

# The Sabbath Recorder.

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## NIGHT AFTER NIGHT.

Night after night we dauntlessly embark  
On slumber's stream, in whose deep waves are drowned  
Sorrow and care, and with all senses bound  
Drift for a while beneath the sombre arc  
Of that full circle made of light and dark  
Called life, yet have no fear, and know refound  
Lost consciousness shall be, even at the sound  
Of the first warble of some early lark  
Or touch of sunbeam. Oh, and why not then  
Lie down to our last sleep, still trusting him  
Who guided us so oft through shadows dim,  
Believing somewhere on our sense again  
Some lark's sweet note, some golden beam, shall break,  
And with glad voices cry, "Awake! awake!"

—Atlantic.

## SPENSER'S TREATMENT OF TEMPERANCE.

BY EDWIN H. LEWIS.

The great Elizabethian founded his conception of temperance on the Aristotelian doctrine of the golden mean. To Spenser, as to the ancients, temperance was a theoretic balance of living, a serene self-control which avoided all manner of extremes.

The difference between Spenser's treatment and that of other writers, ancient and modern, lies in his superior insight of the logical sequences, the ideal relations, involved. With a penetration which is marvelous and a delicacy of touch which is consummate, Spenser traces the principle of temperance through all the phases of ethics. I wish briefly to illustrate this fact, and contrast Spenser's ideas with modern ideas of temperance.

The second book of the *Fairy Queen* is called the legend of temperance, although the moral allegory of the other books often illustrates the same principles as the second does.

At the very opening of the second book, we have two knights nearly imbuing their lances in each other's blood, because one of them has been too credulous and therefore hasty in espousing an unworthy cause. Temperance in believing men and temperance in championing causes are two ideas thus plainly conveyed. Spenser probes at once two weaknesses of human nature, and these are weaknesses the more fruitful of mischief that they do not often receive sober thought. The trouble that arises from the failure to "try all things," and the trouble that arises from zeal untempered by good sense, are two large elements in the world's discomfiture.

In the Palmer, who appears as the guide of Sir Guyon, we have the temperance of pastoral guidance and restraint. He is the knight's mentor, tempering his zeal or pricking on his flagging courage.

Guyon, setting out upon his travels, comes upon the knight Mordaunt, dead from yielding to the charms of the enchantress Duessa, and by his body his wife Amavia in wild grief has slain herself. We get the suggestion of intemperance in pleasure and intemperance in pain. Spenser finds that it is quite as far from the golden mean to yield one's self to unbridled sorrow as to unbridled joy. Connected with this incident is that of the babe Ruddymane, Amavia's child, whose little hands, dabbling in his mother's blood, receive a stain which no

water will wash away. Spenser has not forgotten that intemperance in one generation means a visitation of iniquity upon the next.

The main point of the whole allegory is revealed in the characters of the three sisters whom Guyon meets at the castle of Medina. The names of the eldest and youngest sisters are Elissa (too little) and Perissa (too much). The lady Medina represents the golden mean.

Medina was her name,  
A sober, sad and comely courteous Dame;  
Who rich arrayed, and yet in modest guise,  
In goodly garments that her well became,  
Fayre marching forth in honorable wize,  
Him at the threshold mett, and well did enterprize.

She led him up into a goodly bowre,  
And comely courted with sweet modestie;  
Ne in her speach, ne in her haviour,  
Was lightnesse seene or looser vanitie,  
But gracious womanhood, and gravitie,  
Above the reason of her youthful yeares.  
Her golden lockes she roundly did uptye  
In breaded tramels, that no looser heares  
Did out of order stray about her daintie ears.

She is a contrast to Elissa:

Elissa (so the eldest hight) did deeme  
Such entertainment base, ne ought would eat,  
Ne ought would speake, but evermore did seeme  
As discontent for want of merrh or meat:  
No solace could her Paramour intreat  
Her once to show, ne court, nor dalliance;  
But with bent lowring browes, as she would threat,  
She scould, and frownd with froward countenance;  
Unworthy of faire ladie's comely governaunce.

No less is she a contrast to Perissa:

But young Perissa was of other mind,  
Full of disport, still laughing, loosely light,  
And quite contrary to her sister's kind;  
No measure in her mood, no rule of right,  
But poured out in pleasure and delight:  
In wine and meats she flowed above the banck,  
And in excesse exceeded her own might;  
In sumptuous tire she joyed her selfe to pranck,  
But of her love too lavish: (little have she thanck!)

Spenser now introduces a relief scene, in the incident of Braggadochio and Trompart, who meet Belphoebe in the wood. Braggadochio, boasting of his powers, and praised to the echo by his Sancho Panza, Trompart, is frightened almost to death by the trumpet-blast of a maiden huntress. We are reminded that boasting is a form of intemperance, and one which excites ridicule; while as a contrast to the falsely great Braggadochio we have the falsely little Trompart—flattery, as the other remove from the golden mean which gives honor only to the honorable, and thinks of itself only so highly as it ought to think. In Belphoebe, the maiden huntress, we get the nearest approach which Spenser makes to the modern doctrine of total abstinence. Belphoebe represents the fresh outdoor life of celibacy.

Sir Guyon now meets and wrestles with the fiend Furor,—intemperance on the side of anger. A little further on he meets Phaon, who has played the part of Borachio (in *Much Ado*) to Claribell's Hero. We find that one phase of intemperance on the side of love is jealousy.

Guyon's next adventure is with the two evil knights—Pyrochles and Cymochles. Both of these brothers exhibit great valor, and must be types of intemperate valor. In the contest that ensues we see Pyrochles ( $\pi\upsilon\eta$ , fire) is a type of bravery gone to the excess of unreasoning rage; while Cymochles ( $\kappa\upsilon\mu\alpha$ , wave) represents valor rendered unstable as water by self-indulgence.

Then comes the great temptation in the cave of Mammon, where Sir Guyon goes through trials similar to those suffered in the wilderness by our Lord. Guyon's avarice is tempted by the sight of incalculable wealth in store and in the making. His ambition is sorely tried by the offer of inordinate power. But Guyon stands firm against the first temptation, showing the strong, healthful self-restraint which longs for too much of nothing.

'Suffise it then, thou Money God,' (quoth hee)  
'That all thyne idle offers I refuse,  
All that I need I have: what needeth mee  
To covet more than I have cause to use?'

And he stands firm against ambition, as soon as he sees what it means to climb this "great gold chain ylincked well."

Some thought to raise themselves to high degree  
By riches and unrighteous reward;  
Some by close shouldering; some by flatteree;  
Others through friends; others for base regard,  
And all by wrong wails for themselves prepared;  
Those that were up themselves kept others low;  
Those that were low themselves held others hard,  
Ne suffered them to ryse or greater grow;  
But every one did strive his fellow down to throw.

In the next scene we have a battle between Pyrochles and Cymochles and the ideal knight, Arthur. Pyrochles and Cymochles exhibit mere rude force, while Prince Arthur's temperance in combat wins him the victory. We get the idea that coolness and forethought are a more important weapon than numbers or violent power.

Sir Guyon journeys on, in his wish to find and destroy the enchanted Bower of Bliss where Mordaunt lost his character. He meets now the castle of temperance, a beautiful allegory of the perfect human body, where all food is assimilated and perfect health is the result.

In the last canto the hero reaches the Bower of Bliss, and resisting all fleshly temptations razes the Bower to the earth. In this twelfth canto Spenser extends the allegory of temperance beyond the Moral to other regions. Sea, land, plain, paradise, all are filled with monstrosities, which are in the physical world what intemperance is in the moral. He even carries the principle into the region of art, and shows how intemperance in art results in *artificial* art—painting the lily.

I have gone thus fully into the details of the poem merely to hint at the endless ramifications into which the idea springs in Spenser's fertile imagination. One might live a faultless life if he profited by all of Spenser's minute hints. Now it is remarkable that in the whole course of the book we have very little about temperance in the use of alcohol. Here is a poem of seven thousand lines allegorizing the virtues, and yet only about forty lines which bear directly on the question of temperance in the late use of the word. In these forty lines devotion to wine is treated as other forms of intemperance, are—from the standpoint that the "golden mean" should be preserved.

Indeed, temperance, in the sense of total abstinence from alcohol, is so recent an idea as to be a novelty in the world's history. There seems to have been a consensus of opinion among all the nations of antiquity (without ex-

## SERMON.\*

-BY G. F. RANDOLPH.

While accepting entire responsibility for the arguments used, and the conclusions reached, in this sermon, the writer wishes to acknowledge his deep indebtedness to the late Rev. W. C. Titworth for many valuable suggestions upon this subject, and to further say that in many places in this sermon Rev. Mr. Titworth's almost exact language has been used as best expressing the thought of the writer.

"The Sabbath was made for man, not man for the Sabbath." Mark 2:27.

The history of the Christian church has been written in epochs. Each epoch marks a trend of thought in a certain direction upon some particular subject. The church at present is in one of the most remarkable epochs of its whole history. The spirit of the times demands that formulated arbitrary creeds, which have existed for centuries, shall answer the question: "Why?" It is the answering of this question which accounts for this present trend of thought and makes it so conspicuous. This is evidenced by the heresy trials which began a few years ago at Andover Seminary, and which have been continued in different noted trials up to the present time. These trials are but a conflict between the past and the present. Not that we endorse all, or necessarily any considerable part of the so-called heresies, but they are the symptoms which mark the efforts of the church "to cut the dead boughs away" and to take on new life. They are the outgrowth of a desire on the part of earnest Bible students to know the reasons why certain positions have been taken; to understand upon what grounds the formulated creeds, and I may say the traditions of the past, rest. Men of thought are beginning to recognize the fact, more universally than may seem at first, that the authority of the Bible rests not upon its dictums, but upon the response which the truth it teaches finds in the hearts of men. I say this in no spirit of disparagement of the sacred Book, but any one who has given any attention or thought to the history of that book knows that its growth has been but a natural one, and that many things have crept into it which will not now bear the light either of intelligent reason or of history. The Bible is a history of a people who were not entirely righteous, but whose leaders were men whose thought and lives were of the best that the world has produced. They were a people not altogether agreeable, perhaps; a people whom we cannot admire in all respects; but a people who gave themselves up to following out the light which was revealed to them through their leaders, and whose lives and history show that they were in possession of the highest truth in the history of the world. Many of their conceptions of life and truth, the people of the present can neither accept nor endorse. The Master himself, in the memorable Sermon on the Mount, taught that many laws and customs of the Jews, which they conceived to be the laws of God, while in advance of the times in which they lived, were by no means ideal.

The church has nothing to fear from this agitation, because it is not an agitation which is simply destroying, but a movement which shows that people have risen to a point where they will not longer obey a mere arbitrary command simply because it is to be found in the Bible. It is often said that it is a conflict between the Bible and science, and one which can never be reconciled. This is but a narrow view to take of the subject, and one which history will not bear out. When the Copernican

\*Preached at the church in New York City, Sabbath-day, March 4, 1893.

ception) that wine-drinking in moderation was a good. The same idea prevailed in the Middle Ages. Yet the idea of total abstinence for the sake of good influence over the weak, had sprung up with Christianity, and occasionally appeared in the Middle Ages. For instance, while St. Thomas Aquinas (in his *Summa*) defines sobriety as drinking wine in due measure, and quotes against the idea of total abstinence both the advice of Paul to Timothy and the saying of Ecclesiasticus, that "wine drunk with moderation is the joy of the soul and of the heart, yet he sums up thus: "Although the use of wine is not, of itself, unlawful, nevertheless it may, under certain circumstances, become unlawful (*per accidens illicitum reddi potest*) either from its being hurtful to the drinker, or from excess in quantity, or because it is taken in spite of a vow to the contrary, or because it is a cause of scandal."

"There was indeed in England, four hundred years ago, an association formed, the members of which pledged themselves not to exceed a certain quantity of alcoholic drink per diem; but such reform measures as this were at that time of necessity only the fancy or the freak of the day, an agreement of boon companions, made with little of conviction, and speedily broken. On Christmas day, 1600, a company of German nobles formed a society which they named "The Order of Temperance," the members of which pledged themselves never to become intoxicated, and, to this end, never to exceed fourteen cups of wine a day."\*

The doctrine of total abstinence, or, at most, of extreme moderation, was first propounded by Dr. Benj. Rush, of Philadelphia, in a now famous pamphlet. Total abstinence as a specific remedy against the dangers of alcohol in all its forms was first recommended by a convention of temperance delegates at Saratoga Springs in the year 1835.† Since this date the idea has steadily and rapidly gained ground until it now counts its adherents by the million.

What has caused this growth in total abstinence opinion? Several reasons suggest themselves. (a.) The invention of the process of distillation, which increases acute alcoholism, and so the horror of drunkenness. (b.) The increase in the number of mild stimulants other than alcoholic, which take the place of wine and other alcoholic drinks. (c.) The increase of the feeling of human brotherhood, which promotes self-restraint for the good of others.

I take it that the last of these reasons is by far the strongest. It of course coincides with the growth of practical Christianity.

## GOOD TASTE AND GOOD MANNERS.

True purity of taste is a quality of the mind; it is a feeling which can, with little difficulty, be acquired by the refinement of intelligence; whereas purity of manners is the result of wise habits, in which all the interests of the soul are mingled and in harmony with the progress of intelligence. That is why the harmony of good taste and of good manners is more common than the existence of taste without manners, or of manners without taste.

ONE of the best things that can happen to any man is to come into daily contact with other men who surpass him in scholarship, or in intellectual vigor, or in moral power, or in some other equally important particular. These examples of superiority are a constant reminder of his own defects and a constant stimulus to improvement.—*Nashville Christian Advocate*.

\*The Temperance Reform, J. T. Crane, *Meth. Quar. Rev.*, July, 1873.

†Thomas McMillen in *Cath. World*, September, 1885.

Theory was first advanced by its discoverer, it was looked upon by the religious leaders of the world as heretical to such a degree that, compared with it, the heresies of Dr. Briggs or of Dr. Smith are of the mildest nature possible. But history and intelligence have proven that what was then considered an irreconcilable conflict has entirely disappeared, and not only the van guard, but the rank and file of Christian thought accept the teachings of Copernicus and Galileo as entirely true. The same is true of many other discoveries which have been made in science. Harvey, who discovered the circulation of the blood, Jenner, who discovered the principle of inoculation against small pox, were men whose discoveries were looked upon as the wildest vagaries, and totally unworthy of any consideration by intelligent people. Here again history has shown that the vagaries of these men have proven to be two of the most valuable discoveries that have ever been made in the advancement of the science of medicine. Such men as Hume and Huxley, who stand out pre-eminently in their respective fields, and who are so often referred to as men of great scientific learning and authority, who could not believe the religion of the Bible, were men who stood too near to the discoveries which they had made to appreciate their true relation to the religion which they disbelieved. What would we think at the present time of a man who stood on this side of the Atlantic and said that there was no shore beyond, simply because he had never sailed across to discover for himself, and would not accept the testimony of others?

This spirit of agitation is rapidly causing the church to change front; enabling it to discard the traditions and dictums of the past; and to look truth fairly in the face, whether the truth comes from within the Bible or outside of it; and to give authority only to that which appeals to the best and highest consciousness of man. This is shown by the rapidly coming disfavor into which the so-called heresy trials are falling, and it behooves us as Seventh-day Baptists to look well to the ground upon which we stand, to see whether it is consistent with the enlightened thought of the 19th century. There have been, and are, some men among us who have stood out upon the frontier of religious thought, who have mingled with thinkers of other churches, who have declared that the position which our people have held for the past century upon the Sabbath question is no longer tenable. That there is something in this is clearly shown by the fact that large numbers of our young people who have grown up in Seventh-day Baptist families as soon as they leave their homes and come in contact with the current of thought of the religious world at large leave the Sabbath and are lost to us. That this is an appalling fact no one will deny, and it raises a question which demands careful investigation on our part. If there are no means by which we can teach our young people to believe in our Sabbath to such an extent that when they come in contact with the calm, sober, nineteenth century thought, other churches, they will not be taken away from us, we may well question whether what we have hitherto regarded the essential and primary truth concerning the Sabbath is not non-essential and secondary instead. In view of this fact let us review briefly the ground upon which the stock arguments of the Seventh-day Baptists are based. We are taught that the seventh day of the week is the Sabbath because the fourth commandment declares it is; and because this

commandment appears in connection with the other nine, it is claimed by our people that the same authority and weight attach to it as to the others, and upon this as a cardinal principle are based all the arguments which our people offer upon this question. Now let us see if the position which we have taken is one which we can maintain.

The fourth commandment does differ from the others in that the other nine have their origin in essential right and wrong. It is impossible to conceive of a condition or state of things where it would be right to lie, or steal, or violate any of the other similar commandments, but we may conceive of a state or condition of things in which a Sabbath is not necessary. We may well question whether there was a Sabbath before the creation of this world or not, and we may question whether there will be a Sabbath in the next world or not; but whether we think of the eternity before creation, or the eternity which is to follow, we cannot believe or find any reason to think that whatever condition of things existed heretofore, or what we shall find hereafter, it ever was, or ever will be, right to bear false witness, to take that which does not rightfully belong to us, or to withhold from our Creator and Master the allegiance which we owe to him. That we recognize this difference is shown by the fact that we have no hesitancy in associating with people who do not observe the seventh day as the Sabbath, nor do we hesitate to worship with them nor to invite them to assist in our religious services. This we would not do with any who violate the other commandments, and this very fact bears silent though powerful testimony to the fact that whatever we may say upon the Sabbath question and the relative authority of the fourth commandment as compared with the others, we do recognize a difference, and until in our arguments upon the Sabbath question, we come to recognize this fact, we place ourselves in a false light before others. That we can consistently maintain our Sabbath ground and recognize this difference, is no more to be doubted than that the difference exists. In the first place, the Sabbath as an *institution* is a matter of inspiration, for reasons that all churches agree upon, and which reasons do not need to be enumerated at length here. We further say that it commemorates the completion of creation, or rather that it is a constant reminder of the creation of man; for with him, or in him, creation reached its highest type, since God created man in his own image after his likeness. It is also a reminder of the life to come, and typical of it in that *that* life leaves all selfish motives behind and develops man into the perfect image of his Creator, as that Creator originally intended that he should be. Its economic bearings, which we need not separate from its religious if we could, are too well known to need repetition here. Further discussion of the statements which have been previously given, we here defer for the question which follows, which is that of the day of the Sabbath. I wish to discuss this question in connection with the preceding one, for the reason that I believe as a people we emphasize the least important of these questions, and place ourselves in an unenviable light.

I do not want to be considered a stickler for a mere day. If there is nothing more in the question than that, I wish to have nothing to do with it. If the Sabbath as such cannot rise above a question of a mere *day* of the Sabbath to me it is not a matter of sufficient importance to claim the attention that is given it. If the

claim for the seventh day of the week as the Sabbath has no real or intrinsic merit, there is nothing in the issue of any consequence whatever. The reason for the Sabbath I do not base upon any dogmatic or arbitrary command of the Scriptures in support of it. The authority of the Bible is in its eternal truth only. It is a history of a people who were inspired beyond any question of a doubt, but they were neither perfect nor righteous. They were a people whose life in many of its phases was unpleasant, and which phases we would not emulate; but they were a people whose leaders of thought followed the real and true trends and directions. The authority of the Scriptures lies in their appeal to the best and highest consciousness of man. Call it conscience, or by any other term you may choose, the fact remains that there is in the nature of man that to which anything which is high, and noble, and true will appeal, and that is the criterion by which every man must be guided, and if we cannot bring the statements of the Bible before that criterion and find approval of them there they have no truth or authority with us. For things are not true simply because they are in the Bible, but are in the Bible because they are true.

Several centuries ago a man named Euclid discovered the laws of geometry. He did not in any sense create them. He simply discovered what already existed and placed it in a form for others to understand. But the authority of these laws does not rest upon Euclid, but upon their own intrinsic truth which appeals at once to the mind of the student, who is to approve or disapprove, to find them true or false by the light of his own reason. It is a very superficial view of any question of essential truth, whether of science or religion, to put it upon any dogmatic or arbitrary authority. It must contain that within itself which will find the approval of the intelligence of man, whether that intelligence be pure intellectual reason only or the highest spiritual consciousness as well.

Christian people agree upon the necessity of a Sabbath, and there never was a time when the value and necessity of the Sabbath commanded more sober, earnest thought among church people, under whatsoever name they worship, than at they present time. This is a question compared with which the *DAY* of the Sabbath is of *little* importance. That this wide-spread interest does exist has no better proof than that shown in the interest which has been taken, and is now taken in the closing of the Columbian Exposition, a question in which we as a people do not figure at all because we have not arisen to the occasion, for we have been content to simply stand by and say nothing except to remind Congress that it has no right to legislate upon the subject, being prohibited from so doing by the Constitution of the nation. Bishop Potter commands, and deservedly so, manifold more respect in demanding that the Exposition be opened on Sunday for reasons partly, if not wholly, religious. He has positive convictions and the courage of them. Our position has been of a negative nature and we have scarcely had the courage of that. People do not want simply to be told that they are wrong. They want to know the way out of the wrong.

But to the day of the Sabbath does attach some importance, for no-day no-Sabbath. What then determines the day of the Sabbath? Common agreement among the various institutions of Christendom? Shall mere chance determine it? Either might, and *certainly* the *former* of these, were nothing else to be taken into con-

sideration. But, I wish to ask, if the history of the day has not something to do with it? Do not associations and memories count for something? Suppose the people of the United States should agree to celebrate American Independence upon the 3d or 5th of July instead of the 4th, would that make any change in the historical day of the Declaration of Independence? Would not the fact that it was passed upon the 4th of July still remain, and is that fact to be set at naught to gratify a mere whim or the convenience of the public? The twenty-four hours of time called the 4th of July has no intrinsic or real value over a like period anywhere else in the year. The importance of the one over the other lies in its association alone. We agree upon the question of the *importance* of the Sabbath. People of all religious denominations agree upon that. What, then, shall determine the day of the Sabbath? I certainly think the history of the day should not be disregarded.

With the establishment of true religion the Sabbath goes hand in hand with that establishment. Our Sabbath-day, the Sabbath of history and our Master, has a clean record as such in the history of the world through all the centuries of biblical, and I may almost say, profane, history. It has never been associated with any unclean memories, nor has it ever been disgraced by leaders of whom we need be ashamed. It is the Sabbath of the men who have stood in all the history of the world as leaders of efforts to help men up to the best and highest things, and to get true religion into the world. On the other hand there is no certain evidence which connects Sunday with anything sacred until a century or two ago. But for nearly sixteen hundred years it stood as a day whose memories and associations were anything but holy, and which are in no way a credit to the church which now observes it as the Sabbath. It tells of tendencies which can never in any way elevate it.

The vital question is: "*Shall we have a Sabbath?*" and while the outlook is at times gloomy and doubtful, I cannot help believing that we shall have one. The church demands it, and I believe the day of the Sabbath will play a very important part in the settlement of the question. But what hold has Sunday upon the church in anything but the present? It was not made a Sabbath in any true sense until the time of the Puritans. It had nominally existed for hundreds of years. But what a record it made! A record which had it been the personal history of any friend of ours, we would cover it from sight and never allow it to be exposed to view. It tells of tendencies which kept the church under a cloud for centuries. It was a period which will always be thought of with pain by every true Christian. And now it is fast becoming a day which is in no sense a religious day. If the signs of the times mean anything at all, they tell nothing more certain than that Sunday as a sacred day will soon be a thing of the past. True, the pendulum will swing for a time first to one side and then to the other, and when equilibrium is finally reached the Sabbath question will be settled without regard to Sunday upon the grounds of its present claims, but it would not be in the least surprising if, when equilibrium is reached, the Sabbath of the Master should be the Sabbath of the Christian world, for it certainly has all the advantages as to association and memory in history.

How the week was determined, or how the day of the week called Saturday came to be fixed upon as the Sabbath of history, we have

nothing to do with any more than we have to do with asking why the 4th of July, rather than some other day of the month, came to be Independence Day. The day of the Sabbath, I say again, is the day that has history and the early associations. I believe this is the position our people must assume and teach to their children, for we cannot hold them with our old cry of authority. They will quickly lose all respect for that and continue to leave us in the future as they have in the past, for there is no authority except eternal truth, and when God created us after his likeness, in his own image, he created us with a conscience to recognize truth. It has sometimes seemed as if we were almost incapable of rising to the question, and most certainly we never will until we get up high enough to see beyond our own denominational fences and reach the atmosphere of aggressive, live Christianity. True religion is to be found in eternal truth, that truth which makes no stronger appeal to our best and highest consciousness than through the life and example of the Master, who said, "The Sabbath was made for man, not man for the Sabbath."

#### IN MEMORIAM.

Report of a committee from the Tract Board on obituary of Dr. C. D. Potter.

Sadness and thankfulness unite when your committee attempts to indite words which shall place on record the last official tribute we can pay to one who has been so long a member of this Board, so devoted to its interests, so wise in its councils, so loyal to Christ and the work he has committed to us, and so genial a friend and brother. Sadness abides because so much has gone from us, now that his voice is silent and his face has vanished; but thankfulness forbids sorrow to complain when we remember how well and fully his work on earth was done, and how certainly he has entered into the glorious and everlasting rest.

Correll D. Potter, the second son of Charles and Eliza Burdick Potter, was born March 17, 1827. He passed to the "better land" at a moment's warning, Feb. 28, 1893. He graduated from the medical department of the University of New York in 1849, and was for many years a physician and druggist at Adams Centre, New York. In 1854 he was married to Electa Ayers, who survives him in sorrow, which is at once deepened and softened by the memory of so many years of happy home life. His standing in business circles is indicated by the fact that he was President of a National Bank in Adams, New York, at the time of his death, and especial marks of respect and esteem were given at his funeral, by his associate officers.

But his biographer has well said that he was most widely known as Associate Editor of the *Sabbath Outlook*, which place he had filled faithfully and efficiently from the inception of that periodical until the hour of his death.

The idea of the *Outlook* originated with Dr. Potter. It took permanent shape in his mind while on an European tour, in 1881, and he determined to undertake it as a personal enterprise unless something better could be devised, his brother Charles agreeing to join in the expense, as might be found necessary. His devotion was such that a few years later, when changes in his business came that were unfavorable to him, financially, he expressed special satisfaction, because he could then give his time and strength wholly to the work of investigation for the sake of the paper. His pastor, the Rev. A. B. Prentice, writes concerning his relation to the *Outlook*, as follows:

"The year before it was launched he had decided that the Christian ministry of the country must be informed concerning the Sabbath through a periodical devoted to that question, and he planned to undertake the work at his own expense. But when he found the American Sabbath Tract Society ready to undertake it he was greatly pleased, and enthusiastically devoted, money, time, and brains to its support. He prosecuted his historical researches patiently and exhaustively, as a labor of love and loyalty to God's truth. The results remain a monument to his love of truth, and must have an important bearing upon the future of Sabbath discussion.

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

As editor of the *Sabbath Outlook*, your committee feels a double sense of personal loss, and the work which remains to be done in the field of Sabbath Reform seems greater than ever before, now that one with whom it has been a constant pleasure to be associated has left a vacant place. It was unfitting that the sudden summons should come while he was still using the pen which had so often chronicled the result of his able and patient work of research, in defense of the whole truth of God. One sentence ought to be recorded as descriptive of his editorial work; *he had an intuitive instinct for facts, and was unswervingly loyal to all truth.*

While we bow in sorrow over our loss, and hereby unite in warmest, tenderest sympathy for his widowed companion, their adopted children and his family friends, we yet thank God for the blessed memory and the inspiration to faithfulness which enrich us, while he rests from his labors, and the harvest of his works follows him. May the redeeming Christ bring us each to an equally triumphant rest.

A. H. LEWIS, *Committee.*

#### ASSOCIATIONS.

The time is almost here for our Associational meetings. A great many are, doubtless, looking forward to the time of these meetings with a great deal of interest and expectancy. It is presumable that many earnest prayers have already ascended to the throne of grace, for the divine blessing to rest upon these meetings; and so it should be. We should all importune most earnestly for the presence of the Infinite One in mighty power at each of these Associations; but while praying, even with an unshaken faith in the prayer-hearing and prayer-answering God, is it not likely that in most of our prayers the answer is largely dependent upon ourselves? We do not believe the farmer's prayer for a good crop will avail anything unless he is willing to take hoe and cultivator in hand

and do his utmost to make a good crop. The pastor's prayers for a revival will be futile until he is willing to visit, persuade, and pray with those who are out of Christ. And in praying for God's blessing to rest upon us in our respective Associations, it seems eminently fitting that we look over the ground thoroughly, and see if there is anything we can do to assist in answering these prayers.

Let us inquire, What is the designs of these Associations? This may be answered in two words, viz., *encouragement* and *advancement*. Encouragement, not for the few, nor for any particular class, but for all. The earnest and zealous, the half-hearted and timid, the discouraged and over-burdened, the back-slidden and careless. Advancement, first, by inspiring all to more active, consecrated and personal work in the Master's cause; second, by infusing a spirit of greater liberality into all of our hearts.

Now, as an interested observer, I have been impressed that there is at least one thing that may defeat this design to a considerable extent, even though we might pray long and earnestly for the accomplishment of it. I have reference to the apparently growing custom of preparing rich and expensive food for these gatherings. These remarks have reference more particularly to the public dinners, though they might apply to all meals. Now, do we attend Association for the purpose of gratifying our physical appetites, or for the purpose of participating in the spiritual feast, and satisfying the cravings of our hungry souls? I hope and believe the latter. And if the latter, why put so much time, labor and expense on the former?

I would not presume to advise, nor even suggest, but will venture to give my opinion and be censured or approved according to the denominational feeling on this subject. I feel confident, that if our people would adopt a rule to provide plain but wholesome food for these large gatherings, rather than vie with each other in preparing expensive and elaborate meals, it would conduce very much to their interest and usefulness.

1. It would save much anxiety on the part of the sisters in planning what to prepare.
2. It would dispense with a great deal of hard work in preparing it.
3. It would save many weary steps for the waiters.
4. It would save much time in clearing the tables and washing dishes, and would thus enable a great many over-burdened sisters to attend the afternoon session who would otherwise be deprived of all, or a portion of them.
5. It would obviate a great deal of confusion occasioned—perhaps, in the most interesting part of the afternoon sessions—by the incoming of the necessarily belated attendants at the dining hall.
6. It would enable all to more thoroughly digest the spiritual food, by not having the disagreeable task of digesting the contents of an over-loaded stomach at the same time.
7. It would save much unnecessary expense, and would thus enable us to give much more liberally to our Master's cause.

While this is given merely as the opinion of one young in experience, there are many who hold similar ideas. And, from remarks overheard among the good sisters of our church, I think it likely that such a plan will be tried this year in the Western Association, at least. It certainly seems that by arranging the culinary department of these meetings in such a simple and easy way that all may have an opportunity to attend each session, there might

be greater encouragement given to all. And, should we all resolve upon some such reform, and donate to the Missionary and Tract Societies the extra money required to provide rich and expensive meals, the cause of Christ would be quite materially advanced at our hands by a handsome increase of funds to send out missionaries and Sabbath literature into the many promising fields, and we would be placing ourselves in such a consistent attitude before God that he would be well pleased to answer our prayers by the outpouring of gracious showers of blessings upon us.

Our denomination needs that which is infinitely higher than expenditure upon, and gratification of, the physical.

M. B. KELLY, JR.

NILE, N. Y., April 12, 1893.

## SABBATH REFORM.

### "THE SABBATH QUESTION IN HISTORY."

Dr. Lewis preached a most interesting denominational discourse this morning.—Some of the details revealed to a student of religious history.

Under the above head the Plainfield, N. J., *Daily Courier* publishes the outline of a sermon preached by the pastor of the Seventh-day Baptist Church in that city, on Sabbath, April 8, 1893. This sermon was called out by the request of the American Sabbath Union, and other organizations for advancing "Sabbath Reform," that the first week in April be devoted to prayer and sermons touching that question. We reprint the report made by the *Courier*, with some additions made by our own reporter.

The "Sabbath question" has come to the front rapidly. Few practical questions are discussed in religious circles more than this, at present. It is ripening as the "Slavery question" did thirty years ago. Epochs are not fortuitous. History is a series of results and causes. No question is settled until it accords with fundamental truths, and with humanity's fundamental needs, until it is rightly settled.

There have been two great epochs in the Sabbath question since the time of Christ, and we are evidently entering upon the third. There are no traces of agitation concerning the question during the earliest period of Christian history. Christ pruned the "Jewish" growth from the Sabbath, and left it fitted for the new dispensation. Afterward false notions of "liberty" united with Pagan philosophy to teach that the Sabbath was "Jewish" only, and that the fourth commandment was abrogated by the coming of Christ. This theory appears first about the middle of the second century. It became popular, and gradually prevailed in the Western Church. As a necessary correlative to it, the theory of "Church authority"—i. e., the right of the church to abrogate or institute "days" was developed and adopted. This became a central element in the Roman Catholic system. Under these two theories the Sabbath was ignored by the great majority of Western Christians, and the Sunday, with many other days, took its place, all being semi-religious holidays, rather than Sabbaths. Things remained thus through the centuries of Roman Catholic supremacy, though a thread of Sabbath-keeping Christians continued.

When the Protestant movement began, the Sabbath question soon came to the front. When men began to say, "The Bible is the only standard," it could not be otherwise. The remnant of Sabbath-keeping Christians then emerged from the shadow of the Dark Ages, and became the

progenitors of the present Seventh-day Baptists. They said, "The church must return to the observance of the Sabbath, according to the law of God, and the example of Christ." Romanists and Episcopalians, and Lutherans answered, "No, church custom is sufficient." The "Puritans" saw what evils had grown up around the "Continental Sunday," and declared in favor of the Seventh-day Baptist position, so far as the fundamental supremacy of the law of God is concerned; but they developed the new idea that though the law was binding it could be changed from Sabbath (Saturday) to Sunday. This theory was first promulgated in England, at the close of the Sixteenth Century (1595). It gave birth to what has since been known as the "Change of day, or Puritan theory."

The great majority of people in Europe and America yet hold to the Roman Catholic theory, in some form. The number of those who hold to the Puritan theory is much diminished, and the number who observe the Sabbath, "Saturday," has much increased within fifty years past. All phases of the question are much discussed, and the deep and growing interest is a marked and commendable feature of these years. There are many honest differences. Patient inquiry, and conscientious action are greatly needed. But the past has settled some points, and history has recorded several verdicts, from which there can be no appeal. Among these are the following:

1. No day has ever been sacredly observed, i. e., there has been no true Sabbathism, except upon the basis of positive divine authority. Holidayism follows, according to the grade of society, wherever the idea of divine authority is rejected.

2. Civil law concerning Sunday has never been obeyed where men have lacked religious conscience. Elsewhere it is a "dead letter."

3. The "Continental Sunday," with its evils, grew up and is perpetuated in Europe and America, under the popular theory that the fourth commandment is not binding.

4. The decline of Sunday observance has gone steadily forward in the United States, in spite of strict Sunday laws, and in many States as in New Jersey this past winter the disregard which at first defied law, has succeeded in legalizing itself. Massachusetts, the home of Puritanism, now has the weakest Sunday laws in the older States.

5. Nothing will check the downward drift into Sabbathlessness except a revival of regard for the Bible and the law of God. Things will grow steadily worse until this comes.

6. Seventh-day Baptists and their denominational ancestors have stood in the unyielding minority ever since the decline began in the second century. With such a record we can do no less than to continue thus, having long ago learned "to labor and to wait." In our present organized form we have more than three centuries of history not to be ashamed of.

7. The question is no longer a denominational one. It is far more than an issue between "Saturday and Sunday." It involves all denominations, all creeds, and, as you can readily see, it involves directly and forever the fundamental issue between Protestantism and Roman Catholicism.

Thoughtful men are much disturbed by the downward tendencies in the matter of Sabbathism. The lack of conscience relative to it is truly alarming. Indifference is often worse than open opposition. It lulls men into false security and cuts the nerve of all endeavor. The

most serious opposition which Seventh-day Baptists meet is the constant cry that "it makes no difference." This deludes men and blinds them to the fact that all the evils of no-Sabbathism, all the ruin of the "continental Sunday," have been produced by this theory. The man who now leaves the Sabbath for Sunday leaves solid-ground for shifting sand. "Any day" means no day. "One-seventh of time" means no Sabbath at all. "Wednesday as well as any other day," yields all principle and results in disregard for all.

One must be filled with faith and divine bravery, not to be disheartened at present tendencies in the United States. Sabbathlessness abounds, because conscience is not. Civil law is powerless to check the tide, and yet good men are clinging to it, and seeking to accomplish through it what will never come without a religious regard, born by the touch of divine authority.

Other forms of evil abound. The worst elements are represented in the civil government of our large cities, in many States, and by far too much at the National capital; Tammany rules New York City and State; gamblers and saloon keepers dictated the legislature of New Jersey; Carter Harrison has just been elected mayor of Chicago,—this means the supremacy of the basest influences in that great foreign city. If God did not live on and rule far above these scenes where human weakness and sin do so run riot, one must lose heart. But in the midst of it all I do not lose faith, nor falter. Men learn life's bitter lessons slowly, often painfully, but they learn them and gain greater heights, however slowly. The duty of the hour is obedience, faith, devotion, bravery, and supreme trust in God. Less than these will bring failure. With these no man can be overwhelmed. Heaven-born backbone is the great need of these years.

### WHERE GREEN-BACKS ARE REDEEMED.

With a "pass" from the treasurer we may walk through the redemption division, as it is called, where the worn-out bank-bills are received and cancelled and destroyed. You would be amazed to see the skill with which fragments of bills that have been soaked in water nearly to a pulp, scorched and crisped by fire, or gnawed by rats, are pieced together on paper the size of the original bill, so that their value can be found. When all is done, they are placed under a glass, which is also of the same size as the bill, and is divided into sections that will show very nearly the precise fractional part of the bill which is missing; so that if a tenth part of a one dollar bill is gone, the bill is at once seen to be worth but ninety cents. The women do this work with surprising accuracy and dexterity. It is not always pleasant work, for the money is sometimes fearful stuff to handle when it comes in to be counted—recking with filth, and having a shocking odor. That which is to be destroyed or replaced with new is put on a machine run by a turbine wheel, which punches the packages in several spots so that it would be nearly impossible to use the bills again, and it is then taken to a peculiar furnace to be burned, where the coloring matter, chemical and metallic, of its substance makes a curious vividly tinted slag.—*Harper's Young People*.

The extent to which the English churches are resorting to social methods to reach and hold the people is shown by the following statement from one of the speakers at a public meeting: "At one of our Middlebrough churches we are having all the pews removed and substituting chairs, that the building may be used not twice on Sunday only, but every night in the week for the social work we are organizing there."

## MISSIONS.

BRO. D. N. NEWTON, writing from Fayetteville, N. C., says: "We had a very interesting and enjoyable meeting yesterday (Sabbath). The outlook is both hopeful and encouraging."

BRO. J. J. WHITE, evangelist, reports three months of labor with the First Hopkinton and Berlin (N. Y.) Churches; about 200 discourses and 600 songs; congregations from 20 to 300; and 25 afternoon prayer-meetings and about 125 in connection with other meetings. Nine joined the First Hopkinton Church, eight by baptism; and "at Berlin about 20 professed to choose to become the disciples of Jesus," but no baptisms have been reported yet.

BRO. MORTON writes: "A short time ago I had a letter from Rev. R. B. T., a missionary of the United Presbyterian Church, who has lately commenced keeping the Sabbath. He lives at Harriman, Tenn. I have replied to him, and shall probably hear from him again soon. He writes like a man of intelligence and culture. I do not know whether he has embraced baptism or not, but I have questioned him on that point, and I presume he will give me a candid answer. Perhaps you may want to write him, or send him some literature. I received and distributed the 'open letter.'"

### "JUBILEE PAPERS."

We are glad and sorry that the first edition of the "Jubilee Papers" is about exhausted;—glad that a book was published that the people wanted; sorry that we have not more books to send to subscribers, send to missionary societies and publishers of other denominations, as we had planned to do.

But it is our purpose in writing at this time to recommend that the people call for another edition of at least one thousand copies. A few changes could be made, particularly two: (1) The edition now published was to have contained a brief sketch of the origin, nature and work of all denominational societies ever organized; but the writer, Bro. L. A. Platts, was taken sick and it was too late to pass the work over to another. Such an interesting paper could appear in a new edition. (2) This year the Tract Society holds its jubilee session, as, last year, the Missionary Society held its fiftieth anniversary. A new edition of the "Jubilee Papers" would not be complete without a valuable historical sketch of the Tract Society, from its small beginnings to its present growth, including an outlook into the promising future.

Thus the new book could go out in the name and for the benefit of both Societies, a sign and proof of their growing unity in spirit, purpose and work.

After the first advertisement of the "Jubilee Papers" there were so few orders that we were on the point of giving up the enterprise altogether; and might have done so, but for the encouraging words of the President of the Missionary Society. After a second effort to interest our pastors and people in the undertaking, the orders came in slowly and late; and when we decided upon an edition of five hundred, that was a much larger number than the list of subscribers. Now that edition is gone and more books are wanted.

An "Open Letter" from the Missionary Secretary, written in behalf of the work of both societies, contains an advertisement of the

"Jubilee Papers." By the distribution of this letter among the families of our churches, and a little additional effort, by pastors and a few helpers, we believe that a subscription list of a thousand names could be obtained for the new book. With such a list, we think the book could still be furnished for seventy-five cents in cloth and fifty in paper, post paid; and for a few cents the original subscribers could have the added papers printed in suitable form.

Brethren, we really think this matter is worthy of your prompt and interested attention.

FROM J. T. DAVIS.

On the whole I do not know that there is any special change during the quarter. Attendance at times has been good, at other times light. Sickness, I suppose, accounts in part at least for it. The general interest appears about as usual. Still hoping and praying for best results we struggle on.

ALFRED CENTRE, N. Y., April 2, 1893.

—TWELVE weeks of labor at Hornellsville, besides serving the Hartsville Church; 25 addresses; congregations from 20 to 30; 10 visits.

FROM J. M. TODD.

This quarter just closed has been noted for very cold weather, and very severe storms, especially of wind. Great drifts of snow, especially in the roads, have quite often prevented some of the people from attending on the Sabbath services. Still the meetings have been quite well attended as a general thing, and marked attention given to the preaching of the Word. Recently I have commenced a series of sermons on the Epistle to the Hebrews, making them "critical, explanatory, and practical," and I am pleased to see the interest with which the congregation pays attention. I hope that great good will come out of this effort to explain the Word of God. Our prayer-meetings, and Sabbath-school interests are just about as they have been. There is an increase in the attendance of both, and we have organized another class, making four in all. A good interest exists in the prayer-meeting, and those who attend are, I judge, growing in grace. I wish that I had a more favorable report to make, but such are the facts, and I have tried to state them fairly.

I expect to begin my visits to the other churches soon, and I hope and pray that the labor may not be in vain, but be attended with the divine blessing.

BERLIN, Wis., April 2, 1893.

—TWELVE weeks of labor, 24 discourses, congregations of 22, weekly prayer-meeting, about 40 visits.

FROM DR. SWINNEY.

SHANGHAI, Feb. 27, 1893.

Dear Bro. Main;—Your letter speaking of the need of native evangelistic workers, and asking if I can find some one else as teacher in the place of Dzau Sing Chung came duly to hand.

Your manner of asking leads me to think you desire to know something more of the circumstances connected with the subject, than the simple affirmative or negative reply.

My teacher has been a very good one to me, and an invaluable helper in the medical work, yet my great desire these years has been to see him a Christian, and since he has confessed Christ my one hope has been that there might develop in his heart a real desire to devote himself to active evangelical labors among his own people.

This longing for him to feel called to public work has been partially gratified in his desire to preach and in the church calling him to exercise his gifts in that way. All of my country trips, the work here and in the city, our temperance meetings, etc., have been planned for the good of others and especially for his development and advancement in Christian life and active church work. Three years or so ago when he was asked to go to Ta Tsaung to open a mission school, he was not at all ready for even that much sacrifice, and was hurt and offended at the request. Within the last fifteen months he has grown much in grace, in courage and in devotion. Over a year ago I urged him to attend more regularly the union meetings of the native churches, held once a month at different missions. He speaks of the great help they have given him.

One year ago (Chinese New Year I think) some change was made in the management of these meetings, or at least the ministers and pastors decided to meet the next day after the public meeting each month, for prayer and for the arrangement of the business part. After some persuasion my teacher, who was then occasionally preaching, was induced to go and join with them. Some of the preachers, who have come here occasionally for medicine for their families, recognized him as the one who helps in the dispensary and introduced him; they received him gladly as an additional helper in the good work. When it came his turn to have this ministerial meeting at his house he was faint hearted, but we helped him in every way possible. This winter he was to preach at this union meeting and my anxiety was almost as great as his in helping him prepare his sermon. At the appointed day one of the preachers occupied all the time and Dzau Sing Chung was not called upon.

A week ago—their week of prayer—he was invited to preach at the large meeting on Tuesday. As it was his first appearance we were unusually interested and glad to see him do well. After the services that afternoon we were to go into the country to Tsu Poo, and while there I was pleased to see an increased zeal on his part; also during our more recent visits to the country he has sought out and proposed different ways and plans for interesting the people in the gospel.

No one knows his good qualities and recent advancement better than I; no one also knows his weakness so well as I do. He has the sturdy stubbornness of following his own convictions of right and wrong, and when he does not see things in their true light, good judgment must be exercised in making propositions, or it will be disastrous to him and our cause. The growth of grace and the presence of the spirit in his heart, must be the measurement of what he can do for Christ.

To me he does not seem quite able yet to stand alone, not quite able to do and dare much. When the Holy Spirit fully possesses his heart and he is ready to sacrifice his own interest for the cause of Christ, then he will be a noble worker; I think that time will come, and perhaps it is not far away.

We have, in the dispensary, long talked of putting our mites together and asking him to go to Tse So and Tsu Poo now and then if he felt so inclined, both to talk to the people and sell tracts and books. As I can now very rarely go into the country on account of the hospital, the subject has come up again, with the desire that he would follow up the work as far as possible. He has now gone this week to the

two above named places and also to S Tsau. In speaking of the trip before he left he said, to work among the people was a very difficult thing indeed, that it had been only about a year or so since he could bear at all their scorn and sneers, but now he was beginning to feel that that was a small thing if only the cause of Christ might advance in any way. These words indicate the change that has been going on in his heart, and encourage me very much.

At evening worship in the hospital to-night we are to spend a season in prayer to God for him.

I am anxious about this trip because it is the first Dzaü Sing Chung has made in this way, but I can write you no results concerning it, as this mail goes out before he returns.

As I said before, he has been an excellent personal teacher to me and a very great help in so many ways in the medical department, and I do not know how I can ever get along without his help, yet, whenever in heart he is ready for constant evangelistic work, I will gladly give him up as my teacher and call another, for all along my one desire has been for him to grow into just such work.

Our people here unite with other missions in observing the hour of prayer each Monday evening at seven o'clock, that God would raise up in the native churches more workers—young men and women—to carry his Word abroad in this land, and I am sure our brothers and sisters at home are praying for the same object.

## WOMAN'S WORK.

### THE NEW MIZPAH.

In the limited space allowed me it will be difficult to give a thorough idea of the work done at the "New Mizpah Reading-rooms for Seamen" in New York City, though I have already told something about it in these columns. As the boundaries extend and work increases, it is evident there must be a corresponding increase in funds, assistance, and room.

The two rooms secured when the mission was opened are now far too small to accommodate the men comfortably, and next month we hope to move into larger quarters. It is my desire to establish a home where I can give lodgings to those who need them; for almost every ship that enters this port leaves at least one man who is homeless, friendless, and penniless, to whom food and shelter are denied unless the "New Mizpah" extends a helping hand. Only those who live in large cities can understand the dangers to which such men are exposed. Strangers here, they walk the streets until, tired and discouraged, they enter a saloon. Hot, free lunches are always provided there for those who purchase beer and liquor, and, always cheerful and alluring, hold out strong temptations to men who are too down-hearted to withstand them. If I could provide lodgings, and have other suitable accommodations, the amount of good the "New Mizpah" could do would be almost incalculable.

No one knows more fully than I do what excellent work has been done here; no one knows so well what is necessary in order to carry it on. We have many friends all over the country, and their assistance is heartily appreciated; but we need more of everything, particularly money. There are always running expenses to meet, and incidentals are constantly putting themselves in evidence. A small sum comes in regularly, but it is far from suf-

ficient, and the work is retarded in many ways because the treasury is invariably in a state of financial depression. It is a frequent occurrence for me to personally give to stranded men whatever they need in the way of clothing, food, and shelter, in addition to getting work for them to do, and there are times when the outlook is very discouraging. If each one who reads this column would send to me regularly each month a small sum of money, anything from ten cents up, the outlay, individually, would be small, but the result to the mission great. Wont you think the matter over, and see if you cannot help the work along in that way? You certainly would if you could see how much the men enjoy visiting the rooms, and knew what temptations the mission influences kept them from.

Donations of reading matter, cake, fruit and flowers are always welcome. After the Bible-class meeting Sunday afternoon those present are given tea, sandwiches and cake. Edibles of all kinds that will stand transportation will always receive a cordial reception.

Just here, I want to request friends not to send money loose in letters. It should be sent by money order, or registered letter. I know of eleven dollars that have gone astray, and do not doubt that more has been lost in the same manner. Neither the donors nor recipients can afford such losses. I trust my suggestion will be acted upon. Please make all money orders payable at Station "C."

Recent donations include a barrel of oranges from Mrs. Rich, of Florida, boxes of cake from Plainfield, N. J.; Ashaway, R. I., and Alfred Centre, N. Y., besides a quantity of books and papers from various places. The oranges were particularly acceptable, and gave pleasure to a number of sick men on board ships. I make it a business also to visit seamen who are ill in hospitals and ships. Take delicacies to them, and do everything possible to cheer them up and make the confinement less unendurable. Some idea of what those little attentions are to them may be inferred from a remark recently made to me by a seaman that "a ship's company has no use for a sick man." While writing this, a steward from one of the mail steamships called to thank me for visiting him during a recent severe illness, and to say how much he appreciated the fruit and other things sent him. I was pleased to see him for he was so ill that there seemed to be no chance of recovery.

Our short evening service and the Sunday evening exercises are all the religious observances some of the seamen are ever able to attend. One man, who recently spent Sunday evening in the reading-rooms, said it was the first chance he had had to go to church in eight years.

Now, friends, do not these instances mentioned—only a few of many—convince you that our mission is needed and that it does good? Should it not be encouraged and aided in every way?

Men of all nations and religions come here, so it would be difficult, if not impossible, to make the services sectarian in nature; but I do wish the Woman's Board of our denomination would decide to help me make the mission the established success I desire it to be. If we are in earnest in the desire to help and rescue some one's husband, brother, or son, what does it matter what his religion is so long as he believes in God and wants to do right?

It has always been my wish to have the mission under the management of the New Mizpah Circle of King's Daughters, and trust I may be

able to attend the Conference, and at that time call a meeting to place the matter before them. Until then, can we not have the co-operation of the Woman's Board?

Our Christian Endeavor meeting is held each Friday evening, and I particularly desire that this place should be remembered in prayer at that time.

Small gifts for the men are always acceptable. Combs, brushes, pins and needles, thread—anything that homeless men can find use for are in demand, and ditty-bags similar to those sent from different places last Christmas, are gifts we are glad to get.

I have just received a box of such bags from the W. C. T. U., of Wolcott, N. Y., and will distribute them among the men who will sail this week.

Assistance has been given us by the W. C. T. U. and Circles of King's Daughters in this city.

In His Name,

M. ANTOINETTE BURDICK.

### HOW THEY DO IT IN JAPAN.

I see a man planing. He pulls the plane towards him. I notice a blacksmith at work. He pulls the bellows with his feet while he is holding and hammering with both hands. He has several irons in the fire and keeps his dinner pot boiling with the waste flame. The cooper holds his tube with his toes. All of them sit down when they work. How strange! There is an important difference between a European and an Asiatic. One sits down to work and the other stands up to it. Why is it that we do things contrarywise to them? The Japanese say that we are reversed. They call our writing crab writing because it goes backward. In a Japanese stable we find a horse's flank where we look for his head. Japanese turn screws the opposite way to us. Their locks are thrust to the left, ours to the right; notwithstanding, they are a wonderful and promising people. They have few of our inherent insular prejudices and conservatisms, they are the Germans of the East in ability, education and enterprise. The Japanese have availed themselves of the progress of industrial civilization and customs quicker than any other nation. They are not good people of business as a rule, but in the applied arts and sciences they particularly excel. They are thoroughly up-to-date people, whilst their climate, scenery and social temperament make it a country to be envied. Now that the Japanese have got a patent law we may reasonably expect to hear of some clever and startling novelties.—*Invention, London.*

### SOME MEN SHOULD NEVER MARRY.

There is something peculiarly sorrowful to me in the way in which the children of some households slip quietly out of sight when they hear their father's footsteps outside the door.

The children must "settle down" then, for father "can't bear noise," and disorder "worries" him. Oh, it does, does it? It makes him nervous to hear the baby cry or the children laugh, does it? He likes to have the house perfectly still, does he? Well, then, what under the sun did he ever marry for? Why didn't he remain in that state of single blessedness peculiarly appropriate to men whom children "worry." There are so many nice, quiet, delightful boarding houses in which the laugh of a child is never heard, because children are "not allowed" there.—*Household.*

### WHAT CATHOLIC PAPERS ARE SAYING.

There are fifty millions of non-Catholics in the United States. Hitherto the church in this country may be said to have busied itself with saving its own. Has not the time come for a grand organized national movement to make the faith known to every man, woman and child in America?—*Catholic Review.*

# THE SABBATH RECORDER.

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

## CORRESPONDING EDITORS.

REV. A. E. MAIN, Alfred Centre, N. Y., Missions.

### Woman's Work.

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

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

REV. H. D. CLARKE, Dodge Centre, Minn., Sabbath-school.

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

I AM only one;  
But still I am one.  
I cannot do everything;  
But still I can do something.  
And because I cannot do everything,  
I will not refuse to do the something that I can do.  
—E. E. Hale.

WE trust our readers will be sympathizingly patient with us, for a week or two, while we are passing through the trying ordeal of packing, moving, unpacking, and settling, preparatory to entering fully upon our editorial duties at the Publishing House.

"IS THE BIBLE HISTORY?" This is the interrogatory heading of the first of three articles commenced in this issue of the RECORDER. They were written for *The Watchman*, Boston, by Prof Howard Osgood, D. D., of Rochester Theological Seminary. An esteemed friend, who has read them with much satisfaction, requests their publication for the benefit of the readers of the RECORDER, while the questions growing out of the writings of critics are still fresh in mind. Dr. Osgood's views are worthy of attention, and may help to settle some unsettled minds in regard to the reliability and value of the Scriptures.

WILLIAM E. GLADSTONE, "the old man eloquent" of the British parliament, is still in the vigor and glory of his statesmanship. Though now in the 84th year of his age, he has just fairly outdone his own famous Home Rule bill, by the introduction of a bill that seems almost revolutionary, and yet its force is described as "likely to sweep the whole country off its feet with admiration and applause." It seeks to wipe out the rule of the squires and the clergy in 10,000 rural English parishes. At present its popularity seems almost unbounded. It provides that each parish shall be governed by a parish council elected by the votes of men and women. The political equality of woman either to vote on parish matters or to hold parish office is a prominent feature of the bill. Can it be that the English government is destined to outstrip our own in true democracy?

WHATEVER criticisms may be made respecting the policy of secrecy in the administration of "The Keely Cure," or "The Garten Cure" remedies for the alcohol appetite, we believe it is generally conceded, by those best qualified to express an opinion, that there is great efficacy in the treatment, in helping those who are willing to be helped. These "cures" are being established in cities and villages all over the United States, and the universal testimony from experience and observation confirms the theory that alcoholism is a disease and should be treated as such. Those who are willing to be helped to sobriety, and have fairly tested its virtues, invariably bear testimony to the value of the treatment. To doubt, requires greater credulity than to believe, since the evidence is

much stronger for than against. Of course it is possible to "lapse," but the percentage of lapses is exceedingly small. These words are not written in the interests of any "cure," but after careful and not very limited observation we are prepared to recommend any one who desires to have this fearful appetite removed to take the prescribed treatment.

THERE are many bad habits that prey upon the physical and spiritual lives of young and old like so many demons delighting in doing harm. Habits of appetite, habits of social life, including dress, amusements, recreations; habits of work, habits of indolence, and so on to the end of the chapter. But somewhere in this list of habits belongs what has been called the "habit of wrath." This habit is sometimes found to have such absolute possession of its victim as to render him quite like those in our Saviour's time who were possessed of devils. This habit, unless controlled, subdued, will often destroy the usefulness and the happiness of the person thus possessed, as well as the home circle and community. "Wrath is cruel and anger is outrageous." This kind of wrath, the outburst of an uncontrollable temper, is indeed "outrageous." Those addicted to this habit are very selfish. They make the whole atmosphere of their homes miserable. Children, brought up in such an atmosphere, are almost ruined before having an opportunity for development. The wretched suffering of a little child in a home where the mother is of uncertain temper, liable to frighten the little waif by her sudden outbursts of harsh anger, can hardly be conceived. Little less wretched is a gentle, refined wife whose unfortunate lot is to live with a husband who is a confirmed faultfinder, and whose temper is so continually at a white heat that he can hardly be looked upon as a human being. Selfishness of every kind grows with indulgence, but nothing grows more rapidly by indulgence than temper. When this habit becomes confirmed, the person appears more like some rabid, wild beast, whom everyone seeks to avoid.

## IS THE BIBLE HISTORY?

I.

BY PROF. HOWARD OSGOOD, D. D.

A general view of the character of the Old Testament and of the New is dominant now among all the Protestant professors of Old Testament themes in Europe (about forty in number), and is shared by a lesser number of similar professors in England and this country. This view is urged upon Bible students as truth which they must accept. This view is that the Old Testament is not history. What appears on the surface and by the plain interpretation of its words is not history at all; is not a true representation of facts. On the contrary, the professors and critics tell us the Old Testament is an ancient compilation by unknown editors from a multitude of documents of unknown origin and date; containing myths, legends or documents written many centuries after the events described, and entirely misrepresenting the facts. These critics find "numerous duplicate and triplicate accounts of the same event, which can not be harmonized at all, and often flatly contradict each other; numerous anachronisms, definite dates in narratives which cannot be made to agree with the facts," and "a wretched incomprehensible arrangement of the whole."

All the points urged by the masters of this criticism resolve themselves into one, the argument of contradictions. Whether they are called incongruities, anachronisms, duplicate and triplicate accounts, crudities, absurdities, they are all discovered by the assumed contradictions in the record. The contradictions in the Pentateuch resolve it into many congeries

of fragments; in the Prophets, resolve their books into compilations of discordant parts; in the Psalms, scatter them over 900 years without a known author for a single one.

By sciolists we are told that this criticism turns wholly on the literary argument; and only an expert in Hebrew can decide that. But the masters use that argument only when everything else fails, and freely acknowledge that it is without strength. We think that a few words can prove by these very critics that it is absolutely worthless. This criticism states that the Hebrew Bible, as we have it, is the outcome of frequent re-editions from 550 to 100 B. C; until, both in language and statement, it was brought to a dead level, all the peculiarities of earlier language and statement having been rubbed out in the process. Under this teaching the literary argument is worthless except for the post-exile period.

The utter worthlessness of the literary argument is proved by their critical results. After they, by contradictions, cut up the Pentateuch into four bundles of documents, the date and order of these cannot be agreed upon by a working majority of critics, which could easily be done if the literary argument were worth anything. Again, after they, by contradictions, cut up Deuteronomy into many parts of various and discordant sources, there is no agreement as to the order and date of the two "fictitious" prefaces, Chapters 1:1; 4:49 and 5:1; 11:32, i. e., one-third of the book. Again, here are 150 short poems, the Psalms. Surely one can distinguish easily between the language and mode of statement of Horace, and that of Prudentius, or of Bernard of Clairvaux, or of Adam of St. Victor; between Chaucer and Tennyson; between Herbert or Vaughan and Caswell or Palmer. But the most learned of these critics are entirely at odds as to the date of the Psalms. Schultz (1888) and Kirkpatrick (1891) hold that many of its Psalms are of the age of David, 1000 B. C; Driver (1891) makes the earliest few Psalms date from 300 years after David; Cornill (1862) makes them all date about 600 years after David; and Cheyne (1891) makes them all to date from 500 to 900 years after David. All this proves the linguistic argument in the hands of these critics to be worthless to them and to outsiders.

The large majority of these critics say truly that if the Old Testament is not a true record, a true history, the unavoidable inferences are: 1. That God, who hates a lie, had nothing to do with it; he did not inspire it. But a minority say that, though the record is not true, God did inspire it; a contradiction that exceeds every other in this criticism.

2. That there was no foretelling (prophecy) of definite events or persons in the far distant future; the prophets were not inspired by God and had no information beyond their day.

3. That Jesus Christ did not understand the Old Testament, and misinterpreted its history and prophecies. He believed and taught that God inspired the Old Testament, and that it was of divine authority; that the prophets were taught by God to foretell events and persons, distant from them by centuries, and that some of these foretellings were fulfilled in his day and by him. A glaring instance of this ignorance is found in his belief and teaching that the book of Daniel contains the words which God spoke through Daniel, when, as they say, the book is a fictitious product, placed in the name of Daniel to give it currency.

4. That the whole New Testament assumes and teaches, just as Christ taught, the Old Testament. It contains more than 600 quotations and direct references to the Old Testament; and by this teaching proves the ignorance of its writers and the worthlessness of their proofs.

I add my own unavoidable inferences. If the Bible is not true history, then:—

1. It ought to be offensive and repugnant to men of truth. But this is the class to which it is most agreeable.

2. It ought to be destructive of truth and honesty, but those who most thoroughly believe and follow the Bible, are men of inviolable truth and honesty. And modern missions, which have run parallel with this criticism for 150 years, have proved that where the Bible comes and men truly believe and follow it,



there truth and honesty, purity and peace, take the place of savagery, dishonesty, lies and murder.

(To be continued.)

[From L. C. Randolph.]

—THOSE who have followed with interest the short but eventful history of the stripling city, Chicago, will remember with quickened pulse, the restless and terrible year, 1886. This was the year in which occurred the labor troubles centering in McCormick's factory; the killing of seven policemen by the explosion of a bomb thrown in Hay Market Square; and the trial and condemnation of the eight anarchists who were considered as responsible for the murder. It will be remembered that Spies, Parsons, Engel and Fischer met the penalty of their crime upon the scaffold; that Lingg escaped hanging only by suicide on the day previous to the execution; that Schroab, Filden and Neebe were sentenced to the penitentiary, the first two for life, the last for fifteen years.

The just and stern retribution which was visited upon these men had a wholesome effect in breaking the power of such dangerous leaders to inflame the hearts of laboring men; but the anarchist's fuse has not been lighted for the last time, and we all have need to familiarize ourselves with the principles involved in the condemnation of the Chicago anarchists. Anyone, certainly, who will set forth clearly, succinctly and comprehensively the crime of which these men were guilty and the grounds upon which their punishment is to be justified, will do the world a great service.

Such a service has been performed by Judge Joseph E. Gary, who presided at that famous trial. In the April *Century* an article appears over his signature entitled, "The Chicago Anarchists of 1886," which will take a permanent place in literature.

There has been a general impression abroad that, although the anarchists deserved their fate, the law had to be strained a little in order to bring them to the punishment which was their due; and that for the sake of the preservation of society Judge Gary was to be commended for administering the law with such rigor, even though upon doubtful grounds. Judge Gary protests against any such commendation; declares that no judicial act can be justified unless performed in strict pursuance of existing law; and that if he went beyond the true intent and meaning of the laws he is to be blamed and not commended.

He announces, therefore, that the principal motive of his paper is "to demonstrate to my own profession, and to make plain to all fair minded, intelligent people, that the verdict of the jury in the case of the anarchists was right; that the anarchists were guilty of murder; that they were not the victims of prejudice, nor martyrs for free speech, but in morals, as well as in law, were guilty of murder." It is not practicable in this brief article to even outline the grounds of the condemnation of the anarchists. They are summed up in the words of Judge Gary, "The anarchists were not tried for being anarchists but for procuring murder to be done (by means of inflaming speeches and printed addresses) and being therefore themselves guilty of murder."

The thirty-page argument closes with these weighty words: "For nearly seven years the clamor, uncontradicted has gone round the world that the anarchists were heros and martyrs, victims of prejudice and fear. Not a dozen persons alive were prepared, by familiarity with the details of their crime and trial, and present knowl-

edge of the materials from which those details could be shown, to present a succinct account of them to the public. Right-minded, thoughtful people, who recognize the necessity to civilization of the existence and enforcement of laws for the protection of human life, and who yet may have had misgivings as to the fate of the anarchists, will, I trust, read what I have written and dismiss those misgivings, convinced that in law and morals the anarchists were rightly punished, not for opinions, but for horrible deeds."

—WHILE the Western Editor is convinced that the action of Congress looking to the closing of the World's Fair on Sunday, and the religious movement which forced that action are both to be deplored, he is not to be considered as proud of all the people who take the same view, nor as endorsing in every case the reasons which these people give for their position. It would be difficult to construct an article more unkind, and more illogical than some which have graced the pages of certain religious journals; but some papers working for Sunday opening seem to have laid aside all considerations of courtesy and respect for the opinions of others in their zeal for their cause. We have no sympathy with attacks of this kind.

We have grave doubts, too, concerning the efforts just now being made, as it is alleged, to open the Fair on Sunday. The lever which it is proposed to use is the argument that Congress has broken the Sunday closing contract which was made at the time the \$2,500,000 was appropriated, by voting since then that the \$570,880 for making awards should come out of the sum previously appropriated, and that an equivalent amount of sovereign coins should be withheld from the Exposition management until they should give security for that sum. We have denounced the trickery which was resorted to to secure the Sunday-closing action of Congress. We have no more love for any methods not strictly honorable which may appear on the other side in the controversy. While this proposed method of evading the Sunday-closing provision of Congress may not be entirely lacking in justification, it is a method unworthy of the managers of the great Fair. We have too much confidence in those gentlemen to believe that they will use it.

—AT a recent meeting of the Central Labor Union of Chicago, which was fully attended, a resolution was unanimously passed recommending that employers give workmen the privilege of working Sunday and resting Saturday in order that they may see the great Fair. The membership of this Union is between 10,000 and 15,000. A prominent member of the organization commented on the action thus: "The Saturday holiday looks nice on paper, but the workmen are not foolish enough to believe that any great number will get off. Probably some of the big stores may let their employees off. They can advertise the days they will be closed and they will lose nothing by it. But how about the building trades and hundreds of other trades? The resolution was passed in earnest and will be so reported by the delegates to their respective organizations. How many will adopt it and put it in force I cannot say, but I expect that quite a few will do so."

It will be especially interesting and gratifying to "Sabbath-keepers" to note what was said by J. B. Cogswell, the president of the United Carpenters' Council: "This Sunday question is a religious question only, and there

are many religionists who believe that Saturday is the true Sabbath. I am one of them myself. The old, original Sabbath, the seventh day of the week, has never, I believe, been authoritatively changed. The changing of the day of rest is something entirely new, but I do not wonder that workingmen are casting about for some way out of the dilemma that the Sunday closing of the Fair has placed them in."

—WE can picture heaven to ourselves only by means of earthly analogies. We can understand the love of God only through the love of father, mother, brother and friend. We extracted a happy illustration and brief homely, out of a letter from the pine woods in the breezy "frontier" country. May it do others as much good as it did the editor.

"I LOVE YOU."

I am, from the nature of my business, away from home much of the time. My little daughter thinks that she must write to me when her mother does. She cannot think of much to say in a letter, and it is hard work for her to spell out and write down what little she can think,—a harder task, I suspect, for the little head and fingers than we older ones think.

But there is one thing she never forgets to say, and she has put it down so often that I suppose it must be easier for her to write than anything else; and that is this sweetest of all little sentences, "Papa, I love you!" Dear child! I do not suppose she can possibly understand how grateful those words are to him to whom they are sent in such simple, child-like sincerity. Indeed, she never can know unless in God's own good time she herself becomes parent to a loving, trustful child. When I read those little letters I am led to feel that perhaps the loving heart of our Father in heaven is warmed most of all toward us, his children, when we say, "Father, I love thee!"

Though it may not be easy for us to offer prayer in our devotional meetings, we may be able to say those sweetest words of all, "Father, I love thee!" The loving child is happy in working hard to spell them out for a letter to her papa; and so we may, if we are truly loving children, be happy in overcoming our timidity and sending the message heavenward. Also, we may rejoice in bearing this testimony to our brothers and sisters in Christ, "I love my Father in heaven!" Let us all be loving children.

H. W. R.

#### RESOLUTIONS.

The following resolutions of respect were adopted by the Ladies' Benevolent Society of the Welton Seventh-day Baptist Church, April 3, 1893:

WHEREAS, Death has removed from us, in the prime of her life, our dear sister and President, Mrs. Maleta A. VanHorn; therefore,

Resolved, That while in her death we are called to mourn the loss of an earnest, conscientious member of this Society, and also a faithful church member and a willing worker in the Sabbath-school and Y. P. S. C. E., yet we bow in humble submission to the divine will.

Resolved, That we tender our loving sympathy to the bereaved family, and commend them to the care of our heavenly Father.

Resolved, That a copy of these resolutions be sent to the family, and that a copy be sent to the SABBATH RECORDER for publication.

Alice Looffboro, }  
S. E. Arrington, } Com.  
Bertha Babcock, }

#### WORLD'S FAIR ACCOMMODATIONS.

A few persons can be accommodated at our home, 51 South Carpenter St., located in the central part of the city, about one mile from the City Hall. Cable cars pass on West Madison St., within 150 feet. Terms, \$1 50 per day for lodgings and two meals. Special arrangements can be made for rooms and board by addressing; IRA J. ORDWAY, 205 West Madison street, Chicago.

## YOUNG PEOPLE'S WORK.

ANOTHER list of names from Nortonville.

BUT we have only one-tenth of the one thousand names we are working for.

CORRESPONDING Secretaries of local societies will please bear in mind the request which appeared in last week's issue.

Now is a good time to begin thinking about going to the meetings of the Associations and General Conference.

It is also a good time for those of us who are finishing a course in a graded or high school to consider the idea of attending college next autumn at Alfred, Milton, or Salem.

MISS MAGGIE HAKES, who has an article on this page, is a student at Milton. Her home is in West Hallock, Ill. The article was prepared as an exercise in the work in mediaeval history.

WE begin this week a series of six short articles by Mrs. N. Wardner. It is really one article, but too long for one or even two issues of this department.

### LETTER FROM N. I. DEW.

Mr. Editor, Dear Sir;—Although you declined to publish my last letter, which I considered one of my best efforts, nevertheless, since you were kind enough to return my manuscript and gave your reasons for not accepting it, at your request, I will try once more. Perhaps my letter was rather too long for your limited space; but really, Mr. Editor, I did not mean to appear harsh and severe. It was written in the most kindly spirit, I assure you, and I had no thought of finding fault with our young people. But perhaps it is just as well that you did not publish it, for I might have been misunderstood, and I do not wish to be thought odd and cranky. How will this do?

"Mother, did you make this coffee?"

"No, John, your sister Jennie made it. Why?"

"Well, it is excellent, delicious, whoever made it," replied John.

It was at the dinner table, Jennie's tired flushed face lighted up with a pleased smile, and her work went easier all the afternoon, all because of a few words which cost her brother nothing but the breath with which he spoke them. At supper time Jennie and her mother wore fresh clean dresses, and nicely brushed hair; and although they were poor and lived in the country, the plain meal was placed upon a neat white table-cloth. As John took his seat at the table he said: "Mother, you look almost as young as Jennie does," and it was true, though she had been a widow these ten years. The words cost John nothing, but the mother's heart was lighted, and her time of gray hairs was postponed a full month or more. Rising from the table Jennie walked out with John as he went to the well-house for the milk pails on his way to the barn. Her handkerchief, as often happens, dropped from her belt to the ground between them. John stopped and picked it up placing it in her hand with a smile. There were no visitors present. They were alone. The act cost John nothing but a second of time and a slight muscular effort, but it did his sister a world of good.

Mr. Editor, I have quite a moral to attach to this, but for fear it may be too long I will postpone it until another time.

### RENAISSANCE.

MISS M. M. HAKES.

Renaissance is a term applied to the revival of learning and art during the period following the Middle Ages. Yet it cannot be applied to learning and arts alone; there was a change to new freedom of mind and conscience.

In inventions were found those of gunpowder, the mariner's compass, and printing. A new route to India was discovered, and also to America, and the Pacific Ocean. Mexico and Peru were partly subdued.

With these changes came a greater desire for study, and for better means of study than the theological pursuits of the Middle Ages afforded. The classical writings were revived for this purpose. Petrarch did all that he could to find these old writings, and to bring them to light. The princes strove to see which might have the best and largest collection of ancient writings. Monasteries, where many of the manuscripts had been hidden, were searched for the best they could offer. Some Greeks of great learning came into Italy and helped along the spirit.

Of course, there were many who opposed the new culture, on account of their religion; because in Italy it had made some very skeptical and indifferent to religion.

There are many who deserve note for their encouragement, as Colet who founded St. Paul's school at his own expense. Erasmus wrote much, and although he exposed himself to the hatred of the churchmen, he pleased the advocates of practical church reforms. In Italy, there was little writing of an original character for the charm of the ancient writings was so great and the criticisms so many. Brunelleschi was the great architect who erected Pitti Palace at Florence. Perhaps the greatest man of the Renaissance period was Michael Angelo, for he was, at the same time a painter, sculptor, and architect. His statue of Moses at Rome and those of Julian and Lorenzo de Medici at Florence show his highest powers as a sculptor. It is said that after the death of Micheal Angelo, the style of sculptor became less noble and more affected. Giotto and Cimabue paved the way for the great artists. Raphael's skill is displayed in the harmony and the beauty of his Madonnas. It is said of Raphael, that he had a nature which converted everything to beauty. There was richness of color in many of the paintings of this time, and some of the painters put into their paintings the tenderness and fervor of their own spirits; others, their passionate spirits. "The last Supper," in the cloister at Milan, shows a perfectness of outward form, mixed with a deep spirituality. "The Night," at Dresden, shows skill in the contrast of light and shade of color. In Neitherlands was born the one who first painted in oils. Spanish artists equalled the Italian, and French painters mostly imitated the Italian style.

Music was also revived. In Germay, Luther used music much, in connection with public worship. Soon after the Renaissance, came the great German composers, Bach and Handel, but they are in some measure "the fruit of seed sown earlier." Let us rejoice in the culture that comes to us from the Renaissance.

BE brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.—Dr. Southey.

## OUR MIRROR.

### PRESIDENT'S LETTER.

The time has come when the Associational Secretaries should prepare the programme for their hour at the several Associations.

The Permanent Committee will send to each Secretary blanks for the societies of their Association, to be filled and returned to them. If the societies will use care in filling and promptness in returning these blanks it will add much to the success of the Young People's work, as they will be the basis of reports at both the Associations and the General Conference. Let us put a great deal in this hour at the Associations, not simply of a literary character, but of spiritual work.

When we first asked an hour of the Northwestern Association for Young People's Work, it appeared in a resolution on the discussion of which all agreed that they were in sympathy with the movement and approved of it, except they did not see how even sixty minutes could be spared of their time already crowded so full. This followed immediately the discussion of a temperance resolution, with which we so much like to close our large meetings, an hour and a half had been consumed, sharp things said, and a crowded house of clean temperance people divided on the resolution, and not on the temperance question. We there pledged our word that if we did not use the hour asked for more profitably than they had just done, we would never again ask for it. It was granted and at this hour the following year one of the brightest young men in our denomination first committed himself to Christ. You will remember the revival at North Loup which first broke out during this hour. How better can the closing moments of this hour be spent than in a revival? May God and not we direct in this hour's work, that its use may be characterized by a Godly conviction and push worthy of the cause.

E. B. SAUNDERS.

—THE Junior Society of Christian Endeavor of the Frist Hopkinton Church at Ashaway R. I., completed the first year of its existence on March 26th. Sabbath-day, April 1st, they met in joint session with the Y. P. S. C. E., and two Juniors were graduated into the Senior Society. After the regular prayer-meeting the graduation was conducted in a very simple manner.

—Harriett W. Carpenter, Assistant Superintendent of the Junior Society, briefly explained the active members' pledge to the children. The pledge was then repeated by the members with the new candidates, and a short prayer was offered. Miss Annie S. Barber, the President of the Y. P. S. C. E., then spoke a few words of welcome to the new members, and the session closed.

On Wednesday, March 29th, our Society accepted an invitation to the first anniversary meeting of the Y. P. S. C. E. at Niantic, R. I. Representatives from the societies at Woodville, Plainville and Potter Hill were also present. An address treating on the pledge was delivered by the Rev. Wm. C. Daland; a brief history of the Society was read by Miss Gavitt, the Society's first president; Miss Knox made a few pleasing remarks, and a rousing consecration meeting closed the exercises. A collation was served and a social time was greatly enjoyed. All who attended felt the evening had been an inspiration.

—THE Missionary Committee of the Milton Y. P. S. C. E. have arranged to hold services Sunday evenings in Goodrich Hall, with the

object of reaching the class of people who do not attend the churches. The first meeting was held April 9th, with a large attendance, in which Christian people were mingled with many who take no special interest in church worship. The music was an attractive feature, furnished in part by the male quartet, the congregational singing being accompanied by an orchestra of four pieces. After a brief exhortation by Mr. Saunders on the text, "Oh sleeper, arise, call upon thy God," a little time was profitably spent in testimony. An expression at the close showed an appreciation of this plan and determined the continuance of these weekly meetings.

—THE first Annual District Convention of the counties of Rock, Walworth and Green was held at Janesville, Wis., April 11th. Four of our societies are within this district and were well represented by delegates. The address of welcome by the Rev. Mr. Brown, of Janesville, was ably responded to by Prof. Edwin Shaw. A stormy day detained many from attending the sessions, but those who braved the wind and rain felt amply repaid. The hour devoted to Junior work was especially worthy of mention, almost every Society sending delegates from their own number, one of whom gave a written report of their society. The Janesville Juniors, together with their visitors, were all seated together and made an inspiring sight to look upon.

—AT the Convention it was aptly said that the C. E. Badge is particularly emblematic, for as the E is wholly encircled by the C so our endeavor should always be entirely in Christ.

FIVE REASONS WHY YOUNG PEOPLE SHOULD ENGAGE IN ACTIVE CHRISTIAN WORK.

BY MRS. N. WARDNER.

FIRST REASON.

First, for their own good, or for their development in spiritual life. The first step in the divine life is conversion, an instantaneous work, to be followed by development; a progressive work ever increasing in power while life lasts, and if our views of the future are correct, throughout eternity. When a child is born into the world, although it possesses actual life, it must be fed or there will be no physical development. When we are born into the kingdom of God we are spiritual babes, and if we ever grow up into the full stature of men and women in Christ Jesus we must be fed with spiritual food. If it were possible to feed a child only enough to keep it alive, what would it amount to? Could it fulfill its life's mission in that condition? Yet how often we see spiritual children that seem to partake of only food enough to keep the breath of life in them—babes all the days of their lives, clogs to the church, which instead of being able to devote all of its energies to the salvation of the lost and feeding the new lambs of the flock, must spend a great deal of its time in caring for these grown up infants! Those Christians who require three-fourths of the pastor's and deacons' time to keep them alive religiously have never been developed.

Perhaps it would be well for us to inquire what this spiritual food is? On a certain occasion when the disciples asked Jesus to eat, he said, "I have meat to eat that ye know not of. My meat is to do the will of him that sent me." This then is the spiritual food, "Doing the will of God," imparted by his grace.

It is of great importance in entering this Christian warfare that we commence right and have a correct understanding of first principles; in fact there can be no real success unless the

foundation principles are rightly comprehended; but having these properly fixed in our hearts and minds, the apostle admonishes us to "go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God." If we go on unto perfection we must certainly engage in active work for the Master, for this is "doing the will of God." We must imitate the example of him who went about doing good, seeking not his own pleasure, but the salvation of the lost. But here we must be careful that we are doing even this for the *glory of God*, or instead of its feeding our spiritual natures, it will only stimulate our pride and vain glory.

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 2: 31-10.
April 22.	Job's Confession and Restoration.....	Job 42: 1-10.
April 29.	Wisdoms 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. 31: 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 V.—WISDOM'S WARNING.

For Sabbath-day, April 29, 1893.

SCRIPTURE LESSON.—Prov. 1: 20-33.

GOLDEN TEXT.—See that ye refuse not him that speaketh.—Heb. 12: 25.

INTRODUCTION.—"An old and common saying; often repeated; forcibly expressing some practical truth, or the result of experience and observation."—Webster. A proverb is sometimes called a paradoxical assertion; an enigma. Of Solomon it is said (1 Kings 4: 32) that "he spake three thousand proverbs; and his songs were a thousand and five." The *Book of Proverbs* is one of the canonical books of the New Testament, containing a wonderful variety of these wise maxims, "rich in practical truths and excellent rules for the conduct of all classes of men." It is in a poetical form, and the first nine chapters especially are in comparisons, *i. e.*, the expression, in two poetic lines, of the same sentiment, with slight modifications. Then follow epigrams of two clauses (chaps. 10-22), numerical proverbs (30: 15-31), and an alphabetical acrostic (31: 10-31). Stanley calls these "the philosophy of practical life." The principle author seems to be Solomon, though it contains "words of Agar and Lemuel." Hezekiah is supposed by many to have compiled chapters 25-29.

EXPLANATORY NOTES.—v. 20. "Wisdom." Personified. Speaking almost as God, for she knows all things and the results of all action. Christ is called "the wisdom of God." 1 Cor. 1: 24. The word here is in the plural, denoting wisdom in regard to everything. "Crieth . . . street." Everywhere man goeth. "Broad places." In the great thoroughfares where men crowd for business or pleasure. v. 21. "Chief place of concourse." At the head of streets and where they branch off. "Openings of the gate." At the entering in. At the market place where are courts of justice. "In the city." Where the temptations and dangers are so many and great. Many young people here need special guidance, for in the great thoroughfares of business and pleasure are the parting ways leading to success or ruin. v. 22. Three classes (see Psalm 1) especially devoid of wisdom are mentioned: "Simple ones," weak in intellect, or thoughtless. "How long will ye love foolishness, be unwilling to learn?" "Scorners." Despisers of good. Scoffers, mockers of religion and its ordinances. "Why do you delight in such wicked indulgence?" "Fools." Destitute of reason, acting contrary to moral and religious wisdom, or hardened, obstinate sinners. They refuse knowledge, hate it, because of its wholesome restraints. v. 23. "Turn you at my reproof." Your end is destruction if you heed not warning. "Pour out my spirit." Fill you with wisdom. It will be withheld

from no one who asks for it and seeks it. James 1: 5, 6. "Make known my words." My commandments, doctrines, for your help and salvation. v. 24. "Called . . . refused." I gave timely warning in the spirit of love and ye would not hear or obey. "Stretched . . . hand." Beckoned to you, tried to gain your attention. "No man regarded." These three classes would not notice Wisdom. v. 25. "Set at nought . . . counsel." Treated it with contempt, as though it were a mere puff of the wind. "None of my reproof." Warnings. Of all things men hate to be told of their sins or mistakes. The preacher can wax eloquent over moral evils that exist elsewhere, but the moment he counsels in regard to evils existing in his own society he is "too personal," "indiscreet." Well says Paul that the days come when "they will not endure sound doctrine." v. 26. "Laugh at your calamity." When the storm of ruin comes, Wisdom will be blameless, for she did her duty, and the lost will deserve no pity. "Mock when fear cometh." The loving, just, tender Saviour does not mock. But when fear cometh to the lost, and the day of mercy has passed, Wisdom will sit contented and give no more heed to the scorners, mockers of religion, morals and instruction. v. 27. "When fear cometh." The memory of lost opportunities, salvation and wisdom refused, can only result in desolate feelings, distress of mind, fear of calamity. "As a storm." Comes down upon them like a tempest. We can have no present comprehension of the awful results of perverse sinning and neglect of so great salvation. v. 28. "Then shall they call upon me." Upon Wisdom. They will want it, will desire the knowledge they spurned. No doubt the misery of the lost will be the longing desire after things they can never receive. "I will not answer." It is too late. Luke 13: 24-28. The rich man in hell did not ask to be saved from his sins, only its results. v. 29. "Hated knowledge." They had the power of choosing, and did choose. The choice was sin and folly. They have now their free choice and must abide by it forever. v. 30. As in verses 22, 25, 29. v. 31. "Eat of the fruit." As a man soweth so shall he reap. They put fagots about their own bodies and set fire to them. It is sin that punishes a man. There is a law just and wise. Obey and live, disobey and die. The sinner eats his own fruit. "Fill with . . . devices." Shall be completely satiated with them. v. 32. "Turning away." Backsliding. Turning from advice. "Shall slay them." Result in eternal ruin. "Prosperity of fools." Their safety is only false security. They may get property, "eyes stand out with fatness," have physical health, but this only adds at length to the fearful misery that comes in time. "Destroy them." Apparent success induces them to continue in sin. Dishonest men continue the practices that gain them wealth or fame or power. This hardens the heart and ruins the soul. v. 33. "Whoso hearkeneth." Unto wisdom. Heeds her warnings, receives instruction or reproof, acts wisely. "Shall dwell securely." In perfect safety. "Be quiet." At rest in faith. At peace with God and man.

LEADING THOUGHT.—The voice of wisdom is everywhere heard, no one is neglected or dies without due warning.

SUGGESTED THOUGHTS.—To neglect wisdom is to wrong our own souls. To hate reproof and instruction is to love destruction and death. There is no hope for him who turns not away from evil when made known to him. Whom Wisdom warns she offers every possible assistance. All nature, as well as revelation, utters the voices of God, but how many refuse to hear or obey. While drunkards reel home to make their families miserable, young men laugh and take their first glasses. While men suffer the effects of tobacco and waste their God-given means, boys smoke their cigarettes, despising the warnings of their best friends. We can sow seeds at will, but their growth and fruits are beyond our control. The fruits of sin come back to the sinner. Oft refusing to listen causes deafness, so that warnings are not heard. The prosperity of an evil doer hastens his calamity. The prosperity of good men multiplies their powers for doing good.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning April 23d.)

MY CHOICE.—What is it? Prov. 1: 29, Matt. 6: 19-24. The world has unnumbered attractions, and rightly used, the most of them may well serve the divine purpose as we use them. It is right to choose a profession or avocation and try diligently to succeed. It is right to love the beautiful things God has created and be attracted to him by means of the study of them. In choosing anything, the matter God considers is the motive prompting us to choose. The choice is either selfish or made to the glory of God. The question which

this topic brings out is, What is the one great and supreme choice of our hearts? Is it Christ? Is it seeking first the kingdom of God and his righteousness, or the gratification of a carnal desire? What was Joshua's choice? Joshua 24: 15. The true believer's choice and preference is well expressed in Psalm 73: 25, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." Thus before choosing definitely, a wise man seriously surveys both worlds and then fixes upon God as his chief good, his portion. The Lord's portion is his people (Deut. 32: 9), and he also is theirs. Their choice of him is hearty and particular. "The Lord is my portion, saith my soul." And the words, "Whom have I in heaven," etc., above quoted, are expressive of the satisfaction they have in him, and it is such as they can find in none else. We choose that in which we find greatest delight. One said, "I delight in the law of God." Rom. 7: 22, Psa. 1: 2, Isa. 53: 13, 14. Again, the true man's choice is well expressed by David in Psalm 27: 4. They are expressive of the temper of a gracious soul, one born again, and traveling heavenward. "My choice, What is it?" Let this be very personal. Others may choose well or unwisely, but what is *my* choice? God reveal it to me.

Passages to be read in Endeavor meetings: Deut. 7: 6-9; 30: 19, Joshua 24: 15, Psa. 65: 4; 119: 30, 173, Prov. 1: 29, Luke 10: 42, Isa. 56: 4, 5, Heb. 11: 25.

—It seems as though there was never such interest in the study of the Old Testament Scriptures as now, and never before have we had as many helps from outside sources to an understanding of these Scriptures. At the same time the enemy of God's Word has put it into the hearts of many intelligent and persistent spirits to discredit these Old Testament histories. But they yet stand out in clearness in the light of all the investigation and criticism to which they have been subjected.

—Now that our studies are again in the Old Testament, there is great value and interest in the examination of the characteristics of the books containing our lessons by many and capable scholars. These writers will arouse popular interest in Semetic studies, and the result will be more faith in God and greater loyalty to his holy law.

—As great helps to our young ministers and teachers in the above line, we are glad to see some of our Seventh-day Baptist scholars giving special attention to these Semetic studies. We need specialists in every branch of study, and it is with no little pride that we can point to Brethren Daland, W. C. Whitford (of Berlin), Prof. C. E. Crandall, of the Chicago University, and perhaps one or two others, and say we have careful, conscientious, and reverent Christian scholars whose zeal and labors will arouse great interest in Old Testament studies.

—How common is the expression, in substance at least, from teachers and scholars, "I do not know what to get out of these Old Testament lessons; I do not see why the International Committee should select them." Is this because of the unsatisfying, the mysterious, the unknown? But consider how much we owe to the unknowable, how suggestive a mere fragment of sacred literature may be. If our studies had no openings to the infinite there would be little stimulus in studying them week after week. These mysteries which we study stimulate the mind and carries it beyond the mere facts into a land of wonder and feeling. The Bible gives us all we really need of the way of life. There may be mysteries, sciences, omissions, but the Bible has not said too little. We may have occasion for great rejoicing that these very omissions better fit us, stimulate us, to study out what has been said.

A THING of beauty is a joy forever;  
Its loveliness increases; it will never  
Pass into nothingness.—Keats.

## HOME NEWS.

New York.

ADAMS CENTRE.—A service in memory of the Rev. James Summerbell was held by the Adams Church, Sabbath morning, March 11, 1893. Elder Summerbell was the beloved pastor of this church for twelve years, from 1852 to 1864. His labors during those years were very highly esteemed in the church and community. Many yet remain who remember gratefully his genial nature and faithful service. He was widely known and in great demand as a Christian minister throughout southern Jefferson county, in various churches and for funerals. The memorial services consisted of appropriate hymns sung by the choir, and a sermon by the pastor upon the "Office and work of the Christian minister," from the text, 1 Thess. 2: 4, followed by a brief account of the life and work of the departed.

Many of our people also feel the death of the Rev. T. R. Williams, D. D., as a personal bereavement. It was from him, as the Principal of the Albion Academy, that the writer received his Academic diploma in 1861. The warm and intimate friendship which grew up between them in those school days has ever remained. His interest in young people was always an inspiration to us, awakening noble ambitions and exciting to worthy endeavors. Gratefully do I remember his kindness and help to a poor boy struggling to get an education. Sincerely do our people extend to his bereaved companion their deepest sympathy. Her faithfulness among us in school and Christian work is not forgotten, and we pray God, who is not forgetful of her work and labor of love, to sustain and comfort her.

A. B. PRENTICE.

Rhode Island.

WESTERLY.—Quite a snow storm, on the morning of the 6th, greeted residents of Southern Rhode Island, and was not welcomed at all, as the beautiful, sunny days of the week preceding had been too enjoyable to relish such a change. The snow vanished by night-fall, but the wind this morning feels as if it blew off fields of snow.

Easter Sunday was well celebrated by those churches which observe it usually, and the floral decorations were very beautiful. Unusual interest has pervaded nearly every church since the week of prayer; several have continued extra meetings until now, and eleven young girls were baptized last Sunday evening at the First Baptist church, Rev. Mr. Evans, pastor, and others are soon to follow in the ordinance at that church. At the Christian Church, new members have been recently received; while the Congregational, Methodist and Episcopal Churches are each rejoicing in the additions received to its membership. Baptism was administered to one candidate at our own church, March 25th, and communion observed April 1st, by a roll call of all the living members. The beautiful weather allowed a very large attendance, especially of the elder members. Two hundred responded as their names and numbers upon the book were called, one hundred and fifty personally and fifty by letter. The living membership now numbers three hundred and fifty-nine; and the number of the new member, received that day is eight hundred and twenty. The whole service was very solemn, and much tender feeling was manifest in the responses. A strong impression that some of the older members were testifying for the last time in

that way, was felt by more than one; an impression which was strengthened by the "going home" of Bro. Chas. Spicer, within the twenty-four hours following his earnest, hopeful words of love to our Lord, and those words will ever attach to his memory a peculiar sweetness in the minds of all who heard them. The whole service seemed to take us a Sabbath-day's journey nearer the heavenly home. Pastor Daland has been giving his people some very straight and searching preaching, and his own intense purpose in the reaching forth unto the things which are before must enkindle its like in hearers. Brethren, pray that it may.

The "Mission" is blessed of the Lord; the interest and attendance are unabated, while cause for thanksgiving and rejoicing over its influence is continual. Recently two wanderers, one a native of Scotland, the other of England, were stranded here, both wandered into the mission and gave themselves to Christ. Their acceptance by him is manifest in altered lives and aims. They are both in the employ of Westerly firms.

At noon a snow storm is with us, coming with high wind and a promise of more than an April mood.

M.

APRIL 7, 1893.

Ohio.

JACKSON CENTRE.—The Ladies' Benevolent Society of this place has been inactive for the past two years, yet they have not lost *all* interest in the work of the Master. We are going to rally around the standard and try what we can do in the present year. This Society was organized through the efforts of Mrs. J. L. Huffman about eleven years ago, and in that time death has not claimed one of its members. Four have moved away, three have requested their names dropped. The membership at the present is nine, but we are hoping for a reinforcement at our next meeting, as there are many worthy sisters in the church that have not as yet felt free to become members, but they are all kind to us in time of need, financially. Mrs. Bullock, an isolated Sabbath-keeper of Pique, Ohio, has enrolled her name with us since joining our church here. We are glad to welcome her both in church relationship and in our Society.

We are desirous of doing something towards increasing the circulation of the SABBATH RECORDER in the church here. Every one that is interested in our Seventh-day Baptist denomination should be desirous to help in all the work their leaders attempt, and to increase the subscription list of the SABBATH RECORDER is one of them. Aside from that duty the privilege of learning so much of the proceedings of our people, and the other good reading matter it contains should be sufficient inducement for all that can possibly take it to do so at once, if not already subscribers. Those that are not financially able to subscribe for it should borrow it of those that do take it, and then read it.

D.

Wisconsin.

MILTON.—Miss Imogene Dunn who has been studying elocution at Evanston for some time has returned to Milton and taken charge of the elocution classes of the college.

Dr. J. M. Stillman is giving over thirty private lessons a week in voice culture and instrumental music. He has also a large chorus class, and will give a concert at the close of the spring term of school.

Arrangements are being made by the church for the ordination of W. D. Burdick to the gospel ministry about the 21st of May. Mr. Bur-

dick has accepted a call to become pastor of the church at Jackson Centre, Ohio, and will enter upon his work there the first of June.

The season is two to three weeks earlier this year than often happens here in Wisconsin. Gardens are nearly all made, grain is sown, the pastures are quite green and house-cleaning has commenced, although it is only April 12th. High winds have prevailed a number of days, and we have had our portion of rain fall.

A number of new residences are being built this year in our village, and the whole town has the air of thrift and industry. A union gospel service has been started here recently. It is held weekly in the Goodrich Hall on Sunday evenings. It is in charge of the young people. A number of our young people attended the Christian Endeavor Convention at Janesville the 11th of this month.

At the last meeting of the Conference Committee the subject of music for the sessions of the Conference was presented and discussed. Without doubt Dr. J. M. Stillman will have charge of the music, and will arrange for a closing concert for the last session on Monday night, furnished by the best musicians of our denomination.

SABBATH-KEEPERS IN FORD COUNTY, KANSAS.

February 17th I received a letter from Spearville, Kansas, forwarded from Topeka, addressed "To any Seventh-day Baptist," in which the writer, J. C. Wentz, expressed a strong wish for a Seventh-day Baptist minister to come to that place, as a revival had just been in progress in school district No. 8, (five or six miles from town) a Methodist Episcopal class organized, people interested in religion, some interested in the Sabbath, and several were keeping it. A second letter was so urgent, that through the kindness of Deacon Babcock and a few others, who met the expense, I started, April 7th, for a week or ten days' visit to that field.

We held meetings nightly at their school-house for a week, and the last night we were there in the adjoining district west. We passed the week pleasantly in the Wentz family, which consists of a mother and two unmarried sons about 30 years of age. The first night there were only five at the meeting. By walking over the prairie seven miles the next day, calling on the people and inviting them to attend, we had 24 at meeting, which I think was our maximum attendance, and which was a good meeting indeed. It did not prove a good time to hold meetings; farmers were busy with the opening of spring work; the Methodist Church converts were prejudiced against the work—thought it was held out of spite, to break them up and proselyte to the Sabbath, considered the instigators of the movement cranks, and wouldn't attend the meetings. So the effort was up-hill business, and little headway could be made, yet we trust good was done. Before leaving we were permitted to baptize the following four persons, the first three of whom are keeping the Sabbath; J. C. and A. E. Wentz, Peter Moler, and his young sister Tillie. Bro. Moler's wife is a Bohemian, trained in the Catholic faith, and quite naturally she was deeply aroused by the radical religious position taken by her husband; but by personal labor at their home in study of the Word and prayer, I trust a lasting reconciliation was effected, and the really good hearted woman at last seemed almost persuaded to follow her husband in baptism and Sabbath-keeping; but not yet, though we hope the future will reveal it. Brother Moler's father and sister, I

think, believe the Sabbath doctrine, though their practice keep not pace with their faith. An old gentleman, about 80 years of age, Rev. Robert Imel, was formerly a Baptist preacher. Reading Eld. Kinne's tract to him, he said it was the strongest argument he had ever heard and admitted he might be in error. He, as well as many others, received us kindly. There is a Sister Glaze a few miles from the place of our meetings, who is a Sabbath-keeper and who was with us at our last Conference at Nortonville. We are sorry not to have met her. We were told of two other families in the district where we held our last meeting, that believe in the Sabbath.

Thus a beginning was made and a nucleus started, that under God, we pray, may develop into something better and stronger in the future. Much will depend upon the faithfulness and zeal of the few that are there. Mrs. Wentz also desired baptism but was unable to receive it at the time.

We were reminded, in this trip, of the saying that one-half of the world knows little how the other half lives.

We note some characteristics; community neighborliness, large families, heavy mortgages, populistic ideas and prairie fires. We did not, like L. C. R. (yes we did, too, once,) chop wood for a woman's fires, and more than once we gathered the prairie "chips" to help out the fuel department. The conveniences and comforts were not all equal to those furnished in our good parsonage at home, but we were glad to share them for ten days in Christian fellowship in the Master's name.

G. M. COTTRELL.

NORTONVILLE, Kans., April 7, 1893.

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, April 9, 1893, at 2 P. M., President Chas. Potter in the chair.

Members present: Chas. Potter, G. H. Babcock, J. F. Hubbard, L. E. Livermore, Wm. M. Stillman, A. H. Lewis, C. C. Chipman, J. M. Titsworth, H. V. Dunham, J. G. Burdick, Corliss F. Randolph, D. E. Titsworth and E. R. Pope.

Visitors: H. H. Baker, R. Dunham, A. Burdick and Jacob R. Titsworth.

Prayer was offered by H. H. Baker. Minutes of last meeting were read.

Committee on printing 5,000 of the denominational Articles of Faith in German reported progress.

The committee on obituary on Dr. C. D. Potter presented his report, which was adopted. (See p. 224 of this issue.)

The committee on uniting SABBATH RECORDER and Outlook reported as follows:

To the Executive Board of the American Sabbath Tract Society: Your committee appointed at the last regular meeting of the Board to consider the question of uniting the Sabbath Outlook with the SABBATH RECORDER would respectfully report as follows:

That having carefully considered the matter referred to them, it seems inadvisable to unite these two publications. 1st, on account of the great increase in expense incident to sending out large editions of the united papers, estimated at \$6,000 for 10,000 weekly; and 2d, from the fact that we would thus be sending to the world a large amount of matter that would partake too much of a local and family nature to be of interest to the general public, though of great interest and value to our own people, and that the preponderance of this matter would, in a measure, obscure and vitiate the Sabbath Reform Department.

Your committee, recognizing, however, the growing desire on the part of our people for a closer union of general evangelistic work with that for Sabbath Reform, and also the demands of the work itself for such a union, and believing that the spirit of the resolution appointing the committee, which had in view the combination of the two phases of our work represented by the RECORDER and the Outlook, would be fully met and more economically served by the following proposed plan, would recommend as follows:

The establishment of a new weekly 8-page paper, to be known as the *Evangel and Sabbath Outlook*, the size to be 8x11, or just one-half the size of the page of the RECORDER, the price to be the same as the *Outlook*, fifty cents per year, to take the place of the *Sabbath Outlook* and *Sabbath Reform Library*, and covering in its scope the general interests of the cause of Christ and our especial work of upholding and promulgating the Bible truth concerning the Sabbath of the Lord.

Believing that such a paper would be especially adapted to the work and needs of the home mission field, and that it would be of great value to our home missionaries, we would recommend further that the Missionary Society be invited to co-operate with us in the matter to the extent, at least, of providing an editor for the Evangelical Department.

The cost of an edition of 10,000 copies per week, including paper, composition, printing and mailing, is estimated at about \$50 per week.

Your committee would further recommend that, with the view of bringing the new paper to the notice of the public, and thus giving an extended notice of our change of plan, the first edition be sent to all the present lists of the *Outlook*, *RECORDER*, and *Sabbath Reform Library*, which would require an edition of about 40,000, an extra cost of about \$75. All unexpired subscriptions to the *Outlook* and *Library* to be filled by this paper.

Respectfully submitted,

D. E. TITSWORTH,  
A. H. LEWIS,  
L. E. LIVERMORE,  
GEO. H. BABCOCK,  
WM. M. STILLMAN,

} Com.

On motion the report was adopted.

On motion the sum of \$50 was voted to L. E. Livermore towards the expenses of his removal with his family to Alfred Centre.

The committee on editing *Helping Hand* and *Lesson Helps* reported progress.

The committee on plans and methods for celebrating the fiftieth anniversary of the Society reported progress.

The Treasurer reported that he had paid the \$500 on the indebtedness of the Society, which the last meeting requested him to pay when in funds.

Moved that the letter to Bro. Frank S. Wells, expressive of the sympathy of the Board in his affliction through the death of his wife, Frances Draper, written by the Recording Secretary, be spread upon the minutes. Carried.

Moved that Bro. D. E. Titsworth be appointed a committee on drafting resolutions on the death of Bro. Rudolph M. Titsworth. Carried.

Correspondence was received from Boothe C. Davis and Eli B. Ayres.

Bro. Davis wrote accepting the appointment of preaching the Annual Sermon at the next Anniversary.

The report of the New York Depository for March was received, also financial statement.

The monthly report of the New York Office of the *Outlook* was received.

The Treasurer reported cash on hand \$734 84, bills due \$341 31.

On motion the bills were ordered paid.

On motion the matter of printing the first number of the *Evangel and Sabbath Outlook* was left to the committee on uniting RECORDER and Outlook, who were ordered continued in office with power.

By motion Bro. Chipman was appointed a committee to inquire into the matter of issuing then ew paper, the *Evangel and Sabbath Outlook*, from the New York Office.

On motion the minutes of the last meeting were amended by substituting for the name of A. H. Lewis on committee on plans and methods for celebrating the fiftieth anniversary of the Society the name of Corliss F. Randolph, but leaving H. M. Maxson as chairman.

Moved that we instruct the Editor of the RECORDER to attend the Associations for this year in the interest of the Tract Board. Carried.

Minutes read and approved.

Adjourned.

WM. M. STILLMAN, Asst. Rec. Sec.

## EDUCATION.

—PROF. BLISS PERRY, of Williams College, has accepted his call to the chair of oratory in Princeton College.

—PROF. JOHN M. COULTER, of the University of Indiana, has been elected President of the Lake Forest University of Chicago.

—SWITZERLAND spends on education a sum one-third larger than it spends on its army.

—A WOMAN teacher at Topeka, Kansas, has taught school there for twenty-two years, it is said, without ever having missed a day's attendance.

—THE University of Pennsylvania gets \$700,000 by the will of Charles Lennig, of Philadelphia.

—OF the 335 instructors in the University of Berlin no less than fifty-two are of Jewish extraction.

—THE prescribed course of medical instruction in the Mexican National University is seven years.

—STUDENTS must have had six years of classical, two years of philosophical, and four years of theological education—twelve years in all—before taking a four-years' course in the Catholic University at Washington.

—IN Kentucky the public school teachers are not paid a fixed salary, but receive so much for each pupil. This plan has one good effect, that of stimulating teachers to secure scholars, and thus extend the benefits of education; but some have been found making false returns.

—THE project of ordering the high school boys to wear uniforms, will be discussed by the New Haven, Conn., board. Some members of the board think that the boys ought to wear uniform caps at least. Other members insist that a uniform system of studies would be better than uniform caps.

—THE superintendent recommended to the Newton, Kansas, board of education, that rules be made strictly prohibiting the reading of light, trashy literature by pupils in school and providing for a weekly search for such literature, followed by the destruction of any found. The board approved, and such rules were accordingly adopted.

## POPULAR SCIENCE.

**ELECTRIC-LIGHT BUG.**—With the introduction of arc-lights in the South have come numerous bugs of more or less dangerous species. One in particular that is worthy of notice has been termed the electric-light bug. It is about an inch and a half long, and from a sixteenth to a quarter in thickness, and seems to consist wholly of legs and wings. They have hitherto been considered harmless, but now it is believed that they bite or sting, with direful results.—*Electrical Review.*

**FLIES AND THE CHOLERA.**—Flies are the agents of propagation of a large number of contagious maladies. Persons are very often inoculated with carbuncle by flies. Some experiments of Cornil have demonstrated that they can carry the bacillus of tuberculosis. Dead flies, when dissected, often contain bacilli which have been absorbed from the spittle of consumptives and these bacilli preserve their virulence. Dissemination of the germs of yellow fever has also been attributed to flies. Some recent experiments of Mr. Simmondi, of Hamburg, prove that flies, during a cholera epidemic, may be a dangerous factor in the spread of the malady, when they alight on food which, like soup, milk, sauces, are an excellent medium of culture for the comma bacillus. Mr. Simmondi took nine flies from the recently opened intestines of a patient who had died from cholera, and put them in a large bottle in which they could fly about. In from five to forty-five minutes each of these flies was put in a tube containing liquified gelatine, which, after being shaken, was emptied on a saucer. In forty-eight hours all the saucers were covered with abundant colonies of the comma bacillus. In another experiment, six flies were placed under a glass, with a fragment of a cholera patient's intestine, and afterwards in a large vase, where they remained for an hour and a half. Then each of them was put in a tube of gelatine. When the gelatine was poured out on saucers, it gave birth to innumerable colonies of the comma bacillus.—*Cosmos, Paris.*

**THE CHOLERA-OUTLOOK IN '93.**—It is more than likely that cholera will visit us in 1893, because, as a rule, it remains for several years after it has made its appearance. It will be still more likely if we should have another warm and moist season. If cholera make its ap-

pearance in Chicago, it will not only be the death-blow to the World's Fair enterprise, but Chicago will serve as a nidus whence cholera will spread over the greater part of the United States. What shall we do? Shall we rest quietly in our present imaginary safety or shall we busy ourselves now to keep out cholera? I give a general idea of what I think would be the best plan to keep out cholera. In every city of the United States there should be an efficient Board of Health, with full police authority. This Board of Health should look after the cleaning of sewers, streets, alleys, wells, cisterns, dwellings, especially second-hand shops, cheap restaurants, and hotels, all sorts of drainage, all manner of traffic—in fact, everything relating to the sanitation of the city or community. They should have all the necessary means for thorough disinfection, isolation, or destruction of anything they thought dangerous. These Boards of Health must consist of energetic, intelligent physicians, should be appointed now, not after the cholera has made its appearance. I do not think that it will do any good to stop immigration unless commerce also is stopped. Persons do not spread cholera when they are in a healthy condition. What must be done is to have all commercial intercourse carefully looked after by the Boards of Health.—*Albert Schneider, M. D., in Literary Northwest, St. Paul.*

### SPECIAL NOTICES.

☞ THE Sabbath services of the New York Seventh-day Baptist Church for Sabbath day, April 29th, will be held in the 23d St. Baptist church, corner of 23d St. and Lexington Ave. Baptism will be administered.

J. G. B.

☞ THE Ministerial Conference of the Seventh-day Baptists of the Western Association will convene at Alfred Centre, N. Y., May 3, 1893, at 8 P. M.

#### PROGRAMME.

1. Introductory Sermon. Jas. H. Hurley.
2. Is a change from the International system of Sabbath-school lessons desirable, and if so, what shall the change be, and how made? J. T. Davis.
3. Is our system of pastorates best adapted to the development and extension of the Church of Christ in the world? M. B. Kelly, Sr.
4. To what extent should social problems and current events be made the theme of pulpit discourse? G. W. Burdick.
5. The importance of evangelistic work to the progress of our denominations. M. B. Kelly, Jr.
6. The necessity of fundamental doctrines in preaching. J. Brinkerhoff.
7. How can we interest the members of the church in the work of the church?
  - (a) What can the pastor do? L. C. Rogers.
  - (b) What can the Sabbath-school do? M. G. Stillman.
  - (c) What can the Y. P. S. C. E. do? L. A. Platts.
  - (d) What can the Ladies' Societies do? Mrs. S. E. Brinkerhoff.

M. B. KELLY, JR., Sec.

☞ THE Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler Hill and Scott Churches will hold its next session with the Lincklaen Church, April 28-30, 1893. The following programme has been prepared:

#### SABBATH EVE.

7.30 P. M. Sermon by O. S. Mills, followed by a service of prayer and conference.

#### SABBATH-DAY.

11 A. M. Sermon by L. R. Swinney.

2 P. M. Sermon by B. F. Rogers.

7.30 P. M. Christian Endeavor meeting.

#### SUNDAY.

10.30 A. M. Annual business meeting.

11 A. M. Sermon by B. F. Rogers.

7.30 P. M. Sermon by L. R. Swinney, followed by a closing conference.

It is hoped that each church will be well represented.

☞ THE REV. S. R. WHEELER, having removed from Dodge Center, Minn., to Boulder, Col., wishes his correspondents to address him at the latter place.

☞ 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.

☞ THE REV. A. LAWRENCE desires his correspondents to address him at Berlin, N. Y., instead of West Edmeston, N. Y., as formerly.

☞ 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.

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

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

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

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

ALFRED CENTRE, N. Y.

☞ COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.



CONTENTS.

Table listing various articles and their page numbers, including 'Night After Night—Poetry', 'SABBATH REFORM', 'YOUNG PEOPLE'S WORK', and 'CONDENSED NEWS'.

CONDENSED NEWS.

Sixteen cases of cholera are reported from different parts of Galacia. Robinsonville, Coahoma county, Mississippi, was swept away by a cyclone this week. There will be an exhibition at Chicago the first locomotive ever run in America, and some of the very latest productions of our best locomotive builders. In case of war all the United States war-vessels will be painted slate color as, at a little distance, it readily blends with the tint of the water and renders a hostile gunner's aim difficult. The Belgian Chamber of Deputies, by a vote of 115 to 26, rejected the motion of Deputy Jansen in favor of universal suffrage. The result is a great disappointment to socialist. At the City of Mexico, ex-President Gonzales died April 10th. The family, President Diaz, and other friends were at his bedside. He told his friends to obey and honor Diaz. The whaling schooner, Leon Swift of New Bedford, Mass., has been lost on the Cape Verde Islands. The first and second mates and nine seamen were drowned. Total loss on vessel \$117,000. President Montt has signed the decree formally declaring the Chilean provinces of Santiago, Valparaiso, Aconcagua and O'Higgins to be in a state of siege. There have been no serious disorders.

A special to the Rochester Union from Niagara Falls says: "A new steel arch bridge is to be constructed over the gorge near the old suspension bridge." L. L. Buck, who built the steel arch over the Genesee gorge in Rochester, is the designer.

MARRIED.

BABCOCK—LEWIS.—At the residence of Mr. Geo. N. Burdick, Potter Hill, R. I., April 11, 1893, by the Rev. William C. Daland, Mr. George H. Babcock, of Plainfield, N. J., and Miss Eugenia L. Lewis, of Hopkinton, B. I.

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.

CRANDALL.—At Brookfield, N. Y., April 5, 1893, Jared B. Crandall, in the 79th year of his age. The subject of this sketch was born in the town of Brookfield, N. Y., in the year 1814, and from that time until death had resided in it. He was the son of Augustus and Charlotte (Babcock) Crandall. In early life he found the Saviour, and was

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

Royal Baking Powder ABSOLUTELY PURE

baptized, uniting with the Third Brookfield, now West Edmeston, Church, continuing in the fellowship of the same. March 20, 1838, he was married to Alzina Maxson, and after her death, to Lodoiska Corey, in 1848, who, in feeble health, survives him. Bro. Crandall had a large circle of friends and acquaintances. He was of a quiet disposition, of generous nature, and a firm believer in the faith he had espoused. Besides the wife already mentioned, he leaves two sons, children by his first wife, the Rev. Geo. J. Crandall, of Ashaway, R. I., and Dr. C. B. Crandall, of Nortonville, Kan.; also two daughters, children by his last wife. Miss Corinne Crandall, of Brookfield, and Mrs. Nettie Comstock, of Leonardville, N. Y. It was a great comfort to him in his last hours that all of these could help to make his death-bed easy, by their presence and kind care. O. A. B.

LEWIS.—At Petersburg, N. Y., April 6, 1893, Mrs. Eusebia Kenyon Lewis, aged 77 years.

The deceased was the widow of Dea. Nathan Lewis, who preceded her from this life twenty years ago. She was for many years a member of the Petersburg Seventh-day Baptist Church, and afterwards of the Berlin Church, to the time of her death. Prevented by reason of age from attending the services of the church, she did not forget them. She died with a sincere trust in her Saviour. She leaves a son and two daughters. The funeral service was on Sabbath-day, April 8th, conducted by the pastor of the Berlin Church, assisted by the Rev. W. H. Randall, of Petersburg. W. C. W.

BURDICK.—In Valantown, Conn., April 1, 1893, Miss Lu Ann Burdick, aged 68 years.

She was a member of the Second Hopkinton Church. Burial in the First Hopkinton Cemetery. L. F. B.

MAXSON.—In Waterford, Conn., March 27, 1893, Oliver Maxson, aged 74 years and 10 months.

Bro. Maxson was born in Waterford, where he spent most of his life. In his youth he professed faith in Christ, and was baptized in 1833 by Eld. Benedict Westcott. From that time on he has been a most active Christian. As a member of the church he was faithful in sharing its responsibilities, and nobly filled all places of duty assigned him by his brethren. More than thirty years he has served the church as chorister. Twenty-eight years he was clerk of the church. Twenty years he was the superintendent of the Sabbath-school, and seven years served as treasurer of the church. None of the above periods were consecutive except the thirty years as chorister. He was married in 1841, to Ursula Perkins Rogers, who survives him. He also leaves a daughter and a son, besides a large circle of relatives and friends to mourn his death. A very large audience attended the funeral at the church, March 30th, at 2 P. M. In accordance with his own request made two weeks before his death, the writer preached his funeral sermon from the twenty-third Psalm. The beautiful words of this immortal Psalm were his indescribable comfort in his last days, and fittingly crowned a life into whose earthly career had entered so fully the delights of the house of the Lord. B. C. D.

THE new Gregory Seed Catalogue for 1893 is the most valuable ever issued. It is greatly enlarged and contains new departments, as well as new varieties of seeds and plants. No more reliable catalogue is ever published than this, as every seed sold from it carries the guarantee of a dealer who has always received and merited the confidence of his customers. Mr. Gregory raises the large majority of his seeds on his own farms, and has been very successful in the new varieties he has introduced. A card to J. J. H. Gregory & Son, Marblehead, Mass., will bring a copy of this handsome catalogue FREE, to any applicant.

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ALLEGANY COUNTY COURT.

THE SEVENTH-DAY BAPTIST EDUCATION SOCIETY, Plaintiff, against Silas C. Burdick, Mary T. Burdick, Charles C. Champlin, Henry Scranton, Lansing G. Wetmore, Albert C. Walker, John L. Vosburgh, Danosanti A. Whiting, Willis P. Whiting, Alfred C. Barnes, Henry B. Barnes, Charles J. Barnes, Edwin M. Barnes, Richard S. Barnes, and the Anderson School Book Company, Defendants.

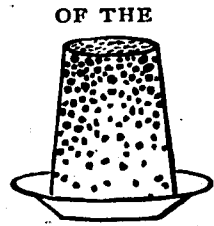
In pursuance of a judgment of the Allegany County Court, of the State of New York, the Subscriber, as Referee thereunto appointed, will sell at public auction, at his office in Wellsville, in said county, on Tuesday, June 6th, 1893, at 2 o'clock in the afternoon, the following described real estate to wit:

All that Tract or Parcel of Land situate in the Town of Alfred in the County of Allegany and State of New York, it being a part of Great Lot Number (14) Fourteen in Township Number Three in the seventh Range of townships in the county and State aforesaid, and bounded and described as follows:

Begin at a point in the Main Street, being also the North-east corner of William C. Burdick's house-lot, and located one chain and twenty links South, eleven and a half degrees West from the South-east corner of Silas C. Burdick's house, the former residence of Amos Burdick, now deceased, and run thence the following courses according with the magnetic meridian of January, 1888, viz: North, seventy-one and a half degrees West along the North line of Wm. C. Burdick's house-lot, five chains and sixty-seven links; thence North, fourteen degrees East, along the East line of lands of Wm. C. Burdick one chain seventy-five links; thence South, 78 degrees 30 minutes E, six chains ten links to a point in the Main Street; thence S. 18 degrees W. one chain one and 1-10 links; thence S. 29 degrees 30 minutes West, along the street, one chain forty-one links to the place of beginning; containing one and a fourth acres of land, be the same more or less: as surveyed January 17th, 1888, by A. B. Kenyon, Surveyor.

Dated Wellsville, N. Y., April 14, 1893. FREDERICK H. CHURCH, Referee. HENRY L. JONES, Plaintiff's Attorney.

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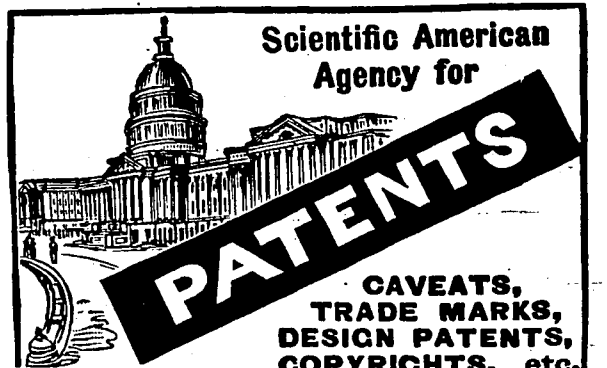


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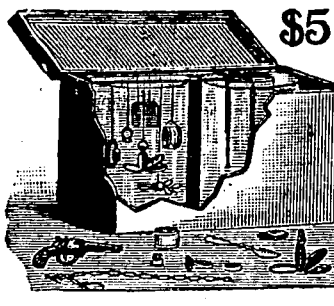
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