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For the SABBATH RECORDER.

## GOD'S CALL.

T. P. LESLIE.

Hearken, my brother, to the voice,  
So loving and so kind,  
That bids thee look on Jesus' cross,  
And there salvation find:

"I am the way," your Saviour says,  
And there is none beside,  
"Come unto me and on the road  
Thy feet I'll safely guide."

Come! enter now the path of life,  
The gate is open wide,  
No longer grieve the blessed Lord  
Who for thy sins hast died.

Give Him thine heart and He with thee  
Forever will abide,  
He knows thy needs and of his grace  
They all shall be supplied.

So, walking humbly with thy God,  
From sin and death set free,  
Thy soul shall rest in perfect peace,  
Now and eternally.

## METAMORPHOSIS AS A POETIC FORM.

BY EDWIN H. LEWIS.

Metamorphosis as a poetic form is almost lost to modern literature. The reason of this is, we may suppose, that poetic forms involving a more complex imaginative process have taken its place. Even in classic days there was only one poet who made much of metamorphosis. But it is easy to believe that the first literature of the world, the beginnings of that primitive poetry which was handed down from mouth to mouth, was full of stories of the miraculous transformation of men into animals or nature-forms.

It is easy to believe this, because metamorphosis is originally myth, and myth is, unconsciously, a poetic form. Nature-myth is nothing but the sincere personification which primitive man makes of natural objects. Children of all ages are myth-makers. To the very young child every thing seems to have a soul. The chair over which baby stumbles, is, to baby, a "naughty chair." Indeed, we do not need to go back farther than our own childhood to understand how the poetic instinct of primitive man leads him to the thought of metamorphosis. For what child, even the most prosaic, has not wished he were a bird? Now if the Caucasian child were a South African child, he would be likely not only to wish that he might be a bird, but to dream that he actually was a bird. A few dreams, and the wild imagination of the savage child makes him believe that, when he slept last night, he actually was changed into a bird. Or take another example. The child of the aboriginal forest is familiar from the first with various wild animals. These animals he looks upon as reasoning, sentient beings like himself, whom he tries to outwit in the struggle for existence. He knows, better than we do, that the fox is cunning and the wolf is cruel. When he is himself caught in a cruel act he thinks at once of the wolf, and wonders if the wolf's soul has not crept into him. He grows older, and some day in a burst of anger he kills a man. The chief of the village calls him to account, and the young man pleads for his life. He feels that he was not himself when he com-

mitted the murder. A wild, fierce spirit of rage filled him—a spirit which he sees nowhere else in nature except in the tiger or leopard. He comes to believe that when possessed by anger he is actually changed into a leopard,\* and this is the form which the first "plea of insanity" takes in the trial for murder.

It is only a step farther when the primitive mind thinks of a man changed into a tree or a river or a mountain.

Thus from its beginning as a species of myth, metamorphosis is a poetic form. But in the process of literary evolution, what keeps this form alive? Of course the thought of miraculous transformation is always picturesque, but it may be doubted whether, in the growth of complex literary forms, this one trait would be enough to assure the survival of so primitive an interest. We know that metamorphosis was rendered popular by Ovid. What is the necessary advantage over other mythical marvels, which, at so late a day, made metamorphosis interesting as a poetic form?

A brief examination of the metamorphosis of Ovid shows that in a very large proportion of cases the transformation is from a human personage into some nature-form eternally symbolizing the passion of the story. I do not suppose that the primitive mind ever perceived that when a man was turned into a tree because of some sin, the tree would be a permanent monument of the sin's punishment. But later ages would soon notice this fact, and after a time it would become the most significant point in all the story. Ovid never forgets, when coming to the close of each tale, to remind us that the witness of its truth is still to be seen in this that or the other nature form. Philemon and Baccis, who prayed that in death they should not be parted, still stand, each by the other's side, the one an oak, the other a linden tree. The halcyon days still come, when the unhappy Halcyon, changed to a bird, breeds on the calm waters. Still blooms Narcissus, turned to a flower for vanity.

Metamorphosis nowhere now appears with the beauty it has in Ovid except in Spenser's magic verses. Here we find still a third stage in its development as a poetic form. It must be remembered that in Ovid each story is but the carefully embellished version of some actual legend, once believed. In Spenser, however, the metamorphosis is invented for its suggestiveness. This suggestiveness, which was wholly lacking in the original myth, develops, when perceived in classic times, into the interest which keeps the form alive, and in Spenser affords sufficient reason for making up a legend out of whole cloth. Here, of course, the metamorphosis becomes allegory. Take what is perhaps the most original among Spenser's stories of transformation. He wishes to allegorize the moral truths, first that the tempter often gains companionship with his victim by seeming to put himself within his victim's

\*There is a South African verb which means, "I make myself a hyena."

power, then that the seeming captive may become a tyrant over his pretended lord. The Knight Fradubio is approached by the temptress Duessa under the guise of a prize-of-war. When at last Fradubio discovers that his fair slave is really a loathsome witch, the latter vents her wrath upon him by transforming him into a tree. But of course there nowhere else exists the exact counterpart of this tale.

The story of Fradubio, as told by Spenser, reminds us that a second distinguishing interest of the metamorphosis is a *tour-de-force* of imaginative ingenuity applied to the transforming process. This process must, I think, have begun in very early times, and must have formed at an early date no small part of the interest. Even the aboriginal imagination would laugh to think of a man's ears becoming long and pointed, his teeth growing sharp, and his eyes waxing full of yellow light, as he became a wolf. Ovid has exhibited wonderful ingenuity in fancying the curious details of imaginary transformations. Hear him tell of the change which overtook unhappy Dryope. Pope shall be our translator:

"But when she backward would have fled, she found  
Her stiff'ning feet were rooted in the ground:  
In vain to free her fastened feet she strove,  
And, as she struggles, only moves above:  
She feels th' encroaching bark around her grow  
By quick degrees, and cover all below;  
Surprised at this, her trembling hand she heaves  
To rend her hair; her hand is filled with leaves:  
Where late was hair the shooting leaves are seen  
To rise, and shade her with a sudden green. . . .  
Behold Andramon and th' unhappy sire  
Appear and for their Dryope inquire:  
A springing tree for Dryope they find,  
And print warm kisses on the panting rind.  
Prostrate with tears their kindred plant bedew,  
And close embrace as to the roots they grew.  
The face was all that now remain'd of thee,  
No more a woman, not yet quite a tree;  
Thy branches hung with humid pearls appear,  
From ev'ry leaf distils a trickling tear,  
And straight a voice, while yet a voice remains,  
Thus through the trembling boughs in sighs complains,

Spenser, with even more minute and delicate touch, tells us that Fradubio's hardest fate was to be eternally exposed to heat and cold.

"Wretched man, wretched tree! whose nature weak  
A cruel witch, her cursed will to wreake,  
Hath thus transformed, and plast in open plains,  
Where Boreas doth blow full bitter bleake,  
And scorching Sunne does dry my secret vaines;  
For though a tree I seeme, yet cold and heat me paines."

We may therefore classify metamorphosis in its probable historical development somewhat as follows:

- Metamorphosis, 1, a variant of the myth.
- Metamorphosis, 2, legend, with perception of perpetual contrast between transitory, human passion and (practical) eternity of nature. Rise of fancies about transforming process.
- Metamorphosis, 3, allegorical, story invented to obtain eternal symbol of given passion. *Tour-de-force* of fancy in describing transformation.

It will not make you true to one friend to be false to another.

EVERY man and every woman needs a friend who can give advice and counsel when needed.

THE praise of others may be of use in teaching us not what we are, but what we ought to be.

## THE RELATION OF JUDAISM AND CHRISTIANITY.

AS VIEWED BY JEWISH CHRISTIANS.

[Reprinted from the *Peculiar People.*]

(Continued)

"But in the second place the keeping of the external law is an *act of faith* on the part of the Jewish Christian, by which he proclaims his belief in the future of his people. As long as every Jewish Christian cuts himself loose from connection with his people in every feature of his life, and places himself in connection with utterly strange forms of religious expression, so long there can never arise a Christian Israel. But if one believes in a conversion of Israel as a nation, according to the 9th, 10th, and 11th chapters of the Epistle to the Romans, then the observance of the Jewish ceremonial law follows of itself. 'If the son of Israel who believes on the Messiah gives up the signs of nationality and no longer observes and keeps them (here we think at once of circumcision, the Sabbath, and festival days), will not the people of Israel become mingled with the other nations so that the name of Israel will become lost, and the name of Jew no more thought of,—and then whom will God finally gather into the inheritance of the fathers? Vol. II., a, p. 16. This is argued against J. C. Reichardt, who accepts a national restoration of Israel, but will not recognize the observance of the Mosaic law. 'Reichardt says we are not to mingle with the other peoples. Well, if that is right, then let us remain Israelites now, and show to the nations that we belong to Israel, and that it is incumbent upon us to keep all the commandments of the Torah, because we are a people set apart even though we do not dwell in our own land.' Vol. II., a, p. 16.

"Christian liberty, the God-given right of nationality, belief in the future salvation of Israel,—these are the premises on which here the continued bearing of the Mosaic Torah is based, in so far as it has to do with external manners and customs of life. But from these premises it also follows that this bearing of the law is not to be taken as a slavish dependence upon the written letter, but as in the liberty of the spirit. Even the ancient doctors of the law recognized its dependence upon external conditions, and upon that grounded alterable character. So to-day the ceremonial law is like a river, and is in a process of development, somewhat similar to the greater development of the forms and ceremonies of the non-Jewish Christian churches resulting from the Christianization of originally pagan customs. 'The Torah is like living water. Water which is not living is still, and in its place are reeds and rushes. But living water flows, and flows onward. For life in continual changes assumes now this form and now that. Many passages in Moses' Torah have since changed their form, for *the Torah of Moses is a living Torah*. Hence came the oral law (*תורה שבעל פה*) and altered many parts of Moses' Torah agreeable to life, for our sages of blessed memory, who originally received the oral law, had regard to the *end* of the Torah.' We see from these passages how the position of the author in regard to Rabbinism follows from his fundamental proposition of the eternal character of the Mosaic Law.

"We have hitherto omitted a statement which is quite closely connected with what has been mentioned. As there is only *one* Torah, the Torah of Moses, so there exists only one covenant of God with humanity, the covenant of Sinai. The distinction between the "Old" and "New" Covenants is an error of Japhetic theology. Truly there is but the one ancient

covenant; and we can only say that it was renewed or made new by Jesus Christ. It is only the manner of concluding the covenant which is different, and which is the antitype of the former. The covenant itself is the same. '... At that time the Lord made a covenant with our fathers, an eternal covenant, and this covenant was concluded for the sake of all mankind. The Torah is the Torah of the covenant, the covenant of the Tables of Testimony which Moses held in his hand when he came down from the mountain, and which then were in the ark of the covenant. This Torah became renewed through Jesus the Messiah, the true Redeemer. For God then renewed his covenant with his people Israel, and at the same time made a way of access for all the rest of the peoples of the world.' Vol. II., a, p. 14. This passage appears elsewhere, *e. g.*, Vol. I., p. 108, *et seq.*, in the dialogue between a Jewish Christian and a German Catholic: 'On Sinai God made with our fathers an eternal covenant, but not merely with our fathers, but with us all who live to-day. The covenant was made for your sake and mine, for all mankind. But the Torah was first given to the children of Israel, for they are the root stock of the holy tree, and all other nations became darkened in their understandings, and changed the glory of the Eternal God into the figure of mortal men. . . . But then came the time of mercy for all other peoples too. Forty years before the destruction of the temple the Lord had mercy on all the children of men, and sent his only begotten Son, Jesus Christ, the Son of God, in glorious power, and gave him as a sacrifice to put away sin, to atone for guilt, and to make eternal righteousness. Through this sacrifice God renewed the covenant with his people Israel, and also opened the gate to all believers of every nation. The gospel went forth in might to many peoples, and God, who knoweth all hearts, bare them witness, giving them the Holy Ghost, etc.'

"We recognize also in these passages the tendency to take up the facts of Christianity and to comprehend them under the revelation of God which lies before us in Mosaism. As all the Christian has of Law is not new, but only the rejuvenation of the old Mosaic Law through the Messiah of Israel, so also the New Covenant is nothing but the Old Covenant of God with Israel renewed through the Messiah, in which those not Jews have also found acceptance. The whole history of the evangelization of the world from the apostolic age till to-day is, so to say, only an episode in the history, not yet completed, of God's dealings with his people Israel. The last act of this history will be the conversion of Israel, the second coming of the Messiah, and the fulfillment of the predictions of the prophets concerning the restoration of Israel.

"I think that in the foregoing I have rightly formulated the views of the author. He who wishes quickly to find a convenient rubric for these views in the *catalogus hoereticorum*, must look under the category 'Ebionism,' or, better still, turn to the 'Nazarenes,' described by Epiphanius and Jerome. It will, however, be more successful to deal with these views as related to the apostolic Jewish Christianity of the first century. The reviewer does not hesitate to confess that it seems to him that the original apostles conceived in just about this manner God's plan of salvation for the nations of the world. And when St. Paul speaks of the olive tree with the natural and grafted branches, did he not have the same opinion of the history of redemption? How very close it is to the

idea of the Revelation of St. John needs not to be suggested to one familiar therewith. These biblical sources seem to recognize a continued prerogative of Israel in the history of redemption and a Jewish Christianity faithful to the Law. To us these facts in regard to the beliefs in the apostolic age seem more or less strange. Our theology has, so to say, not built upon these; it has, on the other hand (as was natural for non-Jewish Christians), connected itself rather with that other line of New Testament statements which, as in Rom. 1-8, and in the Epistles to the Hebrews and Galatians, exalt the general character of the redemption through the Messiah; and its superiority to the typical and temporary character of Judaism without a Messiah, and its Law. For Jewish Christians, though, it is quite conceivable that not these, but another series of statements, should be more naturally suited. The task now before us, is, of course, not to remain content with things as they are, but properly to adjust ourselves to the united evidence of all Scripture. And just here the *Eduth* has some gaps in its thoughts, and in the opinion of the reviewer is a little one-sided. For example, I miss a full and sufficient setting forth of the theory of the unity and eternal character of the Mosaic Covenant in connection with the formal and sharply contradictory statements in the Epistle to the Hebrews concerning the old and the new covenants. Further, the distinction between the Torah of the Covenant (Decalogue) and the Torah of Moses (Ceremonial Law), in Vol. II., p. 15, *et seq.*, does not seem sufficiently grounded in Scripture, and is not consistent in the thought of the author. For it is not sufficiently covered by the separation in another place (Vol. III., p. 50, *et seq.*) of the Moral Law and the Ceremonial Law, though, to be sure, there is found the expression 'Covenant of the Ten Words or the Moral Law.' On the other hand, the moral law extends to much more than the Decalogue; and on the other, in the commandment concerning the Sabbath, the Decalogue undoubtedly contains also a ceremonial element. Perhaps these points would be presented more clearly if the author would put forth his views in a systematic and connected form, instead of in separate shorter articles as he has done.

(To be Continued.)

## AN ESSAY.\*

BY THE REV. N. WARDNER.

Question,—“What do the Scriptures teach with reference to the intermediate state?”

Our Saviour says (Matthew 10: 28), “Fear not them which kill the body, but cannot kill the soul.” This settles the question that the soul does not die with the body. If it did, killing the body would be killing soul also.

Again, “Whosoever liveth and believeth in me shall never die.” John 2: 26. Yet he died and all who believe in him die, physically, which shows that he had reference to the soul, quickened into spiritual life, which life will never be extinguished.

It is absurd to suppose that God would, by his Spirit, quicken a dead soul to a new life and by the washing of regeneration in the blood of his Son, purge it from all the stains of sin, and then annihilate it as unfit to exist.

In 1 Cor. 15, Paul taught that when men's bodies are purified at the resurrection they will be immortal; and the same must be the effect

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of purification upon the spirit. Hence Christ says, "Whosoever believeth in me shall never die." John 11: 26.

John says (1 John 3: 14), "We know that we have passed out of death into life because, we love the brethren. He that loveth not abideth in death."

This passing out of death into life refers to the soul, that part of man that *loves*, without which love it continues in a state of death.

In 2 Cor. 5: 6-8, Paul says, "Being, therefore, always of good courage and knowing that, while we are at home in the body we are absent from the Lord, for we walk by faith and not by sight, we are of good courage, I say, and are willing rather to be absent from the body and to be at home with the Lord."

The "we" spoken of here must mean the soul or spirit, and not the body; for it is the "we" that are willing to be absent from the body, that "we" might be present with the Lord. In expressing this willingness to be absent from the body he could not have had reference to any time previous to its death, nor subsequent to its resurrection, when soul and body will be reunited in eternal wedlock; after which such separation will be undesirable as well as impossible, therefore he must have had reference to the intermediate state.

In Peter's second epistle 1: 13, 14, he says, "I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me."

By tabernacle Peter evidently meant his body. Tabernacle signifies a house or dwelling. The "I" represents the occupant who would soon depart from it. And since Christ says the soul does not die with the body it must go somewhere and be in a living condition separate from the body, before it is again united with it in the resurrection. Where will that be? Christ's answer to the prayer of the penitent thief indicates where. "This day thou shalt be with me in paradise." Luke 23: 43. He could not have meant that the grave was paradise.

Dr. Kitto says, "The Talmudical writings contain frequent references to paradise as the heaven to which spirits of the just are admitted immediately after their liberation from the body. . . . Paradise has become the synonym of any place of uncommon happiness. Hence we see that it was in the acceptation of the current Jewish phrasiology, that the expression was used by our Lord and the apostles."

Such being the prevailing sentiment at that time, Christ knew that his expression would be so understood, and as he in no sense modified it, he must have *meant* to be so understood.

Again, the account he gives of Lazarus and Dives (Luke 16: 19-31) is a forcible corroboration of this idea. "Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day; and a certain beggar, named Lazarus, was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass that the beggar died and that he was carried away by the angels into Abraham's bosom; and the rich man also died and was buried. And in Hades he lifted up his eyes, being in torment, and seeth Abraham afar off and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me and send Lazarus that he may dip the

tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou, in thy lifetime receivedst thy good things; but Lazarus, in like manner, evil things; but now he is comforted and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they come into this place of torment. But Abraham said, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham, but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead."

Though some figurative expressions occur in this narrative, as is common in Scripture language, yet the facts stated are too obvious to be misunderstood.

These two men are represented as living in this world in very different circumstances. Then Lazarus dies and was carried by angels to Abraham's bosom, an expression which signified to the Jews that he had gone to lean upon Abraham's bosom as John did upon Christ's at a feast, expressive of fellowship and love. This could not mean the grave where his body was turning to corruption.

Then the rich man died and was buried; yet he is represented as being conscious and in torment, capable of seeing, communicating thoughts and wishes, and of remembering the facts of his life in the flesh, and how he treated Lazarus, from whom he now desires a favor.

Another fact is clearly pointed out, *viz.*, that which was then and there transpiring was after these men were dead and buried, and previous to the resurrection. Dives prayed that Lazarus *might* be raised from the dead to go and warn his brethren, who were then living, that they might be led to repentance and thus avoid that state of torment in which *he* was. But he was told that they had Moses and the prophets, which showed that they were still enjoying the common means of grace in this world.

If this was simply an illustration it must have been intended to illustrate facts of like import. Otherwise it was no illustration, but a misrepresentation of facts. Would Christ misrepresent?

J. B. Heard says, "If the state of the dead until the resurrection morning be one of entire unconsciousness, our Lord's parable of the rich man and Lazarus is worse than unmeaning. It is untrue in a sense which we forbear here to characterize."

Final rewards and punishments are, in Scripture, referred, not to the intermediate state, but to the time of Christ's second coming and of the general judgment. He said to his disciples, "Thou shalt be recompensed at the resurrection of the just." Luke 14: 14.

Paul says of that time, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. Peter, speaking of the doom of the wicked, says: "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire

against the day of judgment and perdition of ungodly men." 2 Peter 3: 7.

Bishop Martensen says: "According to the fundamental representations of revelation the life of man is to be lived in three cosmical spheres: first, the sphere in which we dwell in the flesh—*en sarki*—our present life, whose prevailing bias is sensitive and outward, for not only is all spiritual activity conditioned by sense, but the spirit groans under the tyranny of the flesh. Next, a sphere in which we live *en pneumati*, wherein spirituality and inwardness is the fundamental feature, and this is the intermediate state; and lastly, a sphere in which we shall again live in the body, but in a glorified body and in a glorified nature, which is perfection, the renewal and perfecting of this world to its final good."

Rev. R. Wardlaw, D. D., says: "In the period that elapses between death and the resurrection it must be obvious that neither the happiness of the righteous nor the misery of the wicked are complete. The time of separation of soul and body is, necessarily, a time of anticipation of the object of hope and joy to the one and of dread and misery to the other. The second coming of Christ to raise the dead and to judge the world, will be the consummation of the blessedness of the redeemed and of the perdition of the lost. It is on this account that in the inspired volume the views and hopes of believers are pointed, not so frequently to the season of death as to the season of the resurrection, that being the time of the whole scheme of the divine administration toward the world and toward his church, the completion of the glory and bliss of the kingdom of Christ as well as of the overthrow and final doom of the kingdom of Satan."

THE Inadequate Ideas on the subject of our duties to others which generally prevail are strikingly illustrated in an article in *The Ladies' Home Journal* on the cost of living. The author has made careful investigations, and gives a detailed account of how incomes of various amounts may be divided to secure comfort in living. All the expenses are put down, but that which was the most startling was the amount allowed for "charities." On an income of one thousand dollars, the sum which was named as proper to be devoted to the good of others was *five dollars!* This is one two-hundredth part of the income. If the income is fifteen hundred dollars, it was considered that the amount devoted to "charities" might be increased to ten dollars; from a two-thousand-dollar income, fifteen dollars was allowed; and when the income reached twenty-five hundred dollars a year, the munificent sum of twenty-five dollars was admitted to be the limit of the proper expression of our "charity" or love for others! This amounts to one-hundredth part of the income. To be sure, it is stated at the end of the article that "religion" was not reckoned in; but the extent of religious obligation recognized and recommended is for pew-rent, and it is stated that, "even in fine churches it is possible to get seats at a moderate price." It makes one ashamed of civilization to find such unrelieved and exaggerated selfishness advocated even in a secular journal. The Jews, whom many despise, set aside one-tenth every third year for the poor, in addition to their contribution of one-tenth every year for the support of their religious institutions. And it is simply disgraceful that people who pass under the name of Christian should think one-hundredth part of their income and less is enough to satisfy the claims of all the rest of the world, and all the remainder of their income may be spent on themselves.—*Baptist Missionary Magazine.*

## SABBATH REFORM.

### GOD'S COVENANT WITH, AND CONCERNING MEN.\*

BY REV. S. I. LEE.

Many men boast of their freedom from all that is Jewish, and especially from the obligation to keep the seventh day as the Sabbath; and claim they are thus free because they are not under the old covenant, but under the new covenant.

This matter of covenants made by God, with men, and concerning men, is one often spoken of, and but few have any clear conception of the subject. Theologians have darkened counsel by the use of arbitrary terms, or theological definitions. I shall here present what I understand to be taught in the Bible concerning these covenants. Some of these covenants are plainly and fully stated, others less clearly so.

A covenant between men is a contract or agreement voluntarily entered into by each party. Such a covenant may be either positive or conditional. But when this word is applied to relations established between God and men, God in his supremacy appoints certain conditions which are positive and unchangeable; but for man to be a party to such covenant, or to receive its benefits, he must freely and fully accept and comply with the conditions which God makes.

Let us now consider the recorded covenants of this class. We learn that when God created the heavens and the earth and all that is therein; in the creation of living creatures he began with the lower order, and then made a higher and a higher type, until upon the sixth day he made man; male and female created he them, the highest type and crowning glory of his creative work upon the earth.

As all of God's plans are perfect, it is but reasonable to suppose that if the creative work had continued for a longer period, a yet higher order of beings than man must have been the result, an order more nearly approaching the divine character. But God ceased from his creative work on the seventh day. And having "rested on the seventh day from all his work which he had made, God blessed the seventh day and sanctified it." Thus he made it the Sabbath for man, the rest day, or the set-apart day for restful worship.

The seventh day blessed and set apart by the Creator is an object lesson teaching us that God in his wisdom determined not to make any higher order of beings than man to inhabit the earth. The Sabbath as God's covenant, with man rests entirely upon his appointment made by virtue of his supreme authority. The benefits of this covenant to man depends largely upon his willing acceptance and conformity to the terms or conditions which God has given concerning its observance.

That the Sabbath is a covenant God instructed Moses to declare unto Israel in these words: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant." Ex. 31: 16. As to whether the Sabbath was a covenant to Israel only, or is to Gentiles also, it may be well to say here that "the Sabbath was made for man." Mark 2: 27. It was made by the Lord of the Sabbath. John 1: 3, Eph. 3: 9, Col. 1: 16, 17, Heb. 1: 2, Rev. 4: 11. It was

made as a memorial of God's ceasing from all his creative work, as well as a memorial of that work. Ex. 20: 11. It was made when man was upright and walked with God, when there was neither Jew nor Gentile. Gen. 2: 2, 3. And it was made of such an enduring character that it will be perpetuated upon the new earth. Isa. 66: 22, 23.

The principles laid down hereafter concerning God's covenants made with Israel may be studied with profit by those who deny the existence of the Sabbath until it was given to Israel in the wilderness. The Sabbath was the first covenant which God delivered to man, and as the sign of his authority was placed prominently in his unchangeable law.

God made a covenant with Noah that the earth shall no more be destroyed by water. And of this covenant he gave the rainbow as a sign. This covenant is with all the descendants of Noah. That the rainbow is a covenant sign is no proof that there was no rainbow before the flood; but is God's pledge that so long as the atmospheric conditions necessary for the appearance of the rainbow continue, the earth shall no more be submerged. Many see the sign, but do not think of the promise.

God made more than one covenant with Abraham. When he called him to leave his pagan surroundings in the Chaldean country, and go into the land of Canaan, he told him to go through the length and the breadth of the land. And God made a covenant with him that of his seed he would make a great nation, and that he would give the land of Canaan to him, and his seed after him, for an everlasting possession. Of this land covenant circumcision was and is the seal.

After God had the evidence of Abraham's faith in acts of unquestioning obedience he made another covenant with him; this covenant was, that blessing, he would bless him, multiplying, he would multiply him; and that in his seed should all the nations of the earth be blessed. This covenant was confirmed by an oath—God swore by himself.

When God brought the Israelites out of Egypt, at Mount Sinai he made a covenant with them that he would be their God, and that they should be his people. There the Israelites promised to do all that God commanded; that is, all the words which he then spake. This was the covenant which was made with the fathers of those to whom the letter to the Hebrews was written, and was the one which they broke; for while Moses was in the mountain to receive a copy of the law written by the hand of the same God whose voice they had covenanted to obey, they broke the covenant by making a golden calf and worshiping it. In this they broke every command of the first table. They made a graven image, they bowed down and worshiped it, they placed it before God. They took God's name in vain and blasphemously applied it to the calf, saying, "These be thy gods, O Israel, which brought thee up out of Egypt." And whether they rested on the Sabbath or not, they certainly did not keep it as God's holy day while engaged in idolatry. Thus they broke their covenant to obey all that God had spoken. This was their part of the covenant; and in consideration of this promised obedience they were to be God's people; a kingdom of kings and priests unto God.

This covenant made no provision for disobedience. God's promised blessings were conditioned on their obedience to all the commandments which he spoke from Mount Sinai. Had but one of the ten been broken, the covenant

would have been broken, and no provision was made whereby they could still claim to be God's people. Nevertheless the covenant which God made with Abraham, and which was confirmed by his oath, was in force. That covenant was not conditioned upon the obedience of his descendants, but met its fulfillment on man's part in the faith of Abraham, which was made perfect through obedience. But when the Israelites broke the covenant at Sinai God, through the mediation of Moses, gave them another law which, the apostle Paul says, was added because of transgression until the seed should come.

This law, given through Moses, was not given to take the place of the law given direct by the voice and hand of God, and which was the basis of the covenant, but was added to that law to make provision for its transgression, that by sacrifices typical of the sacrifice of Jesus, the people might have a way of approach to God. And through this added law of typical sacrifices God's favor was shown to them in all their acts of obedience.

This added law never became the basis of a covenant between God and man, but was given as a medium of bestowing God's favor and of its reception by those who had transgressed God's law, and was to continue as such medium until Jesus, the Son of God and the seed of Abraham, should, by a sacrifice for sin, become the new and living way of man's approach unto God. He was given by the Father as a covenant unto the people (Isa. 42: 6; 49: 8), that the new covenant which God promised to make with the house of Israel and the house of Judah might be accomplished by writing God's law in the hearts of his people. To accomplish this a new creation, or a new birth, through which the old enmity against God's law is slain, and the spirit of life in Christ Jesus manifests itself by loving to do whatsoever God requires. Thus God's law is written upon the heart and in the mind of the new creature, so that, not through constraint, but through love, the law of God becomes the rule of life.

The new covenant is based upon the same law, and made with the same people as the old covenant. The old was established by God's promise to be their God and that they should be his people, on condition of their obeying his laws and his statutes, on which condition they were to be a kingdom of priests and a holy nation. Ex. 19: 4-6. The new covenant was established upon the promise that God's law should be written in their hearts, and thus be made the ruling principle controlling their lives. Thus it was established upon a better promise than the old. Heb. 8: 6. This same law under the old covenant became a law of death when the law of God was transgressed, because this covenant gave no promise of life to any but the perfectly obedient. When that law, written upon tables of stone, reached only those whose hearts are compared to stone because so hard as to be at enmity toward God and not willing to be subject to his law, even a formal obedience through fear of punishment did not cause it to cease to be unto them a law of death, because in their hearts they desired to disobey, but were restrained from the outward act through fear of punishment.

The law of faith antedates the covenant made with Israel in the day when God brought the tribes out of Egypt; and God made faith to be a law of life, and under the old covenant made it effective through the typical sacrifices and institutions of the added law. Under the new covenant the same law is a law of life, for Jesus, when given as a covenant unto his people, first

\*The substance of the above was read before the South-Western Seventh-day Baptist Association at Hammond, La., and the author was requested by the Association to prepare the same for publication in the SABBATH RECORDER.

obeyed the law of God in every particular, thus making it honorable in the sight of men by showing its adaptation to man, whenever man loves God. And when he had thus proved that the law of God was in his heart he took the place of the transgressor and suffered death in his stead, and invites the transgressor, through faith in the favor thus shown, to take the place of a child of God, and exhibit in the world the character of Jesus.

Here the law of faith in Christ Jesus shows its unity with the Law of God as it becomes the law of life, proven such by the love of God controlling the life of the individual who before was at enmity toward him. And as Abraham's faith, which was reckoned to him for righteousness, was proved to be faith in God by works of obedience. Even so faith in God, which works by love and purifies the heart and overcomes the world, is proven by works of obedience to God, which are the evidences of love to him.

Thus in the fulfillment of the promise to make a new covenant with the house of Israel and with the house of Judah, the Law of God, who is love, is shown to be honorable through the love of it in those who, through a spiritual birth, become children of God, and thus by their relation to Jesus as brethren are partakers of his character and followers in his footsteps, ever desirous to know the will of God, that like him they may do, not their own will, but the will of God.

Nevertheless, in these days when men are boasting of light and knowledge, we often find men excusing themselves for disobeying God's law on the pretext that they are not under the old covenant, but under the new covenant; as though the new was a covenant of exemption from obedience to God's law. They also appear to think that the old covenant has been annulled because it was made with the Jews, and that the new covenant was made with the Gentiles. But the Bible contains no intimation that God has, since the days of Abraham, ever made a covenant with any Gentiles, or that he ever will. The only new covenant spoken of in the Scriptures was made with the children of the fathers with whom God made the old covenant. Jer. 31 : 31, Heb. 8 : 9.

There is not in the Bible an intimation that the new covenant is based upon or concerns a different law from the old. Nevertheless men often speak of the one as the covenant of works and the other as the covenant of grace. And we are sometimes told that the covenant of grace is based upon the "law of pardon." The phrase "law of pardon" is not merely an unscriptural term, but it expresses an unscriptural idea; for the pardon of a criminal only relieves him from the penalty due to his crime and sets him at liberty among his fellows, but leaves him a criminal still. Had God purposed only to pardon the transgressors of his law, the sacrifice of his Son would have been unnecessary. God loved the world, notwithstanding their rebellion against him, but he did not love their rebellious spirit. His determination was to save from among these rebels a people who should love him because he first loved them. To do this he must put a new spirit within them: but they were under sentence of death because of their willful transgressions of his holy law. To pardon them would remove the death sentence, but would leave them still at enmity toward him, and could not produce love to God and to his holy law. The death sentence must be executed and a new life imparted, if

God's law was vindicated and man restored to the condition of an upright being.

When the love of God devised the plan of man's redemption, it was not his purpose to dishonor his own law by declaring that the sentence pronounced by the highest tribunal in heaven, saying, "The soul that sinneth (*i. e.*, transgresseth God's law) shall die," was so trivial that it might be revoked at will. Neither was it a plan whereby the Son was to put his Father to shame by declaring his Father's law a failure and unsuitable for the government of men, and that it was therefore no longer a sin to transgress that law.

But the plan was in accordance with what is revealed concerning the true covenant of grace. A covenant or agreement between the Father and the Son, wherein the Father offers unto the Son the human family in their heathenism and the possession of the earth, upon condition of his incarnation, or becoming man through a fleshly birth, and in his humanity keeping inviolate the law that God gave to men, thus making it honorable among men; and after that taking the transgressor's place, and in his stead suffering the death penalty.

That this offer was conditioned upon his becoming flesh and dwelling among men is intimated in the prophetic utterance of the psalmist when he declared the decree, "Thou art my Son; this day have I begotten thee." Here the begetting, which antedates birth, is given as the connecting link to the offer which follows, "Ask of me, and I shall give thee the heathen for thine inheritance." Here the covenant promise is conditioned upon the asking. The prayer of Jesus just before his betrayal clearly reveals that from this offered inheritance he chose a part unto salvation. He did not pray for those whom he will ultimately break with a rod of iron and dash in pieces like a potter's vessel. Psalm 2 : 7, 9. But he did pray that his Father would sanctify in the truth and unite with himself in absolute unity, and keep from the evil in the world, not only the disciples who then believed on him, but also all who should afterward believe on him through their word. John 17 : 9-20. For these he asked, and these were included in his Father's offer. These are the redeemed ones included in the covenant of grace, and which, through the choice thus made by the Son, became also a covenant of redemption.

That the keeping of the law on the part of the Son, and thus making evident its adaptation to man as a rule of life, was included in the covenant is intimated not only by the long line of typical sacrifices, but more clearly in his declaration, that it was written in the volume of the book that he came to do God's will. Moreover, after he had kept all the law inviolate, he then suffered the death penalty in the place of those transgressors who believe in him. And this he did not by compulsion, but as a Lamb slain in accordance with the covenant which antedated the foundation of the world. These are some of the intimations concerning the covenant of grace gathered from the inspired Scriptures. This is not the new covenant, for it evidently antedates all other covenants concerning men. Neither is it the old, which was ready to vanish away. But this is the covenant which made other covenants possible.

This demonstrates the blindness and folly of those who claim exemption from obeying God's law on the ground of being under the new covenant, inasmuch as the only scriptural evidence of being a party to that covenant is

that the Law of God is placed in the heart (*i. e.*, controls the affections) and written in the inward parts, or as Paul expresses it, "I delight in the law of God after the inward man."

But as the new covenant is made with the house of Judah and with the house of Israel, even as the old was made with their fathers, the undivided house of Israel, the question naturally arises, What part can a Gentile have in the new covenant?

The prophets of olden time not only declared that God would make a new covenant with the house of Israel, but also declared that he would give the Messiah as a covenant for the people. And anticipating the time of the new covenant, God promised unto the eunuchs who keep God's Sabbath and do the things which please him and take hold of his covenant, that he would give them in his house and within his walls a place and a name better than of sons and of daughters, even an everlasting name, that shall not be cut off. Also to the sons of the stranger, that join themselves to the Lord to serve him and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of his covenant, "even them," he says, "will I bring to my holy mountains, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, yet will I gather others to the gathered." Isa. 56 : 4-8.

The covenant here referred to in the benefits of which the eunuchs and the sons of the stranger are partakers, is certainly the new covenant, for the rulings of the Mosaic Law prohibited these, while under the old covenant, from entering the tabernacle or the temple, or presenting their sacrifice upon the altar thereof.

The eunuch who was treasurer of the Queen of Ethiopia in the days of the Apostles went up to Jerusalem under very discouraging circumstances. He could approach the altar with his offering, but could only come into the court of the strangers. Doubtless the prophecy of Isaiah concerning such as himself was very precious unto him; and it was the roll of that prophet which he was reading when Philip approached him.

That he was a keeper of God's Sabbath is evident from the fact that he went up to Jerusalem to worship; that he chose to do the things which pleased God is also evident from his anxiety to understand what God had revealed through the prophet. But for him to lay hold of God's Covenant required faith, and a better understanding of the better promises of the new covenant. This he obtained when from the words of the prophet Philip preached unto him Jesus; then with his understanding enlightened, he laid hold of God's covenant promise, and by faith in Jesus was grafted into all the blessings bestowed upon the people of God.

I cannot conceive that he discarded God's Law, or any part of it when by faith he was grafted into the stock of Israel, and in accordance with the promise of the new covenant had that law written upon his heart. But rather would he say like Paul, "I delight in the law of God after the inward man."

So also through faith was Cornelius the stranger grafted in to be a partaker of the root

(Continued on page 189.)

## MISSIONS.

IT IS said that six-sevenths of the people of India can neither read nor write.

BESIDES work on the Congo River, English Baptists have a prosperous mission at San Salvador, the capital of the kingdom of the Congo.

THE contributions for the work of Moravian Missions received from friends outside their churches are double those coming from their own members.

EDUCATED Hindus are now saying to the Christian missionaries, "It is not *new*," rather than, as twenty years ago, "It is not *true*," and are claiming that truths of Christianity are found in their sacred books also.

BRO. O. U. WHITFORD, has reached California, where he has gone on a missionary tour. His visit and labors among our people there cannot but do great good; and we hope and pray that much may be accomplished for the building up of the cause on the Pacific Coast.

A HIGH government official in India has expressed the opinion that owing to the educational progress of native Christians, they will have secured, in the course of a generation, a leading position in all the great professions, and, possibly, in the industrial enterprises of the country.

THE Presbyterian Church at Elm Springs, among the Cherokees, recently received 14 new members. At Sacaton, Arizona, among the Pimas and Papagoes, 29 were received last year. At Mora, N. M., 11 new members were received last quarter. At Box Elder, Utah, 30 have lately started in the new life.

THERE are said to be 1,000,000 Roman Catholics in New England, who, thus, outnumber the combined strength, as to membership, of the Baptists, Congregationalists, Episcopalians and Methodists. According to one of the Quebec papers a company of Catholics, upon departing for New England, were told by a Roman Prelate that they were not coming here to become citizens of the United States, but as propagandists, to restore to their rightful owners, the Pope, Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut! Mill operatives and farmers, Protestant and Puritan by descent and education, are giving place to operatives and farmers foreign born and, in most cases Romanists. We believe, enthusiastically, in missions to foreign lands and to the great West and South; but something should be done, and done speedily, to resist the influence of this tide of Romanism sweeping down upon our fair New England.

THE Missionary Secretary feels like saying a few words in regard to three men who have recently passed on to the other life—Elder Summerbell, C. D. Potter, M. D., and the Rev. Dr. Williams. He was baptized by Elder Summerbell, who became his first pastor; and thus was begun a most pleasant relationship, lasting to the end. Adams, the home of Dr. Potter, was also the home of our boyhood and young manhood. In the recollections of our early church life that are freshest, he is a prominent figure. Many a time was he the first to pray and speak in meeting, and we the second, after Pastor

Tomlinson. We thought him an extremest on the subject of Sabbath Reform; but he certainly did a great, valuable and enduring work for our cause—a work he might not have done, had he not been extreme in his views. Dr Williams and the writer have been friends for many years. We recollect him first as pastor at Plainfield; and call to mind how, on a visit there in our student days, he treated the young minister with great kindness, cordiality and sympathy. We have had many pleasant conferences with him upon educational and missionary subjects, in both of which he felt a deep interest. His faithful and self-sacrificing labors at Alfred ought to be an inspiration to all who have known and loved him. To all whom death has thus bereaved, we extend our warmest sympathies.

### THE S. V. M. F. M.

WE have just received Vol., I. No., 1 of *The Student Volunteer*, official organ of the Student Volunteer Movement for Foreign Missions, a small monthly of 16 pages, published during the college year, at the moderate price of 25 cents a year. Among the contents are "The Volunteer as a Force," editorial paragraphs, "Studies on China," "The Monthly Missionary Meeting," "Young People of our Churches," Book Department, and Directory of Boards. By a wise and faithful use of this little magazine our young people would greatly add to their knowledge of the wide field of missions, and increase their interest in one of the most inspiring enterprises of our day—foreign missions. We earnestly recommend that, at least, the college reading rooms at Alfred, Milton and Salem be provided with copies; and that every Endeavor Missionary Committee have one or more copies.

### SPARKS FROM BAPTIST MISSIONARY ANVILS.

IN 1849 the first Baptist in Sweden was banished from kin and country; to-day there are nearly 40,000 Baptists and 530 churches. Religious intolerance has been giving way, and the Swedish Baptists are very aggressive in missionary work in Norway, Finland and Russia.

IN China, 9 stations, 56 missionaries, 21 churches, 50 native preachers, 1,651 church members, 113 converts. In 1842 we were praying, "Lord, open the door of China." In 1846 the doors began to open.

IN Germany in 1834 one church with 7 members; in 1891, 111 churches with 22,000 members, with affiliated work in Austria, Switzerland, Russia, Holland, Denmark, and Roumania; 2,300 baptisms in 1891; a publishing house issuing 42,000 Bibles and Testaments and 3,000,000 pages of tracts; 155 ministers and 280 helpers preaching the gospel at 786 places; 1,291 teachers in 339 Bible-schools; 25 students for the ministry; 106 Y. M. C. A.'s and 105 Y. W. C. A.'s, with 54 colporteurs and 62 tract societies; one weekly and four monthly papers. Baptist doctrines, such as believer's baptism, a converted church membership, and free and self-supporting churches, gaining ground.

IN Burma a heathen king deposed; righteous government substituted; country explored; wild tribes reduced to order; provinces opened by roads and rail; language reduced to writing; Bibles translated in four languages; a school system of 491 schools and 12,000 pupils; extensive missionary plant at 23 centres; 550 churches; 30,000 living converts; 13 associations doing home mission work and a convention for foreign work; 1,900 baptisms last year; 35 villages renouncing heathenism and coming under missionary instruction.

### FROM CHINH.

SHANGHAI, China, Jan. 19, 1893.

Dear Brother Main;—Awhile after we had commenced in the hospital, the three sick people recovered and returned to their homes. This gave me an opportunity to make a visit into the country before we should have our formal opening, and before other patients should enter. We visited S Tsau and Tsu Poo, not being able to go to Tse So this time. A few days after returning, more patients came in, and my time was occupied with them, the out patients, and in completing the furnishing for the wards. When everything was prepared, the formal opening of the hospital took place on the afternoon of Dec. 28th. The missionaries in Shanghai and a large number of our Chinese friends were invited; the exercises were mostly in Chinese.

Prayer by Dzau Chung Lan. Reading of 66th and 67th Psalms by Mr. Randolph. Singing of the Opening Hymn:

Spirit divine, attend our prayer,  
And make this house Thy home;  
Descend with all Thy gracious power;  
O, come, great Spirit, come.

Great King of glory, hasten, come,  
And with Thy favor crown  
This building, daily, as Thy home,  
And claim the work Thine own.

Relieve all pain, and heal distress,  
Remove disease, give light,  
Turn every suffering one to Thee,  
O, God of love and might.

Spirit divine, attend our prayer,  
And make this house Thy home;  
Descend with all Thy gracious power;  
O, come, great Spirit, come.

Addresses by Mr. Randolph and Archdeacon Thompson. A few words by myself, and an interesting talk by Mrs. Fitch on the subject, "Ministry to the Suffering." Dr. Boone also spoke a few words. Mr. Randolph then offered the dedicatory prayer, which was followed by the closing hymn, in Chinese.

After the inspection of the hospital, our friends were invited to partake of the refreshments provided.

It was pleasant to see so many Bible women and teachers present, also preachers and pastors of the various native churches in Shanghai—a large and fine company of workers, it seemed to me.

Recently my heart was greatly delighted by a letter from a doctor and his wife in the home land, asking the privilege of supporting a bed in the hospital for the space of five years. In replying to their letter I was obliged to make an estimate of the cost, and after due consideration decided that \$25 would support a bed one year.

This letter of theirs removes a portion of the burden off my mind, as I can now take in the very poor to occupy that bed without hesitancy. In about a week from that time a poor old woman, seventy years of age, asked the privilege of entering the ward, and I gladly gave her that place. She is able to be up a portion of the time, and comes into the adjoining room each day to attend prayers. A few evenings ago, after the services were over, she wanted to know how to thank the Father in heaven and what words she ought to use in prayer. This was a glad sound to our ears, and Lucy Taung, the Bible woman, is happy in spending more time than before in explaining the way of life to her.

I presume I will have but one more opportunity to go into the country before next summer, and that time will be the coming Chinese New Year. Am hoping the way will be opened for me to go then. Yours very truly,

E. F. SWINNEY.

## WOMAN'S WORK.

## GOD'S WORK.

BY MRS. S. C. S.

Say not ye, There are yet four months, and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. John 4 : 35, 36.

God's harvest fields are ripening,  
Sisters hear ye the call?  
His toilers' hands need strengthening,  
Come help ye, one and all.  
Would you know the joy of reaping  
In the field He's placed you in?  
Share in the bliss of gathering  
Precious souls from paths of sin?  
Than lend from out thy treasury,  
Whatever thou canst spare.  
And though thy gift a mite may seem,  
Bestow it with a prayer.  
And God will bring upon thy head,  
A double blessing down.  
And at life's close upon thy brow,  
He'll place a starry crown.

As Jenny June expressed it: "There are distinctions and differences, and differences where there is not much apparent distinction," and so we discover, the deeper we descend into historic record, the more impressive becomes the fact that Christianity first assigned to woman a position of equality with man.

Woman's great hope lay in the dissemination of notions of justice and right among men. Those peoples which soonest felt the warm beams of the new creed, were the first to perceive, though dimly, the possibility that there might be higher duties and aims for women than simply superintending the temporal comforts of man. Probably in no other ancient society did woman enjoy a larger liberty than in the Hebrew Commonwealth.

Jewish wives and maidens went with their faces unveiled and mingled freely and openly in the duties and amenities of life. They also played an important part in ceremonies and State affairs, frequently held public office, that of prophetess or teacher being the most usual. The poems of Hannah, Deborah and Miriam, evince a high degree of culture, which of itself speaks for the exalted position held by the sex at that period. Upon the Jewess also devolved the management of her household affairs, a duty from which even high rank did not absolve her.

The classic age then exhibits woman occupying a place incomparably higher than that filled by her sisters in savage nations. Yet while the leaven of progress had permeated the civilized world, the position of woman was far from enviable, looked at from our present stand-point. In brief, we may truly say, Christianity issued the first great emancipation proclamation, when it announced universal equality, in the memorable words of the tent-maker: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female, for ye are all one in Christ Jesus." Though there are still many dead branches of superstition, prejudice, and misconception to be lopped off, yet the woman of to-day has very little idea of the wide chasm which in everything separates her from her sisters of 1800 years ago. In view of these facts there is great encouragement in earnest, persistent Christian effort; remembering that he who guided ancient Israel, will guide every humble, trusting child of his. It is our purpose to inquire where is woman's work to-day, rather where it is not?

With grateful hearts we joyfully acknowl-

edge His mercies who has permitted women in the nineteenth century to be co-laborers with men in nearly all the walks of life. In the home no one will deny woman is indispensable; yet a woman who attends to her home, her children, and nothing else, fills only half her place in the world. Her social influence is needed beyond the boundary of her own home. The community has a right to make these demands upon her. The family itself need the quickening of the spirit, the enlargement of the horizon, the fruitful and formative results of the new ideas gathered from contact with other minds.

Men act on the principle that what is not possible for one man is possible to many men. It is just as true for women as for men. One woman may not be able to realize her idea, but if she can get enough women to act with her, it may be realized. It is no lost opportunity that takes the mother from the hum-drum, tread-mill round of daily duties and imparts to her a freshness in the new fields of thought, giving to home an added charm. "Just as the twig is bent, the tree is inclined," is a saying as true as it is old. It is the beginning of a man's career that shapes his destiny. That bending of the twig is entrusted to parental hands, that shaping of the destiny is determined in the home, in the nursery, in the years of babyhood. How immense the responsibility of the parent, by whose hands the pliant susceptibilities of the child are earliest handled. There is a beginning to dishonesty, a beginning of all these little sins. There is needed a keen eye for all these little delinquencies.

Few parents directly train their children to sin. The greater proportion would be shocked if told by a prophetic instinct that *their* loved ones would come to a bad end. They hope and expect to see them "turn out well." But they do not make any special effort to have it so. This, I believe, is the secret of so many parental disappointments. They do not watch the tender shoots of character, but presume all will be right, and on this presumption leave their little ones ungoverned, untrained.

The growth of Christian virtue is no vegetable process, says a distinguished writer. If we would have a generation of upright, virtuous men to take the place of defaulters, that disgrace the present age, Christian parents must begin in the cradle and train their little ones, with prayer and patience, in the way they should go. Is not here a sufficient field of labor? But we become dwarfed if we confine our labors to one sphere. As for me I bid my sisters God-speed in every work for God and humanity. But for women to enter the political field side by side with men, I fear we should suffer irreparable loss. It is a sad truth that the majority of our public men strive for popularity, no matter by what means they attain it, no matter how many lives or hearts they trample down, if they at last stand at the head of the roll. Are not the mass forgetting "that righteousness exalteth a nation, but sin is a reproach to any people" or individual? Surely it becomes those who love their country, men or women, to take higher ground on every moral question, to make no compromise with iniquity, to choose for rulers those who shall not only administer national affairs, but whose example and influence as individuals shall be wholly on the side of moral rectitude and godliness.

The avenues for women to work are unfolding as never before in the world's history. Her influence is to be felt for right, for holiness, for sanctification, and for truth as never before. God forbid that she relinquish her hold on

home, or allow the hallowed ties which bind heart to heart to be weakened. Let home in all its purity be the central figure; from it may woman carry with her that heaven-born purity into all the fields of labor God sees fit for her to engage in. When woman makes man to feel that she requires in him that purity, virtue, and integrity which man requires of woman, we shall see a new era dawn upon us as a nation. Let no young lady countenance the society of young men who are corrupt in morals or life. Such young men choose for life-companions the purest of the pure. How many heart aches, how many blasted, wasted lives would have been saved had not daughters been taught, directly or indirectly, that marriage is the ultimatum of their earthly good! Woman is proving to the world that she is possessed of capabilities to which man can but make obeisance. All through the world's history we find records of women who have wrought nobly, zealously, devotedly, and the number is increasing, and the entire sisterhood, to a greater or less degree, feel this elevating influence.

May God speed the day when, with consecrated hearts and consecrated lives we, as mothers and sisters, all with one accord, shall "strive earnestly for that faith which was once delivered to the saints."

LEONARDSVILLE, N. Y.

## LETTER FROM PLAINFIELD, N. J.

In response to an invitation, we report some of the work done by the Woman's Society for Christian Work, of Plainfield, N. J. Since the removal of our old church, and during the building of the new one, our Society has been deprived of a permanent house; the work, however, has not been interrupted. One of our members has opened her hospitable home for the sewing meetings, held every two weeks, and many pleasant hours have been spent together while working for others. Our Society not only does its share toward supporting the denominational work, but is largely interested and represented in the charities of the city. The demands are many, and we strive to do faithfully our part toward each. We feel that the hearts of our members are warm to respond to every call of the poor and needy, trusting that we may be led to do the wisest and best things.

When our new church-home is ready for use, we hope to enter it with hearts fully prepared to accomplish more efficient work for Christ, doing it all in his name.

The Society holds a sociable every month, being entertained at the homes of its members. These are pleasant occasions, always well attended, and bringing the church members in closer social relations. We are interested in the work done by our sister societies. Although our work lies in different fields we are glad to hear of the progress of other societies, since we are all working in the same cause and for the same results.

MRS. T. C. SMITH.

PLAINFIELD, N. J., Feb. 23, 1893.

EVANGELICAL Christians in the United States are credited with possessing \$13,000,000,000. They contribute annually 25 cents per capita for Foreign Missions, or one thirty-second part of one per cent of their wealth. Do they possess this wealth, or are they possessed by it? —Dr. A. J. Gordon.

OF THE 1,500,000 people in North Carolina 500,000 are colored; and of the 600,000 church people 250,000 are members of colored churches, and of these the Baptists claim 150,000.

# THE SABBATH RECORDER.

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

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

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

WORK is the holiest thing in earth or heaven;  
To lift from souls the sorrow and the curse,  
This dear employment must to us be given,  
While there is want in God's great universe.  
—Lucy Larcom.

PARENTS, have you asked your children if they have read the Young People's Department in the RECORDER of last week? If not, why not?

CHILDREN, have you read much in the RECORDER recently? There are some things of special interest to you, and to all who are under thirty years of age. Begin on the first page and read the RECORDER through!

THE committee, appointed by the General Conference, to look after Seventh-day Baptist's interests at the coming World's Fair, and the co-operating committees appointed by the Missionary and Tract Societies, are wide-awake. At an early date we hope to announce definitely the arrangements made for our exhibit and whatever part we are to have in this, the greatest exposition in the world's history.

WE are in receipt of a Postal Note for \$2, with a request to give credit to the sender for the amount on RECORDER subscription. We are unable to comply with this request as the name of the writer does not appear in the letter. The same was dated at DeRuyter, N. Y. If the person sending the above amount will make us acquainted with his or her name, it will afford us pleasure to give due credit.

MANY readers of the SABBATH RECORDER will remember the earnest struggles of ex-Senator Horatio Gates Jones, in the legislature of Pennsylvania several years ago, in the interests of religious liberty; and will be pained to learn that Senator Jones died at his home in Philadelphia last week. He was an able lawyer, a Christian gentleman, and a warm friend of Seventh-day Baptists. He eloquently defended their cause in their efforts to repeal or modify the oppressive law of 1794.

THERE is a difference between knowledge and wisdom. Knowledge is learning, erudition, scholarship. One may have much knowledge and still not be wise. Wisdom is knowledge practically applied to the best ends, or to the true purposes of life. Cowper states it plainly:

Knowledge and wisdom, far from being one,  
Have oftentimes no connection. Knowledge dwells  
In heads replete with thoughts of other men;  
Wisdom in minds attentive to their own.  
Knowledge is proud that he has learned so much;  
Wisdom is humble that he knows no more.

CULTIVATE the habit of charity. In common law every one is adjudged innocent until proven guilty. Christians should not be behind the ordinary justice of the world. President Harper makes the charitable observation that a writer may profess one purpose, and may even be sincere in the belief that such is his purpose, and yet may so treat his subject that his

readers will see that quite another purpose is really accomplished by his work. For example, he may think that his purpose is to show that the Scriptures are worthy of reverence, and this may be his aim; he may really wish to sustain the religious faith of the world. Yet his work may be of such a character as really to destroy reverence for the Scriptures and empty them of power to nurture religious faith and life.

A BEAUTIFUL Hebrew legend with its moral runs thus: When Moses was guarding the flocks of his father-in-law, in the desert, a lamb strayed away. He went after it and the little frightened creature ran from him until, panting and weary it fell and was unable to go farther. Then Moses said: "Little lamb, didst thou think I sought thee to hurt thee that thou shouldst fly from me? Nay, it was in love that I went after thee, and now in love I will bear thee safely in my arms." And when God saw his gentleness to the lamb, he said, "This man shall rule my people Israel."

LOOK out for your boys and girls. Where are they to-night? Who are their most frequent companions? What books and papers are they reading? They cannot grow up strong, manly, womanly Christians and citizens if they live in a sickly, tainted atmosphere. Who would build a hospital in a damp, malarious swamp? The poison in the surrounding conditions would over-power the best medical skill and good nursing. Guard the children well. Give them a fair chance. Keep them at home evenings. Select their companions, their reading matter, their amusements. You will be amply rewarded in after years for all your solicitude and toil, in thus patiently planning and wisely working to keep them out of the street malaria.

ALL friends of Sabbath Reform, who have deeply regretted the necessity, early in this Conference year, of entering upon a plan of retrenchments in our advance work, will be glad to learn that the members of the Tract Board are earnestly planning for more efficient work than ever. Friends are coming to the rescue and the people are beginning to give tangible evidence of unabated interest in the work of carrying the gospel, unmixed with human traditions and errors, to home and foreign fields. We cannot step aside now and fold our hands without incurring the displeasure of him who has called us to labor in his vineyard. These are crucial times. Never in our history were there such golden opportunities as now. But, brethren, remember, the Tract Board are your servants, and they are ready to do all you will sustain them in doing. Make your contributions generous and the money will be faithfully used to carry forward the work which God has placed in your hands.

THE question concerning the power of the "apostolic delegate," Mgr. Satolli, in the United States, is answered in the letter of the Pope recently translated and printed as follows: "We command all whom it concerns to recognize in you, as apostolic delegate, the supreme power of the delegating Pontiff; we command that they give you aid, concurrence and obedience in all things; that they receive with reverence your salutary admonitions and orders. Whatever sentence or penalty you shall declare or inflict duly against those who oppose your authority, we will ratify, and, with the authority given us by the Lord, will cause to be observed inviolably until condeign satisfaction be made; notwithstanding constitutions and apostolic ordi-

nances, or any other to the contrary." It will be seen, therefore, that virtually, we have a pope in the United States. Satolli's word is law with, from 6,000,000 to 10,000,000 people. There is no other religious body on this continent that can equal the church of Rome for completeness of organization, statesman-like sagacity and executive ability. If Protestants are not on the alert they will soon wake up to find that the union of Church and State, in America is an accomplished fact.

THE most efficient pastors are not those who do all the work themselves. It should be the constant study and effort of the leader in church work to secure the greatest measure of activity among the membership. The Rev. Dr. Theo. L. Cuyler, during many years of his pastoral work, enjoyed the enviable reputation of being a prince among pastors. The secret of his wonderful success was found in his unusual tact in keeping his church at work. On this point Dr. Cuyler says, "Next to the outpouring of the Holy Spirit, what our churches most need is the development of all its members. While pastors are overworked, a large portion of the people are under worked. In every church hive there is a lamentable lot of drones. In seasons of revival nearly every member is alive and busy; but what we call a 'revival' ought to be the normal condition of every healthy church."

It often happens that the pastor is found in every prominent place among his people. He leads all devotional meetings, he is superintendent of the Sabbath-school, chairman of business meetings, general dictator and manager of all church and society affairs. He is willing to do all this and the people are quite willing to let him do it all. In fact he comes to think he must, and feels rather sensitive if it is even hinted that some of the brethren might fill some of these places and so relieve the pastor. He is called a hard working man, a faithful pastor, but his church is dying for want of personal work. The members are inactive, undeveloped. This is not the way to make healthy, thriving Christians. Such a church will not become a shining light. The church at work, is what is needed. Christian Endeavor organizations are teaching the old school Christians some valuable lessons. Let the young men and young women work. Encourage them in filling the positions in Sabbath-school and other places, so far as they can, and thus train them to habits of activity and usefulness.

## THE SABBATH.

The following letter printed in the *Nashville Banner*, and sent us by Rev. Mr. Helms, of *The Cottage Pulpit*, shows that Senator Slaughter is prepared to make a valiant fight for the cause of Religious Liberty in the State of Tennessee:

A PLEA FOR THE BILL IN BEHALF OF THE SEVENTH-DAY BAPTISTS AND ADVENTISTS.

To the Editor of the *Banner*.

Enclosed is a copy of the act introduced in the Senate for the protection of the rights of certain religious classes of Christian people, and since you have thought proper to adversely criticize it, I trust you will publish the same and then permit me to say a few words in its defense:

An act to amend section 2,289 of Milliken & Vertrees' compilation of the statute laws of Tennessee, and to prohibit interference with such religious rights and liberties of certain persons as are guaranteed by the Constitution of the State.

Section 1. Be it enacted by the General Assembly of the State of Tennessee—

That section 2,289 of Milliken & Vertrees' compilation



of the the statute laws of Tennessee be, and are hereby so amended, or changed as not to apply to persons of Christian faith and practice, known as Seventh day Baptists, or Adventists, whose religion teaches them to conscientiously believe that Saturday, or the seventh day of the week, is the proper day to be observed as a day of rest in accordance with the teachings of the Bible and the direct commands of God, provided that the said persons shall observe as a day of rest the one day in each week as named; and provided further, that in their usual avocations, or otherwise, they shall not in any manner interfere with the peace, quiet, or proper rights of others on the day usually and generally observed as Sunday.

Section. 2. Be it further enacted that all acts or parts of acts in conflict with this act be, and the same are hereby repealed, and that this act take effect from and after its passage, the public welfare requiring it.

It will be seen that while this bill is intended to protect certain classes of Christians in their religious rights, it especially provides that these people shall do nothing that will in any manner interfere with the peace, quiet or religious rights of others on the day usually and generally observed as Sunday. And that while it will give to them the great blessings of religious liberty enjoyed by others, and as are guaranteed by our State Constitution, it can do no harm or wrong to any class or religious sect of people. Under these circumstances I cannot see upon what ground any liberty-loving Christian person can object to an act that only carries out the intents and purposes of the Constitution, in placing all sects or classes of Christian people on an equal footing as regards their religious convictions of right.

It should be remembered that the Sabbath, or Sunday, is not a secular, but divine or religious institution, ordained, "blessed" and "sanctified" by God himself as a day of rest, upon finishing his work of the world's creation. And it is further a well-known fact that, in accordance with the teachings of the Bible, all Sabbaths or Sundays known to either the Christian or Jewish world, were originated through God's creation of the earth in six days, and his resting upon the seventh, which was "blessed" and "sanctified" as a day of rest for future generations. Therefore it cannot be said that these Seventh-day people have no grounds upon which to base their religious belief as regards the seventh day of the week being the proper one to be observed as a day of rest in carrying out the teachings of the Bible and the will or command of God.

As regards myself, I do not claim to be a Seventh-day Baptist or Adventist, and am very willing to accept our Christian Sunday as a day of rest, but as there are others who cannot conscientiously do so, it is neither just nor right to enforce upon them a sacrifice of their honest religious convictions as regards a matter that they themselves, and not others, must be held responsible for. If these people are honest in their convictions, and we have no just right to doubt their being so, work by them on the seventh day of the week would be just as great a sin as it would be for others, with a different belief, to labor on the day that they believed should be observed and held sacred as a day of rest. It may be said by some that they could take two days, and thereby comply both with the law and their own conscientious scruples in regard to the matter, but probably very many of limited means could not well afford to do injustice to themselves and families.

In this connection I will take the liberty of asking a question which I trust will be answered by some of those who are so much opposed to this slight change in one short section of our code of laws. Why are railroads, street car lines, livery stables, certain newspaper establishments and some other classes of business allowed to carry on their usual avocations with impunity, regardless of the Sunday law, whilst some poor people, good Christian citizens, are subjected to fines, imprisonment, and other persecutions for simply obeying the dictates of their conscience in carrying out what they honestly conceive to be the teachings of the Bible in accordance with the will of God? Will some good Christian people, who are strict observers of our Sunday law, be kind enough to answer this question?

As may be seen by reference to the third section of its declaration of rights, our State Constitution, with which no law should conflict, strictly forbids interference with the religious rights or conscience of any class or sect of peo-

ple as regards their religious belief in any manner.

Upon the whole, I can see no good reason why any religious classes of good citizens within our boasted land of freedom should, because of their weakness or small minority, be deprived of such religious rights as are demanded by, and accorded to, others of the great majority, and I believe that if others will only give the subject due consideration they must view it as I do. It is not in accordance with the principles of our free government nor the principles of true Christianity, for the strong to impose upon the weak and helpless simply because they have the power to do so.

Yours truly,

G. H. SLAUGHTER.

[From L. C. Randolph.]

—SUPPOSE Jesus Christ had said to the people of his day: "If you will come into the synagogues at the regularly appointed hour, you may hear me preach. If you don't care enough about the gospel I preach to come where I am, you needn't hear it." Is it too much to say that the needy multitudes of weary-hearted men and women who thronged him and hung upon his words would never have been reached by his gospel?

We talk about Brooks, and Beecher, and Spurgeon, as the preacher's models; but they are not. The model is Jesus Christ. He was the great preacher, and just so far as we Christians study his methods and imbibe his spirit will we be successful in reaching men with the good news of salvation.

Jesus Christ went where men were,—by the sea shore, in the villages, in the busy haunts of life. And after he had gone to them with his healing touch and saving words, then they were ready to follow him everywhere,—even into the wilderness.

—ON a Sunday night of the union gospel services at Milton Junction it was decided, by an overwhelming vote, that the meetings should be continued another week. The attendance was large, the interest was high, and a few had made a start in the Christian life. But nine-tenths of the people who had been in attendance were Christians. The multitudes who needed the gospel were not there. With some hesitation it was decided to move the meetings to a centrally located hall. The first night every chair was taken. Nearly one-half of the audience were unconverted people. The evangelists preached with courage, the people gave the shout of faith, and the walls of Jericho trembled. The proprietor of the billiard hall below the hall gave permission for a gospel meeting to be held at his place on the following Sunday afternoon. There was no lack of sneers. The following dialogue took place between one of the evangelists and a rough man, as they stood beside a billiard table:

"Why don't you hold your meetings in a church? That's the place for them. What good will you do by having them here?"

"Do you generally go to church?"

"No sir, haven't been inside of a church for ten years."

"Well" (good naturedly), "old fellow, we have done one good thing by coming here, we have got you out to meeting."

Said another with a touch of irony: "Is this a Salvation Army?"

"Yes."

"I thought so."

After the tender and powerful service in which several hands were raised for prayers, he was asked (accompanied by a hearty hand-shake): "Well, how did you like our 'Salvation Army' meeting?"

"First rate" (with warm emphasis).

He was on hand with several of his companions at the hall meeting in the evening.

A church of Christians is "a city set on a hill, whose light cannot be hid." It is a torch which should set the country afire for miles around. The main business of a church is not to grow in grace. It ought to grow in grace, but that is not its central mission. If it were it might as well be translated bodily to heaven at once. Every church should be a missionary center for carrying the gospel wherever men are. Let the torch burn ever so brightly, it can't ignite the hearts of men until it is brought close. Let the blaze be lighted in the slums, in the business centers, in the school-houses, in the lumber camps, as well as in the distant countries and isles of the sea.

FRANCES DRAPER WELLS.

Frances Draper, wife of Deacon F. S. Wells, and granddaughter of the late Rev. Thomas Fisher, was born at DeRuyter, N. Y., Dec. 28, 1861. She passed from the earthly life into the heavenly rest March 10, 1893. Her first public avowal of faith in Christ was made in the Seventh-day Baptist Church at DeRuyter. She was baptized June 16, 1878, and united with the M. E. Church. From the age of sixteen to twenty-eight she was a successful teacher, ten years of that time being at Cleveland, Ohio.

On the third of August, 1892, she was married to Dr. Wells, and a few weeks later came to her new home in Plainfield, N. J. Being already a Sabbath-keeper, she joined the Seventh-day Baptist Church on the fifth of Nov., 1892, and entered at once, and heartily, into the work of the church with ability and devotion which promised much good.

Insidious and unsuspected disease soon compelled her to withdraw from active life. Seen only from the earthly side, her going hence was all too soon; since a life was thus cut short which promised so much to a happy home, and to the cause of Christ. She belonged to that class of women whom to know is to love. When such are called, the shadows grow deeper; and the only light comes because, enfolded in the love of God, they rest where no night can be; "where they need no candle, neither light of the sun, for the Lord God giveth them light." If no "after glow" came back from such lives, death would be an unexplainable problem, and an unavailing sorrow. But claiming Christ's promises we lift our sorrow-blinded eyes, that God may wipe away our tears, even as his loving touch has already made it impossible for the redeemed ones to weep again. Abundant evidences of sympathy and regard showed how fully Mrs. Wells had found her way into the hearts of the church, and community. But amid such sad experiences, sweeter even than the sympathy of friends, are the messages of the gospel, and the balm of Gilead which the "comforter" brings.

The morning before her death, which came before the following midnight, her "daily reading" included the following stanza, which she sang with deep fervor:

"When through the deep waters I call thee to go,  
The rivers of sorrow shall not overflow,  
For I will be with thee, thy troubles to bless,  
And sanctify to thee, thy deepest distress."

She did not go through the deep waters, but up the shining way, and through the golden gates into everlasting rest. The "earthly tabernacle" in which she had dwelt was laid away clad in her bridal robes, fit symbol of the truth that she had gone to be a guest at the "Marriage Supper of the Lamb," in the home where sorrow is not and the touch of death is unknown.

A. H. L.

## YOUNG PEOPLE'S WORK.

### WAITING.

I am waiting in the shadows  
With impatience and unrest;  
Waiting, while a nameless longing  
Fills my fevered, aching breast.

Waiting for a hoped-for blessing,  
Which perchance may pass my way;  
Waiting, though 'tis more than useless;  
Still I'm waiting all the day.

I could toil or I could wrestle  
To secure the treasure dear,  
But I'm fettered in the shadows,  
And am waiting, waiting here.

—Ringold Fontel, from an old paper.

It is expected that by the time this appears in print E. B. Saunders and the Milton College Quartet No. 2 will be conducting a series of gospel meetings at Jackson Centre, Ohio. Let us pray for an out-pouring of the Holy Spirit upon their labors.

Who will be the first to send in a list of names of those who have pledged to read the RECORDER?

NOTICE the President's Letter this week. In it is an offer for the largest list of subscribers to the *Sabbath Reform Library*.

THERE was a gospel meeting in the hall at Milton. The quartet had sung from the steps of the hotel; a crowd had gathered to hear the music, but could not be induced to go to the hall. It was dark and rainy and icy, but three young girls in His name went among the crowd, into the billiard-hall and the bar-rooms of the hotels and succeeded in influencing many of the men and boys to come over to the hall to the gospel service.

TUESDAY, April 11th, has been appointed for a district convention of the Christian Endeavor Societies of Southern Wisconsin. The meeting will be held in the city of Janesville. The committee of arrangement consists of the Rev. Wm. W. Sleeper, of Beloit; Mr. Frank A. Spoon, of Janesville; and Mr. Edwin Shaw, of Milton.

### THE WIDOW'S MIGHT.

Yes, the widow's m-i-g-h-t!

It requires but a thought to see that the widow, of whom Christ said she had cast in "all her living," acted in accordance with the injunction "whatsoever thy hand findeth to do, do it with thy might."

This is just the kind of Christians we want nowadays. Those who will consecrate not only the "mite" of the pocket-book, but the "might" of the body and spirit.

I fear that we, as young people, do not realize the strength of our might. If we could only become so devoted to the work of our Master that whatever we do should be done with all our might, mind, and strength, what an increase of power we might have! If in prayer-meeting we should speak and sing and pray with our whole heart, how much more interesting our meetings would become! Especially in singing. Our beloved President says he does not think Christians realize half the power there in song to win souls to Christ. I believe that he is right. If everybody would sing out with some might; sing as though they meant it; sing as members of the G. A. R. at their reunions sing old war songs, we would surprise Satan himself. Some of us are too bashful and diffident; we allow our feelings to

govern us sometimes to our disadvantage and to the detriment of Christ's cause. With due regard for the humbleness of spirit which should characterize all Christians, for "Who-soever exalteth himself shall be abased; and he that humbleth himself shall be exalted." I fear that in many cases in our desire to be meek and lowly in spirit we think too much of ourselves and not enough of Christ and his power to strengthen.

Speaking of Jenny Lind, Hans Anderson said: "Through her I learned that one must forget one's self in the service of the Supreme." Jenny Lind was a most beautiful example of self-forgetfulness. This was one of the secrets of her great success. Putting self out of sight, she sang only to praise her Redeemer and to do good "in his name." The most successful Christians are the most self-forgetful. The young person who is most successful in leading a prayer-meeting does not spend the hour in thinking that every body is looking at him, and is wondering if every motion he makes is awkward.

But you say, "If I could sing like Jenny Lind, or speak like Spurgeon, I would be more active in meeting." Never mind; sing to praise God and not to entertain those present; and express a thought suggested by the topic if you have to prepare yourself before meeting, and commit it to memory. To be sure it will take time to cultivate this spirit of self-forgetfulness, and we may not succeed if we trust in our own strength alone.

When we can wrap ourselves so completely in the folds of Christ's love that we shall be hidden from sight, the minor details will not trouble us; when we can look above the clouds of earth and see nothing but the sky of God's love, we shall be able to do with our "might" and our "mite" whatever our hands find to do in the same spirit in which the widow cast her two mites into the treasury. W. K. DAVIS.  
SMYTH, S. D.

### THOUGHTS OF HEAVEN.

Is it not too common among us when we think of heaven to think only of its joys and its pleasures? When the unconverted think of it, they think only of its loveliness and its splendor, its rest and its calm, its rivers of pleasure and its fulness of joy. They think not of the source of these joys in a holy God and of the holiness of nature which the enjoyment of them presupposes. This is the reason why so many who will never reach heaven are yet, in the time of disappointment and the hour of trial, clinging to the hope of it. They all look upon it as a rest after labor, as a termination to all their trouble, as a quiet haven in which their bark may rest after being tossed by winds and waves in a lengthened voyage. While God's people do not overlook this view of heaven, they regard it also as a place free from sin. One reason why the believer longs so much for heaven is, that it is a place of holiness. When in this present world, he feels not only the burden of pain and fear and anguish, he feels still more, and above all, the load of sin. "We that are in this tabernacle do groan, being burdened;" and, the chief part of our burden is this, that sin is still cleaving to us. One chief reason leading the believer to long so much for the mansions of light is that there, not only sorrow and sighing, but all sin and pollution pass away. He hopes not only for an end to all his cares and privations, not only for a blessedness such as he has never been permitted to enjoy on earth; he hopes that being freed from all evil dispositions and the sins which beset him, he shall be holy as the angels are holy.—Dr. McCosh.

## OUR MIRROR.

### PRESIDENT'S LETTER.

I presume the Permanent Committee is getting, in a small way, some idea of the numerous calls which come to our Boards for assistance. These appeals, I conclude, are not all for money but for laborers as well. There is an encouraging feature in this. It shows that there is courage and confidence to call for new methods, singers and heralds of the gospel, as well as funds. When these calls are responded to, very often all necessary expense is straightway forth-coming. Let us thank God for this condition of affairs, and while our Boards and individuals are doing all they can, let us seek to interest and enlist new resources outside of our regular contributions in the many branches of our benevolent work. No matter in what branch, but the one nearest the heart.

For example, I have learned through a private letter of Miss Swinney to friends in this country, that a person outside of our people has become responsible for a contribution of \$25 per annum,—an amount sufficient to support one cot in the hospital,—for a definite number of years.

Are there not those who have friends from whom could be obtained funds for one or more of these cots, for a period of perhaps five years? We can ask assistance for this and for the New York Sailors' Mission, because they are not distinctly denominational, from those whom we would not feel free to ask for other lines of work.

While the Permanent Committee dare not make farther pledges, we believe, if you could see for yourselves the good which is now being done, you would not allow any to abate for lack of support. I know that this is true of the New Mizpah Mission, for I have visited it.

Elder Burdick is pastor of the New York Church. He and his wife have charge of this mission. He also attends to the distribution of the *Sabbath Reform Library*. I wish the young people might come to know more about this last named work, and aid in carrying it on. I will make the same offer for the largest club of this library which I made two weeks ago for the RECORDER.

Of the appeals which come to us from the field asking us to help the Missionary Board, send out workers to weak churches and places entirely destitute, only a small portion can receive attention. Each one of us can help on this work in some one or more of these ways. God calls on us now; let our response be, "Here Lord, am I," and pray while we work.

E. B. SAUNDERS.

—MR. E. B. SAUNDERS, accompanied by the Milton College Quartet commenced evangelistic work at Jackson Centre, Ohio, the 16th of this month, intending to remain during the two week's vacation between the winter and spring terms of school.

—IN THE village of Milton, which has a population of seven hundred, there are between one and two hundred people who do not regularly attend any one of the three churches; some of the number never entering their doors. One night last week week Bro. L. C. Randolph had the evening free from the series of meetings which he is so successfully carrying on at Milton Junction. Accordingly he came up here and threw out posters for a gospel meeting, which was held in Goodrich Hall, by the kind permission of its owner. Though it rained hard throughout the day and evening,

quite a number of workers came out. The Quartet sang on the street, some young ladies went to the pool room and gave the boys an invitation to attend the meeting, which they accepted, more came from the hotels, and quite a crowd gathered. Before the meeting closed four asked for prayers, and all present voted for a Sunday night service of this kind.

—WE HAVE already mentioned the work which our President, the College Quartet and Rock River people have been doing at Newville. Over twenty have testified to their having found Christ their Saviour. The Rev. Witter, of Albion, who lives four miles distant, will continue Sunday night services. Thus far the converts are all First-day people, and none have embraced the Sabbath so far as we know.

## SABBATH SCHOOL.

### INTERNATIONAL LESSONS, 1893.

#### SECOND QUARTER.

April 1.	The Afflictions of Job	Job 2 : 1-10.
April 8.	Afflictions Sanctified	Job 5 : 17-27.
April 15.	Job's Appeal to God	Job 23 : 1-10.
April 22.	Job's Confession and Restoration	Job 42 : 1-10.
April 29.	Wisdom's Warning	Prov. 1 : 20-33.
May 6.	The Value of Wisdom	Prov. 3 : 11-24.
May 13.	Fruits of Wisdom	Prov. 12 : 1-15.
May 20.	Against Intemperance	Prov. 23 : 29-35.
May 27.	The Excellent Woman	Prov. 31 : 10-31.
June 3.	Reverence and Fidelity	Eccles. 5 : 1-12.
June 10.	The Creator Remembered	Eccles. 12 : 1-7, 13, 14.
June 17.	Messiah's Kingdom	Mal. 3 : 1-12.
June 24.	Review	

#### LESSON I.—THE AFFLICTION OF JOB.

For Sabbath-day, April 1, 1893.

SCRIPTURE LESSON.—Job 2 : 1-10.

GOLDEN TEXT.—The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—Job 1 : 21.

INTRODUCTION.—As a poem, the book of Job is generally admitted to be of great literary merit, and one of the most sublime of the world's literature. It opens and closes in prose, but the other portions are in poetic form. Some critics compare it with Homer's epic poems, some style it dramatic, others parabolic. It may be said to combine all of these. We are not positive as to the authorship, but have no doubt as to its inspiration. There is a difference of opinion in regard to the discussion in the book being real history or mere poetry. References to Job by Ezekiel and James indicate a reality with reference to the character of Job himself. Some Bible students deny that Job was a real person, but the vast majority of biblical scholars agree that he was, and that he lived in patriarchal times. Scholars declare the Hebrew of the book to be very difficult, hence the unsatisfactory translations that many have made. To better observe its poetic form, read the Revised Version.

EXPLANATORY NOTES.—v. 1. "Again there was a day." Having special reference to this second appearing of Satan among the worshippers of God. See 1 : 6. "Satan came also." This has become a proverb. The Evil One mingles with those who worship the Lord. The wicked have their portion in every rightly-ordered assembly. "To present himself." Not reverently but in presumption. A fallen spirit remains and acts like a devil even in God's presence. v. 2. "The Lord said." Not to seek information, but to commit Satan, who occupies a subordinate position and has only delegated power, which is exercised either directly or by his instruments. His influence over the soul is that of an evil nature on those in whom lurks the same evil germs. We cannot go into the mysteries of the existence of evil, but may say that Satan's influence is permitted so as to teach humility and faith. With this delegated power he goes "to and fro in the earth." v. 3. In his previous affliction Job had sinned not, though Satan had declared that he served God for the rewards he was receiving. The lie was apparent, now God reminds Satan of the fact and points out the integrity of his devoted servant. v. 4. "All that a man hath . . . life." Alas! it seems only

too true with the most of us. Property, virtue, all, if he may cling to a few years of life. But there are noble exceptions to the rule, and here is one. v. 5. "Put forth thine hand now." Withdraw not only external blessings but take from him health and bodily powers and see if he does not "curse thee to thy face." Satan still insists that there is no virtue in man, that he outwardly serves God out of selfishness, only it is in a different form from the professedly worldly man's. Here is the problem. "Can goodness exist irrespective of reward?"—Smith. Well, we will now put Job to the test that the world may know of the reality of virtue and religion. v. 6. "He is in thine hand." God permits this wicked spirit to do his greatest with this man. All the powers and arts of hell are to be suffered to draw him away from God and lose his soul, *only*, "save his life." He must not "kill him quite." v. 7. "Satan went forth." He lost no time in doing his utmost against his victim. "Smote Job with boils." שחין *shechin*. An inflammation, or burning. Ex. 9 : 9, Lev. 13 : 20, 23. "Sole of his foot . . . crown." Thus according with *Elephantiasis Graecorum*, what passes under the name of leprosy. One of its awful forms and very loathsome. v. 8. "Took a potsherd." A broken piece of earthenware. To scrape away the mass of corruption and rub the itching, burning flesh. "Sat down among the ashes." In sorrow and mourning. Sitting in silence among ashes or otherwise was indicative of great grief. v. 9. "Then said his wife." She breaks down under the trial of faith, and perhaps joins in the general cry that this stroke from God is a punishment of sin, that for some reason he is the object of divine wrath. In either case, whether guilty or righteous, she advises him to "curse God and die," for to all appearances he must soon die. "Dost thou still retain thine integrity?" Still pretend to be righteous or attempt to be, seeing God hath cast thee off? v. 10. Job remains steadfast and repels his wife's suggestion. "Foolish woman speaketh." Devoid of judgment and reason. Studieth not the matter but counseleth hastily. "Receive good . . . receive evil?" May not the Maker of all things do as seemeth to him good. Rom. 9 : 28; 10 : 17-23. Man's duty is to submit to God, and so "in all this did not Job sin with his lips." He knew he was innocent. This sudden trial was a mystery and he knew of no immediate solution, but he would trust and wait. He spoke no evil because his heart was right. Matt. 12 : 34.

LEADING THOUGHT.—We are to trust and believe in God though he slay us. Trouble is not *always* a penalty for sin.

SUGGESTED THOUGHTS.—The wicked, like Satan, having no integrity themselves, do not believe others have it. Many excuse themselves from being religious by denying that others are religious. All excuses for irreligion will some day and in some way be entirely taken away. Virtue is a reality. Man is capable of loving God irrespective of reward. Tests are made oftentimes when man is ignorant of the reasons. All things are under God's control. There is a wise reason for permitting Satan to exercise influence or power in this world; let us walk by faith. Though clouds and darkness may surround us, yet may we know that God loves us and is watching over us.

#### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning March 26th.)

THE RESURRECTION. John 11 : 25, Col. 3 : 4.

How many times we have heard that fifteenth chapter of First Corinthians read at funerals, until now we sit dreaming, listening while the minister solemnly and slowly reads, and how glad we are when the preaching begins. Well, it is a magnificent and incomparable chapter in which Paul answers one of the greatest questions that ever puzzled the human mind. Dear young reader, do you know how miserable we are or rather would be if Jesus were not risen from the dead, and if the dead rise not? All hope were vain, all preaching, and all Christian Endeavor vain, if there be no resurrection. But the light of a glorious heaven illumines the grave. To the true believers it is no longer cheerless and dark. He who has passed through it before us and triumphed over it says: "I am the resurrection and the life; he that believeth in me, though he die, yet shall he live again." Jesus is the pledge of our resurrection. Believing in Christ we may defy the efforts of Satan to destroy us in death, and triumph as Jesus did with assurance of an entrance through the door of the grave into Paradise. Well does baptism commemorate it as well as witness before the world our faith in the Lord. It was the central and commanding event in the career of Jesus Christ, the significant fact in the history of redemption.

But the same old question comes to you. "With what body are we raised?" Paul thought it almost if

not quite foolish to ask it. 1 Cor. 15 : 36. A grain is sown which dies, but its death means a stalk and new grain. What does that mean as an illustration? To us, a natural body here, a spiritual body in the resurrection. What is a spiritual body? The specific nature is not now for us to know. Wait until God is pleased to reveal to us. One thing is certain, it is a body adapted to the wants of a spirit. That does not imply that it is without any substance, without features. After Christ's resurrection he could be seen, and even when going up into heaven. But we will not speculate. How grand and glorious it will be! What a solemn, joyful truth! Heaven is a locality in which there are actual, tangible, spiritual beings.

#### SCRIPTURE REFERENCES.

1. Job's belief in the resurrection. Job 19 : 25-27.
2. David's. Psalms. 17 : 15; 16 : 10, 11. John's. 1 John 3 : 2.
3. Peter's. 2 Peter 1 : 4, 1 Peter 3 : 21, 22; 1 : 3-5.
4. Jesus raised from the dead. Matt. 28 : 1-7.
5. The first resurrection. Rev. 20 : 5, 6.

—THE greatest readers are not always very close thinkers nor well informed. One must have a purpose, a desire for knowledge and knowledge of a special kind. Such a reader will derive more benefit from an hour's study than a whole day given to a magazine or newspaper glutton. Why do you read? As well as what do you read.

—ONCE the denominational catechism was the principle study of the Sabbath and Sunday-school scholar. This, with a half or a whole chapter each week, was unintelligently memorized. There were some benefits from this even, but it was, too, a burden on the young scholars' memory. It is well to retain in one's memory much of Scripture and to learn catechism, but the mental powers have their limits. If they do merely the work of memorizing they will lose power to do other and more needful work. We have heard of men who could repeat whole books of the Bible, but they became traveling fanatics, not scholars.

—THE brain is not a mere storehouse, though it is a storehouse. To do the most in the realm of intelligent thought is not to pack the contents of a whole Library of Universal Knowledge into the memory, but to so train the memory that it can at once find the material needed. Let the Sabbath-school scholar commit Scripture especially to memory; but one verse daily well learned and thought upon will be of more lasting benefit than the whole book of Romans or Mark committed in the race for a Sabbath-school prize.

—THE easiest thing in the world is to be discourteous to a little child. One feels restrained in the presence of superiors or of men of learning, but superiors are more likely to be discourteous to inferiors. If at all it would be better to be the other way. How many children are actually insulted by well meaning people. "Take heed that ye offend not one of these little ones." Does not a child, even, have right feelings, right instincts or thoughts? Does it not have rights that grown people are bound to respect?—"What's your name, bub?" "Do you mind your father, bub?"—Now that is just as wicked as it is for a young man to say "The old man," or "The Governor." If I were a boy and a stranger should infer that I did not mind my father, or he should call me "bub" I would—but it is several years since I was a boy and have forgotten the feeling under such circumstances. Not the best though.

HOLINESS does not consist merely in the ability to see defects in the religious life of others; but some seem to think it does.

## HOME NEWS.

New Jersey.

SHILOH.—The church of Shiloh returns thanks to the heavenly Father for graciously reviving his cause in our midst. Meetings were commenced with the last Sabbath evening of the old year, and continued over seven weeks. The weather during the first few weeks was extremely severe for this climate, and the attendance small, but the spirit of God was working in the hearts of the people, and the meetings continued to increase in attendance and interest, until there were more seeking salvation than we had supposed were in our community that were unconverted, and likely to be reached. Twenty-four have already been added to the church, twenty-one by baptism, one by letter and two by confession. The three latter, and one of those baptized being heads of families, who have been observers of the first day of the week as the Sabbath, but are now united with us. We expect to have baptism again in the near future.—Not only do we praise God for the additions to the membership, but for the new life and increased spirituality and harmony of the body. We desire to be filled with the Holy Spirit as the early church was filled. Have we not Christ's assurance that God is very willing we should receive it, and then if we do not, where does the fault lie?

When the fiftieth day of meetings was fully come, we had a sort of pentacostal season, as it fell on the day that the Marlboro Church celebrated the joint communion with us according to the custom of our fathers, also the day when fifteen were baptized and with others welcomed into the church by the ordinance of laying on of hands and prayer, and receiving the hand of fellowship.

A couple of our brethren recently solicited subscriptions enough to cancel the church debt, which gladdened the hearts of many, as few things are more to be depended on than church debts.

At the beginning of the year our Sabbath-school was re-organized with Luther Davis as Superintendent; Winnie Bonham, Secretary; Lizzie Paullin, Chorister; Olley Davis, Treasurer; and Julia Randolph, Superintendent of Infant Department. The Secretary, in his report for the last year, said the attendance was the largest in the history of the school, the weekly average for the whole year being over 147, and we find by referring to the last Conference Minutes, that in attendance our school was the third in the denomination of those reporting. One school reported an average of three more scholars and four more teachers and officers, another three less scholars, but eight more teachers and officers. We think our Sabbath-schools throughout the denomination are not doing all they ought, nor are they equal to what they were a few years ago in attendance.

Nine young people from this place are now attending school at Alfred.

A good interest is manifested in our Y. P. S. C. E. At our last meeting four new members were received to active membership, and four more proposed for the same.

Our Local Union had a meeting on the 25th of January, when Miss Caroline H. Brookfield, Secretary and Treasurer of State Union, delivered a very fine address before the Union. During the afternoon Miss Brookfield was entertained at the Shiloh parsonage, where a

number of Christian Endeavorers had the pleasure of meeting her.

Mother Swinney is waiting anxiously for the ocean to bring back her daughter, Dr. Ella Swinney, from China. She said yesterday that she had felt she could never give her up again, but has now won the victory in her own mind, and says she can give her again as ten years ago. We hope mother and daughter may both be spared to meet again.

Papers and letters tell of the death of Dr. T. R. Williams and Dr. C. D. Potter, men that will be greatly missed by our people. With many others we have looked to Dr. Williams as one of our spiritual fathers. And we feel that the cause of Sabbath truth has lost in Dr. Potter an able and zealous advocate. I. L. C.

MARCH 10, 1893.

Wisconsin.

MILTON JUNCTION.—There was held a Y. M. C. A. Conference in our village, Feb. 17-19, conducted by Mr. H. W. Kellogg, of Milwaukee, Assistant State Secretary, assisted by three students from the Beloit College. Our appointments on the Sabbath, and the M. E. appointments on Sunday, were given up for this Conference. The attendance was large, and the religious awakening very marked. By urgent request, Mr. Kellogg remained, holding union meetings a few nights longer. The interest continued to increase, and Eld. L. C. Randolph was secured to succeed Mr. Kellogg in this extra work. After about two weeks of work in the churches, the meetings were moved into a hall up in the business portion of town, hoping to secure the attendance of some who never attend religious services. Our highest hopes are being realized, and we believe more firmly than ever before in *carrying* the gospel to the people; they will not come to the gospel until they, in some degree, are interested. So we are trying to "go out into the by-ways and hedges," and they are coming into the Lord's feast. The prayers of fathers and mothers, wives and husbands, brothers, sisters and pastors are being answered every night. Wanderers are returning, penitents are inquiring the way, and many are "almost persuaded."

Bro. E. B. Saunders has been added to the force of workers. The college quartet, and a number of faithful workers from Milton have rendered much valuable aid, and all the Christian people of our village are interested as never before, and are doing valiant service.

Yesterday (Sunday) at 2 P. M., a special gospel meeting was held in a large billiard hall just under our meeting hall. It was a meeting of very deep interest in which many participated. More than a hundred were present, largely those who frequent such places. Some acknowledged that they had not attended religious services before for more than ten years. Some started for the first time on the way of "the better life" in that meeting. A class is being reached which has always been unapproachable before. God's spirit is working mightily in Milton Junction. Last evening the hall was packed, those who were present at the meeting in the billiard hall in the afternoon were present almost to a man. The work is deepening in interest, and the meetings are still to continue. H.

MARCH 13, 1893.

Iowa,

GRAND JUNCTION.—After a long, severe winter, our snow is mostly gone, and bare ground is again in sight. Farmers are beginning to think about sowing wheat and oats in the near future.

Five members of our society moved to Oursler, Kan., during the winter, which reduced the size of our Sabbath congregation; but our numbers have been increased again by the coming of Bro. G. B. VanHorn and family, and D. A. Davis, who have located with us. We are expecting another family to move into our midst soon. We are glad of the privilege of welcoming to our midst those who are seeking homes among Sabbath-keepers, and we think we have a good country in which such may settle.

Last Sabbath we received two members into our church by letter, and we shall receive one or more by baptism in the near future.

T. S. Hurley, of Garwin, recently made a short visit among us while on his way home from North Loup, Neb.

We have preaching on the second Sabbath of each month by Eld. Socwell, and on intervening Sabbaths we hold prayer-meeting and Sabbath-school. \*

MARCH 15, 1893.

## IN MEMORIAM.

Died at Bolivar, N. Y., March 12, 1893, of bronchitis, Mrs. William A. Rose, in the 56th year of her age.

Dell C. Rose, daughter of David B. and Ellen Satterlee, and great-granddaughter of Rev. William Satterlee, of blessed memory, was one of a family of six children. She was born in the town of Hornellsville, N. Y., May 1, 1837. She resided in that and in the adjoining town of Hartsville until the year 1854, when with her parents she removed to the village of Alfred, N. Y. On July 14, 1860, she was united in marriage to Wm. A. Rose, and in the spring of 1861 the two began housekeeping; but the Rebellion soon breaking out, Mrs. Rose, from motives of patriotism, cheerfully gave up her husband to the service of her country, broke up housekeeping, went forth to care for herself, earning her own living, and always keeping means on hand that in case her husband should be wounded, she would be able to go to the front and care for him.

On July 14, 1871, her only child, David L. Rose, was born, on whom she has ever lavished a fond and loving mother's care. She was converted in the spring of 1878, baptized by Rev. A. H. Lewis, and joined the 2d Seventh-day Baptist Church of Alfred. Some time after their removal to Richburgh, N. Y., in 1880, Brother and Sister Rose took letters and joined the Seventh-day Baptist Church of that place. Shortly before her death she requested that she might again remove her membership to her home church in Alfred, which request was cheerfully granted.

In 1886 she adopted a daughter, Pearl C. Rose, whom she has faithfully cared for, and given unlimited educational and other advantages; believing that in doing for her, and giving to one of Christ's unfortunate little ones a home, she was doing this for Christ. Sister Rose was an active member of the Woman's Relief Corps, and a promoter of many good works.

She had been in declining health for several years. About the 1st of December last, she was attacked with disease (bronchitis) which terminated her life. A short time before her death, in a conversation with Rev. Mr. Arnold, the Methodist minister of Bolivar, she said she greatly regretted that she had done so little for the cause of Christ, and that the parting with friends was a painful thought to her; but otherwise she was ready and longed to go and be with Jesus.

Although her religious life has not been very

demonstrative in public, her near friends know that she has lived a Christ-like life. Many young men will remember the admonitions she has given them, to be true to themselves and their God. It can truthfully be said of her that she was a true wife and mother. Her heart-broken family are comforted with the thought that it is well with her, and that they will soon be permitted to meet her on the other shore, where sickness, sorrow and death can never come.

COM.

TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, March 1, 1893, at 2 P. M., Chas. Potter, President, in the chair.

Nineteen members and three visitors were in attendance.

Prayer was offered by Rev. A. E. Main. Minutes of last meeting were read.

The report of A. H. Lewis as representative of the Society before the Pennsylvania legislature in the discussion on the repeal of the Sunday law of 1794 was received and ordered placed on record. (An account of this discussion appeared in a recent issue of the RECORDER.)

Correspondence was received from D. K. Davis, L. T. Rogers, Mrs. O. U. Whitford, J. H. Walfisch, H. D. Clarke and L. C. Randolph.

On motion an edition of five thousand of the denominational Articles of Faith was ordered printed in German, and D. E. Titsworth was appointed a committee on translation and plates for the same.

By vote, L. E. Livermore was appointed a committee to take into consideration the editing of the *Helping Hand* and lesson helps for the RECORDER, and to report at next meeting of the Board.

A committee consisting of D. E. Titsworth, A. H. Lewis, L. E. Livermore, G. H. Babcock and W. M. Stillman was appointed with power, to consider the advisability of uniting the work of the SABBATH RECORDER and the *Sabbath Outlook*.

On motion, A. E. Main was requested to furnish a copy of a sermon recently preached by him in Plainfield, for publication in the RECORDER.

On motion, a new edition of five thousand each of the nine Evangelical Tracts was ordered published.

On motion, A. H. Lewis, H. M. Maxson and A. L. Titsworth were appointed a committee on plans and methods for celebrating the fiftieth anniversary of the Society.

On motion, it was voted to request Rev. Booth C. Davis to preach the Annual Sermon before the Society at its next Anniversary.

By vote, Edgar H. Cottrell was elected a director in the Board to fill the vacancy caused by the death of Rudolph M. Titsworth.

On motion, A. H. Lewis was appointed a committee to prepare suitable resolutions on the death of Dr. C. D. Potter, late Associate Editor of the *Sabbath Outlook*.

Persuant to the unanimous vote of the Board, the Recording Secretary was requested to indict a note to Bro. Frank S. Wells, expressive of the sympathy and deep sorrow of his brethren in this dark hour of his affliction through the death of his wife, Frances Draper.

The report of the New York Depository for February was received, and also financial statement from January 15th to March 1st.

The Treasurer reported cash on hand \$762 20. Bills due \$454 10.

Bills were ordered paid.

The Treasurer was authorized to pay \$500 on the indebtedness of the Society as soon as in addition to that amount sufficient funds are in hand to pay current bills due.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

GOD'S COVENANT WITH, AND CONCERNING, MEN.

(Continued from page 181.)

and fatness of the Israelitish stock; or in other words to partake in the blessings of the new covenant made with the house of Israel and the house of Judah. I cannot conceive that when the law of God was written in his heart, that he would then violate God's Sabbath, or any other of God's Commandments. But rather would he say with the Psalmist, "In keeping them there is great reward."

So also in this present time the Gentile Christian (The sons of the stranger) has by faith in Jesus laid hold on the better promises on which the new covenant rests. But no one can participate in the new covenant, or rightfully claim to live under it who does not have God's law in his mind, and written in his heart in characters of love. Whosoever makes the plea that he lives under the new covenant as an excuse for transgressing God's law, proves by such a plea that he is ignorant of that covenant which rests upon God's promise to place his law in the believer's heart; to be obeyed through love to him who, having spoken it, afterward said, "The words of my mouth shall not return unto me void." To be obeyed not as a means of justification; but obeyed as the God-given rule of life of all who, through faith in Jesus, are justified. For God's law was, is, and ever will be, the rule of life to those who travel the highway of holiness, cast up for the ransomed of the Lord to walk in.

CORRESPONDENCE.

BARRY, Ill., Feb. 20, 1893.

To the Editor of the SABBATH RECORDER:

I have received the following letter from Sister M. A. Hitchcock, a solitary Sabbath-keeper residing up among the mountains of North-eastern New York, and a person of whom I had never heard until I received a letter from her last June. I replied to that letter and in January another letter came from the same source. There was such a vein of deep piety running through both, and coming from such a source, I thought its publication might be helpful to others, and therefore send it to you with liberty to publish.

Very truly, N. KINNE.

BUSHNELLSVILLE, N. Y., Jan. 8, 1893.

*My Dear Brother Kinne;*—Now a very long time I have wished to write once again to you, to tell you of the great goodness and mercy of my God to me in leading me on in the glorious light of the Sabbath truth of the Lord. In October last I went to the city and met with the Seventh-day people a few times. November 4th I came back to my mountain home to be alone as I thought for the winter; but the Lord meant otherwise. On the 7th of November a poor old woman and her grandchild came to me, and the old woman is with me yet. The little girl is now for nearly two weeks with some of her father's people. Her father was killed by the cars seven months before her birth. Now, dear brother, I write about this that you may rejoice with me that God has led both these people into a clear knowledge of his own holy day. Blessed be his glorious name forever for wisdom and might are with him. I laid no commands upon these friends when

they came to me, yet now I see I should, for God says the stranger that is within thy gates. As I did not then see this in the light of God's truth, I prayed every morning and evening at the prayer altar, about the great and grievous dishonor done to Almighty God in the change of day made by that accursed prince of pagans, the Emperor Constantine. Good had it been for that man if he had never been born, and good also for the church of the Lord God, for he the servant of Satan did succeed in leading away from the true commandment of God, the whole church. No, thank God, not all, for there are a few who have taken their foot from the Sabbath of the Lord in a few weeks. These inmates of my little home saw the truth and embraced it with all their hearts. The little girl is nearly ten years of age, and is very earnest in prayer and faithful in duty. This has been a comfort to me in my sorrow and mourning over the lost glory of the true Sabbath. God made the Sabbath for man, universal man, and how could I, with the Bible in my home, and reading it every day, have been so long in seeing this great truth. And now I have so many friends who say Sunday is good enough for me.

There are also among my friends some excellent spirits who are preaching from Sunday to Sunday trying to convert men from one error to another. How I seem to see this change of the Sabbath as the greatest of all sin. In my sorrow about the princes of our Israel, following the decree of a pagan prince, the Lord gave me a gleam of hope, of gladness and joy exceedingly in reading Isaiah, last chapter, and the verse before the last; as often as I get to sorrowing before the Lord about the transgressions of the church of God, then this verse brings me comfort and joy. Many passages of the divine Word are now very plain as I read what sorrow it is to one whose eyes are opened by the divine spirit to know of the "strange apparel" that one of the prophets writes about. What a joy to know that it is written (Rev. 22: 14), "Blessed are they," etc. My dear brother, may you be one of those who shall get the victory. One of my special friends, a minister (the pastor of Ocean Hill Baptist Church), has been laid aside from duty by sickness. O help me pray that he may see light in God's light before it is too late. He has fought the old Jewish Sabbath with all his soul, forgetting that God made the Sabbath before an old Jew was born. That God may bless you in your old age and feebleness is the prayer of your sister in Christ the Master.

I hope to unite with Bro. Burdick's church in New York, so will these dear young converts to the Sabbath truth. Glory, honor, praise and power be unto our God forever. Amen and amen.

M. A. HITCHCOCK.

NEW YORK TRACT DEPOSITORY.

Statement of Receipts on Accounts of *Reform Library* and Tract Depository, Room 100 Bible House, New York, from Jan. 15, 1893, to March 1, 1893.

REFORM LIBRARY.	
Jan. 15.	Balance from old account..... \$ 7 25
" 19.	2 Subscriptions, <i>Reform Library</i> ..... 50
" 22.	Rev. E. A. Winter..... 2 00
" 24.	Utica Sabbath-school..... 10 00
" 24.	Orlando Burdick..... 25
" 25.	W. D. Ticknor..... 2 00
" 27.	Profit on sale of book..... 50
" 30.	1 Subscription..... 25
" 31.	4 "..... 1 00
" 31.	1 "..... 25
Feb. 4.	4 "..... 1 00
" 5.	15 "..... 3 75
" 10.	41 "..... 10 25
" 14.	Through RECORDER Office, J. P. Mosher, Agent..... 7 75
" 15.	Dr. H. W. Stillman..... 10 00
" 20.	Sale of extra copies, <i>Reform Library</i> ..... 1 00
" 20.	Mrs. Julia Langworthy..... 5 00
" 23.	Dr. S. E. Ayers..... 5 00
" 23.	Lottie Baldwin..... 1 00
" 28.	61 Subscriptions..... 15 25
" 28.	2 "..... 50
" 28.	Edwin Whitford..... 75
	61 25
	\$85 25

TRACT DEPOSITORY.	
Feb. 23.	2 Critical Histories sold..... \$ 2 00
" 23.	Evangelical Tracts sold..... 25
	25—\$ 2 25

RECAPITULATION.	
<i>Reform Library</i> .....	\$ 85 25
Tract Depository.....	2 25
	87 50

Respectfully submitted, J. G. BURDICK, Agent.

NEW YORK CITY, March 12, 1893.

## SALVATION.

ESSAY BY LELA WILSON, ATTALLA, ALA.

Nowhere in the Scriptures is eternal life promised to any except on conditions of faith in Christ, the Redeemer, repentance of sin, and change of heart. "For there is none other name under heaven given among men by which we can be saved;" and "Now God commandeth all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." Acts 4:12; 17:30, 31. In thus providing salvation and offering it to all as a free gift of his grace, through Jesus Christ, who is the "propitiation for the sins of the whole world," Jesus stands in the attitude of a Saviour toward all men. He is the Saviour whether all accept the proffered salvation or not. But, while thus the Saviour of all, there is a particular or special sense in which God is the Saviour of those that believe and accept this reconciliation, and the opportunity offered of making everlasting salvation. This salvation is conditional—"Believe in the Lord Jesus Christ and thou shalt be saved." Acts 16:31. This is an unequivocal promise of actual and permanent salvation to every individual who truly believes.

To such an one Jesus not only stands in the attitude of a Saviour, ready and willing to save, but he will go farther and actually accomplish his salvation. God has appointed means of salvation, of which every one who is sick of sin and desirous of a return to his love and service will gladly avail himself. At great cost it was purchased, even at the sacrifice of "the only begotten" and well beloved Son, who freely gave himself for us all. John 3:16.

Thanks be unto God and to our Lord Jesus Christ for this great salvation, purchased on our heavenly Father's part by the sacrifice of his only begotten and well beloved Son, and on our Lord's part by the sacrifice of himself, and made efficacious to us through faith on our part in his precious blood shed for many for the remission of sins. Matt. 26:28.

## RESOLUTIONS OF RESPECT.

The following Resolutions of Respect were adopted by the Ladies' Aid Society of Scott, New York, March 8, 1893:

WHEREAS, The icy hand of death has again invaded our midst and removed from us our dear sister, Mrs. Harriet Green; therefore,

*Resolved*, That in her death this Society is called to mourn the loss of an official member, a trustworthy friend, and one that was ready for every good word and work.

*Resolved*, That while our hearts are deeply saddened at her unexpected departure, yet we will bow in humble submission to the will of our heavenly Father, knowing that he does not willingly afflict, but that in his infinite wisdom he has seen best to take our sister to the better life.

*Resolved*, That we tender our sincere and loving sympathy to her deeply afflicted family, and point them to Jesus for comfort, who alone can console in every trying hour.

*Resolved*, That a copy of these resolutions be presented to the family, and one placed on record, and one forwarded to the SABBATH RECORDER and also to the *Cortland Standard*, for publication.

MRS. A. E. ROGERS,  
MRS. L. H. BABCOCK, } Com.  
MRS. E. W. CHILDS, }

Resolutions adopted by the Seventh-day Baptist Sabbath-school of Farina, Ill:

WHEREAS In the providence of God, to whose will we bow in humble submission, our sister, Flora E. Smith,

who, from her childhood, was a worthy member of this Sabbath-school, has been taken from us to enter upon the life beyond; therefore,

*Resolved*, That in her death we lose one whose kindly disposition, gentle ways, and upright life were worthy of our emulation.

*Resolved*, That we deeply sympathize with the bereaved husband, also a member of this school, in this severe affliction which has taken from him a loving and beloved companion, and thus left him alone with the responsibility of the care and training of the two motherless little ones.

*Resolved*, That a copy of these resolutions be sent for publication in the SABBATH RECORDER, and that a copy be presented to the bereaved husband and a copy sent to the parents of the deceased.

C. A. BURDICK,  
LURA RANDOLPH, } Com.  
ETHEL IRISH, }

## TEMPERANCE.

NO OCCASION FOR SURPRISE.—Of late we have been called to officiate at two sad burials; in each instance the immediate relatives expressed their surprise that the deaths should have been so terrible. We saw in neither occasion for surprise. If opulent and influential citizens set the accursed thing on their tables, or keep it in their houses, they need not be surprised if some of their children die bloated drunkards, and fill the hopeless, cheerless grave where God's withering curse rests. If young ladies sip wine with young men, they need not be surprised to find on their marriage that they have taken drunkards to their bridal chambers. If merchants will keep the brewery and the still running, to send the deadly stream of fire around the hearth stones of others, they need not be surprised to find the curse of heaven blighting their own. If voters persist in electing to our legislature men who care more for party than principle, men who care more for party power and party spoils than for God, humanity, the nation's prosperity, they need not be surprised if national bankruptcy, national disgrace, be the result. The suppression is no longer a thing of policy, expediency, or even of duty to God or man. It is all reduced to a single point—shall we die a drunken, or live a sober people? One or the other we shall do. Continue to legalize the rum traffic and our ruin is assured.—*Boston Traveller*.

HENRY W. GRADY'S ARRAIGNMENT OF THE LIQUOR TRAFFIC.—To-night it enters a humble home to strike the roses from a woman's cheek, and to-morrow it challenges this republic in the halls of Congress. To-day it strikes a crust from the lips of a starving child, and to-morrow levies tribute from the government itself. There is no cottage in this city humble enough to escape it—no palace strong enough to shut it out. It defies the law when it cannot coerce suffrage. It is inflexible to cajole, but merciless in victory. It is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshrived to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt, and all the wars since Joshua stood beyond Jericho. It comes to ruin, and it shall profit mainly by the ruin of your sons and mine. It comes to mislead human souls and to crush human hearts under its rumbling wheels. It comes to bring gray-haired mothers down in shame and sorrow to their graves. It comes to change the wife's love into despair and her pride into shame. It comes to still the laughter on the lips of little children. It comes to stifle all the music of the home, and fill it with silence and desolation. It comes to ruin your body and mind, to wreck your home, and it knows it must measure its prosperity by the swiftness and certainty with which it wrecks this world.

The chief birthplaces of tornadoes are five in number—the West Indies, Bay of Bengal and the coast of China, North of the equator, and the South Indian Ocean off Madagascar, and the South Pacific near Samoa.

## 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.

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 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

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.

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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.

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CONDENSED NEWS.

At St. Sebastian, Spain, March 19th, fire caused by the explosion of a keg of spirits led to the death of at least twenty-one persons.

It is reported that Premier Ribot has sounded influential members of the Senate on the advisability of dissolving the Chamber of Deputies, as the President can dissolve the Chamber only upon advice of the Senate.

A protocol has been signed at Santiago, Chili, which it is hoped will terminate the strained relations between Chili and Argentina. The protocol enacts that Chili will not claim any territory east of the Andes, and Argentina will not claim any port on the Pacific coast.

At Panama, Ruiz Sandoval arrived from Nicaragua. He was arrested by the police, taken to Colon and put aboard the steamer which sailed for New York, without being given a chance to protest. Sandoval is a professional revolutionist.

The largest shaft ever forged in America was sent from the Bethlehem, Pa., iron works to the Chicago Fair, March 18th. It weighs 89,320 pounds, and will be the axle of the perpendicular hurdy gurdy 264 feet high, invented by a Pittsburgh engineer.

In New York 1,100 deaths occurred last week, which is 168 more than week before. Of this number 249 were from pneumonia alone. Eleven persons succumbed to the grip last week.

General Green B. Raum, ex-Commissioner of Pensions, has associated himself with his son, Daniel F. Raum, of Peoria, Ill., and will open a law office in Chicago.

Fourteen immigrants, who came from Austria to this country to work in the Joliet, Ill., iron mill, were detained at New York and sent back to the steamer Labourgogne recently, having been declared contract laborers. Force was used to compel them to re-embark.

The Treasury Department is receiving offers of gold for small notes in such numbers that it cannot accept them all. On March 18th, it accepted an additional offer of \$1,000,000 from Chicago. It is thought that by next week the free gold in the Treasury will aggregate between \$6,000,000 and \$7,000,000.

Lord Salisbury is confined to his bed, and has been forbidden by his physicians to attend to any business whatever. He has sent a dispatch to Belfast, saying that he hopes to be able to address the meeting of the unionists there on April 4th.

A jury in the Circuit Court, at Poughkeepsie, N. Y., March 17th, awarded Miss Fannie V. Bates, of Pleasant Valley, \$7,500 damages against the Philadelphia

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

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and Reading and New England Railroad Company for injuries received at the above place in September last while alighting from a train, the carelessness of the employees in not properly stopping the train being the cause.

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.

HAMILTON.—In Alfred, N. Y., March 18, 1893, after a brief illness, Ella H. Hamilton, wife of Ezra P. Hamilton, in the 35th year of her age.

The deceased was the only daughter of Ellery H. and Margaret A. Potter. Her childhood home was at Holland Patent, Oneida Co., N. Y. Here she was united in membership with the Protestant Episcopal Church; but in 1891 she began the observance of the Bible Sabbath, and was a good and faithful worker in the Second Seventh-day Baptist Church of Alfred. She was a member of the choir, and a constituent member of the Christian Endeavor Society, and beloved by all. Her early death is deeply lamented. Brief funeral services were held on the 19th inst. Surviving relatives and friends are comforted in the thought that the departed met death with composure, in the hope of eternal life. L. O. R.

ROSE.—In Bolivar, N. Y., March 12, 1893, of bronchitis, Mrs. Dell C. Rose, wife of William A. Rose, and daughter of David B. and Ellen Satterlee, aged 55 years, 10 months and 11 days.

The deceased died as she had lived, in the triumphs of the Christian faith. She leaves a husband, son, and adopted daughter, and many relatives and friends to mourn their loss. The funeral services were attended on the 15th inst., at the Second Seventh-day Baptist church of Alfred, N. Y. A large concourse of people was present. Sermon by the pastor, the Rev. L. C. Rogers, from the text of Scripture, John 4:1-3 selected by Sister Rose for the occasion of her funeral. For further particulars, see "In Memoriam," in the present issue of the RECORDER. L. O. R.

WITTER.—Jennie Mulkin Witter was born in Sharon, Pa., Nov. 30, 1849, and died in Little Genesee, N. Y., March 5, 1893.

Sister Witter experienced a change of heart and hope in Christ at eleven years of age. Jan. 1, 1866, she was married to Horace Witter, of Nile, N. Y. Two years later she was baptized and united with the Friendship Church at Nile. Twenty-five years ago the disease which finally resulted in her death fastened itself upon her, and during that period at no time has she been entirely free from pains, though always cheerful and uncomplaining. She was a loving wife, a devoted mother, a kind friend and neighbor, ever ready to sacrifice self for the comfort and pleasure of others. She will be sadly missed in the home which she made happy. G. W. B.

GREENE.—Harvey L. Greene, aged 2 years, 2 months and 13 days, son of Lewis and Ella Greene, at Watertown, N. Y., March 11, 1893. Funeral and interment at Adams Centre, N. Y. A. B. P.

DAVIS.—In Berlin, N. Y., March 11, 1893, Mrs. Roxie Sweet Davis, wife of Arnold Davis.

The deceased made a profession of religion in early life, and was baptized by Evangelist Scott. She leaves a husband and daughter to mourn their loss. The funeral was at the Seventh-day Baptist church on the Monday following her death. A favorite text of the deceased was used as the subject of the discourse, "But it shall come to pass, that at evening time it shall be light." w. o. w.

GROWDON.—Near Salemville, Bedford Co., Pa., March 2, 1893, Barbara, wife of Jeremiah Growdon, aged 58 years, 11 months and 24 days.

Sister Growdon was a member of the Seventh-day Baptist Church for 37 years, and was baptized by Eld. Christian King, remaining a worthy member till called home. She leaves to mourn their loss a husband, one son and five daughters, who are bereft of a kind mother. She lived to see them all come into the church. Funeral services were held at the church, conducted by Eld. David C. Long and Eld. George B. Kagarie. D. E. R.

IRISH.—In Farina, Ill., March 8, 1893, of hydrocephalus, Ralph Glick Irish, son of Wm. Arthur and Anna E. Irish, and great-grandson of Dea. D. B. Irish, aged 8 months and 2 days.

"So fades the lovely blooming flower, Sweet, smiling solace of an hour." C. A. B.

WILSON.—In South Englewood, Ill., Feb. 23, 1893, of pneumonia, Minnie Belle, wife of Edwin A. Wilson and daughter of Stillman C. and Frances Whitford, aged 27 years and 8 months

She lived during most of her youth with her grandparents, Dea. Maxson Whitford and wife, her father having died when she was a child. She united with the Seventh-day Baptist Church of Farina about seven years ago, and retained her membership until death, though for some time past she had lived in Chicago and in Englewood. Her remains were brought to Farina for burial, and a funeral service was held in the church, conducted by the pastor. C. A. B.

AMES.—Near Lake Koshkonong, in Rock Co., Wis., Mrs. Cornelia Palon Ames, of pneumonia, on March 2, 1893.

Miss Palon was born April 29, 1846, and was married to Ira D. Ames, June 25, 1868. They lived for some time at Albion, Wis. She leaves a husband and eight children to mourn their loss. G. W. H.

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