that extent but we are able to support a pastor, and are looking forward with bright anticipations to the coming of our new minister, Mr. Martin Sindall, of Alfred University, who, we trust, will enlist our young people in active work, thus giving energy and enthusiasm to the whole society. The people here do not intend the new pastor shall lack for fuel—if he should for food—as they have already been engaged in hauling logs to the house he

will occupy, and the first suitable day a goodly number will have it in shape for use.

We are always interested in our denominational work, and as far as possible strive to add our mite to the demands upon us. We raised \$9 for the four young men of Chicago that engaged in evangelistic and Sabbath Reform work; \$25 through our Mite Society and ice cream festivals to obtain dishes for church purposes, and a Rochester hanging lamp for the choir. We pay our minister \$300 a year and a donation; the donation the present winter amounted to \$74 net; friends from neighboring villages attended, making it a success socially and financially.

The Christmas entertainment held at the church is worthy of mention; two trees heavily laden with presents, \$8 50 for the pastor, music and recitations, all conspired to make the evening pass merrily. Good health generally prevails, and a growing desire in the hearts of the people that the cause of Christ may advance in this place.

M. B. STILLMAN.

MARCH 8, 1893.

SCOTT.—It has been good sleighing in Scott and vicinity since the last week of November, and at present writing, March 7th, we have a good supply of the "beautiful snow," and are only reminded of the approach of spring in its moving season.

At the annual church and society meeting the present pastor was unanimously called to the pastorate another year, and has already entered upon his duties. The annual donation for the benefit of the pastor and family, which occurred on the evening of January 25th, passed off in the usual enjoyable way of the good Scott people. Enjoyment seemed to be the order of the evening. Orchestral trios, with occasional vocal solos were not an unpleasant feature of the evening. Notwithstanding the inclemency of the weather and bad roads, the net receipts were upwards of \$65.

Last Wednesday afternoon and evening the Rev. E. P. St. John was with us, in the interests of Bible-school work. The addresses, black-board exercises, and questions from the audience, with explanations were all very interesting as well as instructive.

The little church and society of Scott are at present rejoicing in the generous gift of \$500 from Bro. Geo. H. Babcock, of Plainfield, N. J., which cancels the parsonage debt that has weighed so heavily upon the hearts of the people. This, together with the efforts they are now making, will, we trust, bring the church and society free from all indebtedness. Letters of thanksgiving have already been forwarded to Bro. Babcock, showing in a small way our great appreciation of the generous gift bestowed. One could scarcely imagine the surprise of the congregation on Sabbath-day when the letter containing the check was read by the pastor, as only one of the congregation knew that such a letter had been received. To express our joy, an attempt was made to sing the long-metre doxology, but it was only as relays came to the rescue that it was successfully carried through as by turns some would sing then weep for joy. It perhaps is seldom that a congregation becomes so thoroughly overwhelmed with joy for help received as did ours upon this occasion.

A. E. R.

Minnesota.

DODGE CENTRE.—The winter is passing. Tomorrow is the first day of March. The snow covers the earth to the depth of at least three feet on the level. This winter has been more

severe than any one of the last four. Health good.

The church is doing very well. Services have been kept up with good attendance and good interest. Bro. E. A. Witter, of Albion, spent nearly three weeks here in January. The meetings were pleasant and profitable. They did us good. The first week they were very promising, but the severe weather hindered until we stopped. S. R. Wheeler, present pastor, goes to Boulder, Colorado, in April and H. D. Clarke, pastor at Independence, N. Y., takes the place thus made vacant. Installation service for Bro. Clarke on Sabbath, April 1st. The present pastor will remain to assist in this. Bro. A. G. Crofoot, of New Auburn, Minn., and perhaps others, will be here to participate in this sacred work. With the favor of God we are anticipating a very enjoyable occasion.

S. R. WHEELER.

Iowa.

GARWIN.—We are just emerging from a very severe winter for even this latitude, having had very much snow and continuous cold weather since in December. Very few cellars in the country have withstood the long cold weather, and as a result we hear of people having lost potatoes by freezing, and this loss is more keenly felt since potatoes are now selling at \$1 00 per bushel.

T. S. Hurley recently went to North Loup, Neb., where he was called on account of the sickness of his sister, Mrs. C. C. VanHorn.

On last Sabbath, May Socwell, daughter of our pastor, fell on the sidewalk and broke her right arm. The fracture was reduced by Dr. Wardner, and she is now doing nicely.

On the 19th, A. B. Knight had the misfortune to upset a load of wood which he was hauling out of the woods, throwing himself upon the ground and the wood upon him in such a manner that it was impossible for him to extricate himself. For seven hours he lay in the snow under his load, when he was found by a searching party. He was thoroughly chilled and in much pain. He was brought home and tenderly cared for until the 23d, when very suddenly he passed to that land where pain never comes. At the time of his accident and death, one of his daughters, Julia, was at Alfred Centre attending school, and another, Delight, was in school at Milton. They were both summoned home, arriving in time for the funeral. This sad affair has cast a gloom over the entire community.

Recently, a number of friends surprised Brother and Sister P. S. VanHorn by stepping into their home to enjoy a pleasant visit and to present them with a 6 vol. set of Henry's Commentaries on the Bible. A very enjoyable day was passed, and the recipients of the present were very much pleased with the valuable books, and very much surprised over the whole affair.

FEBRUARY 27, 1893.

Wisconsin.

MILTON.—We have just closed a more than usually interesting Quarterly Meeting. The attendance at the Ministerial Conference which preceded it was large. The topics assigned called out fresh thoughts and lively criticisms. Upon motion a request was made that a number of the papers be forwarded to the RECORDER for publication.

We are sad to hear that Elder Platts goes out, and are glad to learn that Elder Livermore goes in. If the latter makes a better paper than we have had for these years, he will do remarka-

bly well. Every body here says "there is no paper like the RECORDER."

By the bye, the reading-room in the college is abundantly patronized. The last addition to our list of reading matter is *Current Topics*, a literary magazine edited by Edwin H. Lewis, Ph. D., of Chicago.

The sermons at the Quarterly Meeting were exceptionally good, and the meeting of the Y. P. S. C. E. fully up to the usual standard. By vote of the churches represented, the church at Chicago was invited to become one of the Quarterly Meeting. I suppose we shall all be invited down there in August. It will be an annex to the World's Fair. The next session is at Walworth, the last of May.

Rev. Lester C. Randolph remained to assist in revival meetings at Milton Junction. The evenings here seem to be nearly all occupied with W. C. T. U. Demorest contests, lectures in the college chapel, etc. The only evening in the week which is likely to be vacant is Sunday evening, when we have one of the best Sabbath-school teachers' meetings to be found anywhere, under the direction of Prof. A. Whitford. There is some desire expressed to have the "University Extension Lectures" brought here.

Our church appointments in general are well attended and full of interest. Our pastor seems to have fully regained his health, and apparently enjoys his work more than ever.

Winter stills holds on its imperious way, yielding a bit in the middle of the day to the warm approaches of spring.

We are hoping to have potatoes and onions planted before Conference. Yet it has been a health-preserving winter. If Southern Wisconsin is not the most delightful climate in winter it surely is in summer.

The annual lecture of the Orophilian Lyceum will be given by Prof. Pick, of the University of Minnesota, March 13th, in the church at the north end of the public park. This will be followed by a banquet and re-union of Oros, old and young, with their wives, daughters and sweethearts. The usual course of toasts will be served in connection with other relishes.

E. S.

THAT BICYCLE AGAIN.

Many readers of the RECORDER will be interested to know that the effort to raise funds to purchase a bicycle for our Bro. Davis, was successful. The wheel was purchased, paid for and shipped for China with his other goods, and will be appreciated by him as a time-saver in his labor of love in that far away land.

All who have contributed in money, kind wishes or prayers in this matter have the hearty thanks of the volunteer committee.

HENRY L. JONES.

WELLSVILLE, N. Y., Feb. 28, 1893.

TRACT SOCIETY.

Receipts in February, 1893.

GENERAL FUND.

Church, Milton, Wis.....	\$ 36 54
Plainfield, N. J.....	56 49
Farina, Ill.....	5 56
Ashaway, R. I.....	19 85
Westerly, R. I.....	28 56
.....	20 98
New York City.....	17 85
Leonardsville, N. Y.....	9 91
Chicago, Ill.....	11 10
Peculiar People.....	4 00
Sabbath-school, Farina, Ill.....	5 72
E. E. Whitford, Factoryville, Pa.....	5 00
J. M. Todd, Berlin, Wis.....	10 00
Dividend, City National Bank.....	20 00
Mrs. Nathan Rogers, Preston, N. Y.....	10 00
Emma J. Purdy, Smithville Flats, N. Y.....	2 50
J. G. Burdick, Reform Library, New York Office.....	17 28
H. D. Babcock, Leonardsville, N. Y.....	50
D. L. Burdick, Scott, N. Y.....	10 00
Collection, Quarterly Meeting, DeRayter, N. Y.....	3 00
Mrs. William Merchant.....	1 00
Bequest, Mrs. Hannah B. Hamilton.....	500 00
Mary Grace Stillman, New York City.....	10 00
George T. Collins, Westerly, R. I.....	2 00

\$802 79

E. & O. E.  
PLAINFIELD, N. J., March 1, 1893.

J. F. HUBBARD, Treasurer.

## RESOLUTIONS OF RESPECT.

The following resolutions were adopted by the Sabbath-school of the Second Seventh-day Baptist Church of Alfred, N. Y., approved March 4, 1893:

WHEREAS, Our heavenly Father has been pleased, in his all-wise providence, to remove by death our former beloved pastor and Sabbath-school teacher, Rev. James Summerbell; therefore,

*Resolved*, That while we deeply feel the great loss we have thereby sustained, yet we bow in meek and un-murmuring submission to the will of Him who doeth all things well.

*Resolved*, That we gratefully recognize and acknowledge the good hand of our God upon us in having given to us, in this dear, but now departed, brother, a faithful teacher, a Christian worker, and a loving friend, during all the years he has resided among us.

*Resolved*, That as a Sabbath-school we will endeavor, by God's help, to profit by the memory of his worthy and inspiring example, that so we too may live and die in the service of the blessed Master.

*Resolved*, That we extend to the bereaved family our sympathy, and commend them to the care of the gracious Father in heaven.

*Resolved*, That a copy of these resolutions be sent to the family of the deceased, and a copy be forwarded for publication in the SABBATH RECORDER.

L. C. ROGERS,  
S. C. WHITFORD,  
W. H. LANGWORTHY.

## DUE CREDIT.

LEONARDSVILLE, N. Y., Feb. 13, 1893.

To the Editor of the SABBATH RECORDER:

In sending extracts from Mrs. Howard's letters, I might have added that it was through the endeavors of Miss Emily Newton, of Fayetteville, N. C., that Mr. and Mrs. Howard first came to the knowledge of the Sabbath truth. "Honor to whom honor is due."

For several years I have sent the RECORDER, after reading it, to different individuals in different States. When Miss Newton called for them to be sent to her, I responded and she requested them sent to Mrs. Mollie Rogers, at Cameron, N. C. After sending them for several months without any response, I sent a card to Miss Newton, who said it would be of no use to send them there any longer, but would let me know when there was any one who would be likely to read them. Consequently I am sending them as stated in a recent RECORDER.

When I see how eagerly they are read by persons just coming into our denomination, I can but wonder more than ever, if possible, how it can be there are so many who do not take or read the denominational paper. It is a source of pleasure to me, when I cannot attend church regularly, to read the many good things I find in the RECORDER; also I wish to know what is going on all along the line of denominational work.

A. J. M. BURCH.

## WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., March 10, 1893.

March Fourth. A clouded sun, flying snow, chill winds and slushy pavements combined to make uncomfortable the induction of Cleveland into the White House. The day was another argument for postponing Inauguration until the 30th of April, yet the crowds of good-natured spectators seemed as jolly and large as ever except for the thousands of unoccupied snow covered seats. Scores of those who waited for weary hours with wet feet, shivering spines and aching heads determined to see the tardy pageant have gone home to die from the exposure.

Tammany was the observed of all observers, and filled a big space in the newspapers, at the hotels, on the streets and everywhere. The Tammany sachem has a way all his own. He cooks his hat, fingers his cigars, rolls his person, plants his feet and swings his head in a Tammany manner unlike that of any other tribe. He is a descendant of ancient kings, and his confident royal bearing, erect back, ample girth, ruddy face, well-dressed mustache, polished beaver, scepter cane and

tiger badge fascinated the crowd. He captured the Capital. All day Friday he rode to the top of the highest pinnacle in Washington to get a sight of his kingdom. He monopolized the elevator, and humbler visitors from little Boston, Philadelphia, and Chicago had to climb the stairs.

The history of Tammany dates from the time when New York City was the country's capital. It was then called the "Columbian Order," and that is to-day a part of its title. It was opposed by Alexander Hamilton, and used by Aaron Burr. Hamilton, it is said, secured an indirect warning in Washington's farewell address against political combinations, associations and self-created societies—meaning Tammany. Before the dawn of this century that society made "a careful, systematic organization of the voters" of New York and saw to it that every man voted straight. In 1800 Tammany and Burr carried New York for Jefferson and Burr. But Jefferson was alienated from Burr by the disclosure of his intrigues for the first place on the ticket, and the President gave the schemer no patronage. Tammany then turned its back on Burr, as it is likely to do with a more modern politician. Tammany fought Clinton and the Erie canal, supported Jackson and split on Van Buren, who was beaten by the elder Harrison. In those days the *New York Evening Post*, of mugwump fame, was the organ of the loco focus, a faction of Tammany that carried matches and candles into their hall anticipating that their rivals would turn off the gas. Subsequently in Tilden's early days the factions were called *Hunkers* and *Barnburners* and still later in Fernando Ward's time *Hards* and *Softs*. In 1853 the Softs broke up a meeting of the Hards, and many were badly injured, including Schell, chairman of the Hards, for which rowdism several were sent to the penitentiary. Tammany supported Douglas and Tilden, but was afterward turned against the latter by John Kelly, who defeated Lucius Robinson's second run for the Governorship. How it was nearly wrecked by Tweed is well-known.

A fresh deal. Cleveland does not favor restoring to office those who served under him before, nor the appointment of shouters and urgent seekers. There are scores of applicants for every prominent office doomed to disappointment.

It is said that the Pope is more anxious for the conversion of Protestants than of the heathen, "since the heathen are in a state of ignorance and so may be saved by the grace of God, but Protestants are living in the deadly sin of heresy." This accounts for the fact that Roman Catholic missionaries are more anxious to pervert the Protestant native Christians than they are to convert the heathen.—*Church at Home and Abroad.*

## SPECIAL NOTICES.

ALL isolated Seventh-day Baptists in Nebraska are requested to send their names and address to Walter Rood, North Loup, Neb.

ALL correspondents addressing Rev. L. F. Skaggs will please note that his post-office has been changed to Boaz, Christian Co., Mo.

PROGRAMME for next Ministerial Conference to be held at Walworth, Wis., at 10 A. M., May 26, 1893:

1. What is the best method of studying the Bible for the making of sermons, Sabbath-school instruction, and spiritual life and growth? O. U. Whitford.

2. In what sense were the writers of the Scriptures inspired? Does their inspiration insure the accuracy of what they wrote? Prof. A. Whitford.

3. What are the best methods to be employed in the evangelization of the world? G. W. Hills.

4. How can a better discipline be secured and maintained in our churches? E. A. Witter.

5. Which kind of sermons, the topical, the textual, or the expository, is the most successful in interesting, instructing and evangelizing the people? F. O. Burdick.

6. In controverting the Seventh-day Sabbath, it is urged that the Old Testament is a book of rules suited to the childhood of the race, and that the New Testament is a book of principles, and therefore, the principles of Sabbatizing, *i. e.*, the observance of one day in seven is all that is required at the present time. Reply by N. Wardner.

7. What relation has prayer to spiritual life and character? Phoebe Coon.

8. Exegesis of Romans, 14th chapter, 5th and 6th verses. S. H. Babcock.

9. Exegesis of 2 Cor. 3d chapter, 7th to 11th verses. E. M. Dunn.

ELD. J. F. BAKKER would announce to his friends and to all his correspondents, that after March 10, 1893, his address will be Rotterdam, Holland, Wollefoffen Str. 11.

WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. Room 5, 2d floor M. E. Church Block, S. E. Corner of Clark and Washington streets, Chicago.

FOR the accommodation of those intending to visit the World's Fair next summer, information regarding rooms, board, prices, etc., will be furnished on application. State full particulars, enclosing stamp. L. C. Randolph, Room 5, M. E. Church Block, Chicago.

THE Treasurer of the General Conference invites attention to page eight of the Minutes just published. Address, WILLIAM C. WHITFORD, Berlin, N. Y.

EMPLOYMENT BUREAU.—The Seventh-day Baptist General Conference at Nortonville voted to establish a Seventh-day Baptist Employment Bureau. It is proposed to find persons for places, and places for people seeking employment; to bring more closely together the buyer and the seller, the employer and the employee. Chas. F. Maxson, of Farina, Ill., is the manager of this Bureau, to whom all communications pertaining to it should be addressed.

THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 14th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

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

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

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 344 So. Wood St., and F. E. Peterson, 5455 Monroe Ave.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath.

J. T. DAVIS, Pastor.  
ALFRED CENTRE, N. Y.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.



CONTENTS.

Because He Liveth—Poetry; Winter Musings... 161
'And Peter;' Revival of Religion... 162
The Relation of Judaism and Christianity... 163
HISTORICAL AND BIOGRAPHICAL:—Carrell D. Potter... 164
SABBATH REFORM:—"Sunday"; Prayers for the Dead of Pagan Origin; That 'Degree Line' Again... 164
Keeping the Sabbath... 165
MISSIONS:—Paragraphs; A Cowboy; Cards and a Bible; Missionary Society—Receipts; Persecutions in Russia... 166
WOMAN'S WORK:—Cumbered About much Serving—Poetry; What We Owe to Missions; Woman's Board—Receipts... 167
EDITORIALS:—Paragraphs... 168
Thomas, Rudolph Williams: On the Way... 169
YOUNG PEOPLE'S WORK:—Paragraphs; A Mysterious Story; President's Letter; The Field for the Legitimate Work of the Y. P. S. C. E.; Our Mirror—Paragraphs... 170
SABBATH-SCHOOL:—Lesson; Christian Endeavor Topic; Paragraphs... 171
HOME NEWS:—Independence, N. Y.; West Edmeston, N. Y.; Scott, N. Y.; Dodge Centre, Minn.; Garwin, Iowa; Milton, Wis... 172
Tract—Society—Receipts... 173
Resolutions of Respect; Due Credit; Washington Letter... 174
SPECIAL NOTICES... 174
BUSINESS DIRECTORY... 175
CATALOGUE OF PUBLICATIONS... 175
CONDENSED NEWS... 176
MARRIAGES AND DEATHS... 176

CONDENSED NEWS.

The Empress of Austria has decided not to go to America during the World's Fair.

It is thought that the Toledo and Ann Arbor engineers' strike will soon be adjusted.

It is reported that the Pope has decided finally that Archbishop Satolli shall reside in Washington.

Since January 1st there has been a net exportation of gold from the United States of \$27,000,000.

Secretary Carlisle has appointed his son, Logan Carlisle, chief clerk of the Treasury Department, vice Stokes, resigned.

Gov. Flower has granted a respite until further notice to James L. Hamilton, who was sentenced to be executed by electricity in the week beginning March 13.

During the trial of the Panama Canal swindlers ex-Minister Bahant broke down while on the witness-stand, and confessed his guilt.

Gov. McKinley insists that Col. Hamilton, of 17th Regiment, O. N. G., shall recall a circular asking his men to contribute one dollar each to help liquidate the Governor's indebtedness.

The rain and warm weather of the last ten days have done havoc to the great ice bridge over Niagara Falls, and the structure is being rapidly disintegrated. Large portions of it are breaking away and going over the cataract.

Ex-United States Treasurer, James William Hyatt, died of Bright's disease, at his residence in Norwalk, Conn., on the afternoon of March 12th, after a very long and painful illness, aged fifty-five years.

President Cleveland's message to the Senate withdrawing the Hawaiian treaty was short, the President simply requesting the Senate to transmit to the Executive the proposed treaty with Hawaii. The message was received without comment on the floor of the Senate.

The steamer Britannic, which sailed from New York, March 1st, arrived in Liverpool the 10th. The Britannic deviated ninety miles from her course in a southerly direction, but saw no signs of the missing White Star steamship Naronic, out from Liverpool twenty-seven days.

Secretary Carlisle has received offers from Chicago bankers to exchange \$3,000,000 of gold for a like amount of small Treasury notes of the denominations of \$5, \$10 and \$20. Intimations were made that the amount of small notes that will be needed will reach \$10,000,000 for which gold will be paid.

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

Royal Baking Powder
ABSOLUTELY PURE

The long struggle in the Cornell will case, growing out of the settlement and sale of the estate's interest in the Cornell Steamboat Company, by which Trustee Young was restrained from selling the half interest to S. D. Coykendall, is ended, Judge Ingraham having dissolved the injunction, without costs to either side. Mr. Coykendall is now the sole owner of all the stock of that Company, the par value of which is \$500,000.

MARRIED.

PALMER—MCINNES.—At Ashaway, R. I., March 4, 1893, by the Rev. A. E. Main, Henry Clay Palmer and Mrs. Hannah McInnes, both of Ashaway.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

WILLIAMS.—In Alfred Centre, N. Y., March 5, 1893, the Rev. Thomas Rudolph Williams, D. D., Ph. D., aged 65 years, lacking 10 days.

Fuller mention of this death and of the funeral services are made elsewhere in this issue; and it is expected that a suitable biographical sketch will be prepared for publication at some later date.

BOYCE.—In Alfred Centre, N. Y., March 6, 1893, Luther Boyce, aged 67 years.

Mr. Boyce was a native of Lynn, Mass., his father moving into the town of Independence, N. Y., when he was very young. In that town he grew to manhood, was married and reared a family, for whose sake he moved to Alfred about ten years ago. He was a quiet, industrious man, whose shrine was his home, and whose name is honored among his fellowmen. The family are members of the Baptist Church in Whitesville, not far from their home in the town of Independence, which Mr. Boyce cheerfully helped to support, though not himself a member. He bore his long illness uncomplainingly, and passed quietly away. Funeral services were held at the house, March 8th, conducted by the writer, assisted by the Rev. J. B. Clarke, a large number of neighbors expressing their respect for the departed and their sympathy for the afflicted by their attendance and attentions.

GREEN.—In Scott, N. Y., Feb. 25, 1893, of apoplexy, Mrs. Harriet, wife of George W. Green, in the 74th year of her age.

Sister Green had appeared to be in her usual health until the evening previous to her decease. In caring for her daughter-in-law, who was taken suddenly ill, the exertion and excitement were too much for her bodily strength. Help was called as speedily as possible, but the stroke could not be averted. For several years she has had the care of an invalid husband, who is now bereft of the earthly support upon which he had depended with implicit confidence. She united with the Scott Seventh-day Baptist Church when about 30 years old, and has ever maintained a consistent Christian walk until called to rest. She was untiring in her efforts to serve wherever her labors were needed, and has passed away lamented by all. Besides her husband, she leaves two sons and their families, and six brothers and sisters, to mourn their loss.

JETT.—At Berea, W. Va., Jan. 29, 1893, Walter B. Jett, aged 22 years 2 months and 24 days.

The deceased was the son of Wm. Jett. He was baptized by Eld. S. D. Davis, and joined the Ritchie Seventh-day Baptist Church Jan. 17, 1881, and remained an active Christian to the end. He was a noble young man, loved by all, as indicated by the large congregation that followed his remains to the Pine Grove Cemetery. In the absence of a minister, the services were conducted by E. F. Randolph, G. W. Ireland, and John Ehret, Jan. 31, 1893. The circumstances of his death added great solemnity. He was engaged with a company drifting logs in the Middle Fork of Hughes River, and undertook to cross the stream on a log, lost his balance, and was carried down in the rapid current. His body was recovered the following day. Though he will be sadly missed in the home and church, we have the blessed assurance that all is well with him. Our loss is his gain.

SMITH.—At Lost Creek W. Va., Feb. 27, 1893, Sarah S. Smith, aged 23 years, 9 months and 22 days.

The deceased was the youngest child of Dea. Levi and Susan Bond. In March, 1880, she was baptized by Eld. L. R. Swinney, and united with the Lost Creek Seventh-day Baptist Church, remaining a loyal member to the last. She was married Dec. 24, 1890, to Fred H. Smith, who mourns her loss. The light of an aged father's declining years is extinguished. But the earnest prayer and anxiety that she might be spared for her child, but four weeks old, was followed by that peaceful resignation to the divine will that only comes to the children of God. She met the dread enemy with victory. The light that was shed from that bedside, and those dying exhortations, will bear fruit in eternity. Gentle and loving in life, she ever lives in the fond memory of her friends and loved ones. Hers was the peace that floweth like a river, making earth's desert places bloom and smile.

BROOK.—Near Nortonville, Kan., Feb. 28, 1893, the infant child of Mr. and Mrs. Chas. Brock, aged nearly 7 months.

STILLMAN.—At the home of his son, M. P. Stillman, near Nortonville, Kan., Feb. 28, 1893, Perry Stillman, in his 93d year.

He was born in Petersburg, N. Y., Dec. 17, 1800, married in 1825 to Miss Asenath Maxson, moved to Illinois in 1850, and to Kansas in 1864. His wife died in 1881, since which time he has lived with his sons. He was a member of the Seventh-day Baptist Church, a good neighbor, an upright man. His faculties were well retained to the last sickness. Short services were held at the residence, conducted by the pastor, and he was laid in his last resting-place by the side of his wife.

WANTED.

A man with small family to work on a farm. Address P. O. Box 104, Alfred, N. Y.

Employment Wanted.

The undersigned, a farm hand, desires a place to work with a Sabbath-keeping family. Will be ready to commence work the first week in April. Address, A. O. Sandin, Round Lake, Minn. P. O. Box 44. Reference: J. O. Larson, same address.

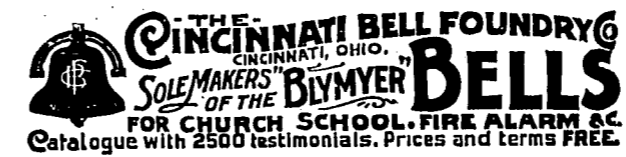


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The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Care, N. Y.

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BY THE

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No advertisements of objectionable character will be admitted. ADDRESS.

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