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THE SABBATH RECORDER.

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For the SABBATH RECORDER.

PERPETUAL YOUTH.

ANNIE L. HOLBERTON.

The cheek of beauty may lose its glow,
The form may bow with the weight of years,
The tide of time in its constant flow
May mock with sorrow or flood with tears.
And yet when the heart's deep pulses thrill
To the magic touch of thoughts that swell,
The life can never grow old and chill
While youth's bright dreams hold their latent spell.

The soul that sinneth alone grows old,
A conscience at peace may death defy.
As fairest blossoms their leaves unfold,
Lifting their hearts to the open sky,
So shall the soul, as it soars above
Earth's grosser aims into light and truth,
Grow in a sphere of immortal love,
Reaching the realms of eternal youth.

For the SABBATH RECORDER.

UNWORTHY.

A. E. WENTZ.

Unworthy, I, the golden splendor
Of that dear city on the other side.
Unworthy, I, a robe of spotless whiteness;
Unworthy to with him abide.
And yet my soul is fondly yearning
To catch a glimpse of His pure face,
Or joy, or fame or riches spurring,
To follow in his footsteps trace.

Unworthy, I, yet simply trusting,
I know that He will guide me safe along
Through brightest paths of rich and holy splendor
Or where the snares of Satan throng
Unworthy,—yet, when He, descending
Shall gather in the ripened grain,
I hope to be with those ascending;
And may I, Lord, not hope in vain!

SPEARVILLE, Kan.

REV. W. M. JONES, D. D., desires his correspondents to address him hereafter at 13 Park Villas, Newington Turning, Highbury New Park, London, N.

THE latest information before going to press concerning the accident to Dr. A. H. Lewis will be found in the letter from Bro. L. C. Randolph on third page. We sincerely hope Bro. Lewis is already on the road to complete recovery. His escape from a worse fate than is now reported seems truly providential.

MANY people interested in the prosperity of our University will be glad to know that the new President, Dr. Main, is taking hold of his work with a zeal which at once convinces the Faculty and students that he will master the situation. Many good words are already spoken in his favor, and confidence and courage will soon be restored in those who were greatly depressed by the heavy losses recently experienced.

ONE of the most prominent features of the coming World's Fair will be the Parliament of Religions, which will continue seventeen days, commencing Monday, September 11th, and closing Wednesday, September 27th. These meetings will be held in the Hall of Columbus, and will be attended by representative men from all denominations and from all parts of the world. It will be one of the most interesting and marked events in the world's history.

A SPECIAL effort is being made to secure readers of the Young People's Department of the RECORDER. It will be a great mistake if the older readers shall get the impression that this reading is good for children and youth only. Every sentence is valuable for the middle aged and the old as well as the young. Do not allow a word to escape your attention. Read it and see that your children read it also. All who receive the RECORDER should form the habit of reading every article. It will not take very long and will be time well spent.

MANY mothers make it a point to keep pace with their children in their school studies. They read and study daily on the lessons assigned, and so keep in sympathy with them and are able to give helpful suggestions. Nothing pleases children more than to know that their parents are not only interested in their progress in study, but are also really going over the same ground. The children will be proud to know that their parents are well versed in all the branches they themselves are pursuing. This plan may not be practical in all cases, but it might be much more extensively and profitably followed than it now is. The same general rule will apply to general reading as well as to school studies.

WE are getting frequent statements and reports from the woman's effort to extend the circulation of the RECORDER. There is some encouragement, but a vast amount of indifference is yet to be overcome. It requires a professional book canvasser, with all of his perseverance, to convince many people that, both as a matter of personal interest and religious duty, they should take the RECORDER and read it thoroughly. Again we urge agents and committees of the Woman's Board, Associational Secretaries of the Woman's Board, all Auxiliary and Aid Societies, Christian Endeavorers, and people in general, to press the matter continually of securing subscribers to the RECORDER, and all of our publications. The Tract Board were never more willing to work than now, but they "cannot make bricks without straw." Send in contributions, make bequests; "give as the Lord has prospered you," and our work will go forward.

SOME changes in the arrangement of the various departments of the RECORDER are this week introduced both for the sake of conveni-

ence and as a matter of taste. Hereafter the editorial paragraphs will be found on the first page and following. The departments will usually follow in about the same order as hitherto. We greatly desire to enliven our Educational Department by interesting paragraphs from our own schools as well as items of a general character; and we hope to make arrangements with the Presidents of our University and Colleges to supply us with educational matter that will be of general interest and furnish desirable information relative to the condition, needs, and progress of these denominational schools which are such important factors in all of our work. It is not enough for the people to know that we once had schools located at Alfred, Milton and Salem, but they desire to know what they are doing and what they hope to do. We hear a great deal about Chicago University, and it is really a marvellous development; but we intend that the people shall hear from Alfred University also, and from our Wisconsin and West Virginia Colleges as well. These are not simply local institutions but are sufficiently general, in their character and work to entitle them to a general, at least denominational, hearing.

"WHOM the gods wish to destroy they first make mad." Many are the illustrations of this old proverb, and it seems likely to find one of its most extensive and sweeping applications in the great and rapidly increasing liquor iniquity of our times. We are now passing through an experience strikingly similar, in some of its features, to the great wickedness of the slave power still fresh in the minds of many thousands of battle-marked veterans and sorrow-stricken families. As the slave power forced the issue upon the people by its increasingly insolent demands, so also the liquor power is unwittingly crowding the issue upon the country; and as a matter of self protection, if not of simple righteousness, the people will soon be compelled to arise in their might and crush out the monster iniquity. In New York State there are many towns and villages which have for years enjoyed the blessings of prohibition under the practical workings of local option. In the town in which is located our beloved University there has been practical freedom from the accursed traffic for fifty years. But even this exemption from the curse is in danger of being destroyed. A bill is now before the Legislature giving any city, court, or county, power to compel the local authorities to issue licenses. If, in the judgment of the court, license has been denied any applicant "arbitrarily," by the Board of any town or village, the court may compel the Board to issue the license. Probably this bill will become a law, if it is not already so decided. But these aggressive and insolent acts on the part of those placed in power will eventually convince the people that the ballot is the most effectual power left them and we believe they will consent to rise up and crush the evil.

IS THE BIBLE HISTORY?

II.

BY PROF. HOWARD OSGOOD, D. D.

So far from the main argument of the Higher Criticism being a question only for Hebrew experts, every one of its anachronisms, incongruities, duplicate and triplicate accounts, crudities, absurdities, etc., can be determined on the basis of the English Bible exactly as well as by the Hebrew. Let no one be frightened off from studying this question by the supercilious cry that he is not an expert in Hebrew. If he wishes to compare what the majority of German critics say as to his Bible, he can take Cheyne's works, or Wellhausen's "Prolegomena," or Kuenen's "Hexateuch" (all in English) and make the comparison. Driver's Introduction is an attempt at compromise, and omits much that the Europeans insist upon. If one reads German, let him take Cornill's (1892) "Einleitung," and compare it with his Bible. Each man is responsible to God alone for his decision. Let him make it with all faithfulness, study, intelligence, as unto God and not unto man.

This view is not new; it is an old view under a changed name and aspect. The English deists, in the early part, and German rationalists, in the latter part of the last century, reached precisely the same conclusions by the same general argument. Reimarus and Lessing, 1767—1778, taught that the Old Testament was in no sense history, for its self-contradictions proved it; and, of course, it was not inspired by God; that there was no such thing as supernatural fore-telling in the Old Testament of events or persons in the New, for foretelling an event or person did not agree; that Jesus was ignorant of the origin and meaning of the Old Testament; that the New was no more history than the Old. The results of the extreme deists and rationalists of the last century tally exactly with the results of this criticism. The only difference consists in the method of stating the contradictions.

This view is not new in its plea that it is set forth for the better understanding of the Bible and in the interest of truth; that it is destructive only in order to be properly constructive. There has never been an attack on the Bible by men within the bounds of the churches that has not used the same plea. To go no farther away, the English deists, with Bolingbroke and Voltaire, and German rationalists, Reimarus, Eichhorn, Paulus, Wegscheider, Strauss, Baur, all insisted that this was their only object.

It is not new, in a determined and learned attack on intelligent belief in Christ as God and the Bible as God's word, to find many, professing the most orthodox opinions in some directions, counselling either acceptance of the destructive results, or delay of all opinion, until the contest is settled by others, or who expend all their praise for learning and science on the attacking party, and all their denunciation on those who reach their own decision not to accept the proposed views. It is, also, nothing new to hear from the critics both that they are misunderstood and that the men of independent judgment who do not agree with them are ignorant and obstinate.

I reply to this whole criticism in its methods and results that, after thirty years of careful reading of their writings, I do not see the contradictions it asserts; that while there are many things in the Bible that I cannot explain to my own satisfaction, many passages whose translation is not clear, many points on which I would be glad to be instructed, yet the theory of contradiction brings in far more difficulties than it proposes to solve. To make every point we do not understand a contradiction, to thrust every seeming discrepancy into a conscious or unconscious contradiction, is not to help, but absolutely to stop all historical investigation. The man of natural science never makes this assumption for points of difficulty and for apparent antagonisms, or his investigations would soon end. To make the Bible the only field in science, morals or religion, where the assumption of perpetual contradictions is the solvent of all difficulties, is to cast just suspicion on all its instances.

We reply to its claim to be historical criticism that historical criticism is never *a priori* criticism, but is the necessary inference from all known historical facts, in its sphere of investigation. Yet this criticism, in all its masters, unavoidably and confessedly assumes a development of history and religion in Israel before 900 B. C. that antagonizes the myriad monuments of Babylonia and Egypt. For fifty years the sciences of Egyptology and Assyriology have been advancing with giant strides in showing us the civilization and religion of Western Asia contemporaneous with the Old Testament, but not a single master of this criticism has made any use of all this contemporaneous testimony of monuments. Surely, this is not historical criticism.

(To be continued.)

[From L. C. Randolph.]

—AS AN illustration of journalistic superficiality, eagerness for sensation and some other things, the report has appeared in several papers that the celebrated temperance town Harvey went "wet" in a recent election, and that under the management of the newly elected officers, saloons would soon be running. As a matter of fact the town is overwhelmingly "dry," and the officers are true blue. However badly disposed they might be, they could grant no license, as the terms of the deed of every piece of land forbid it.

—WHATEVER else may be said of the Keely Cure, the number of those who seek it is constantly growing, judging simply by results up to date it is a success. Whatever doubts one may hold as the reality and permanency of the good effects of the treatment upon a majority of the patients, it cannot be questioned that the cure has "caught" the public. The proprietors, Keely, Judd and Oughten are growing very rich. It is now stated that a corporation with a capital stock of \$5,000,000 has been formed to assume absolute control of every Keely Institute in the world. It is probable that the laboratory of the company will be located in Chicago, and that the business will be vigorously pushed in various cities of this country and of Europe.

—THE following quotation within a quotation is from one of the brightest papers that come to our desk. We will allow it to tell its own story and only reserve the privilege of dissenting from the natural but doubtful sentiments expressed at the close:

According to the newspaper reports, two Presbyterian ministers engaged in an altercation in a meeting of the Chicago Presbytery. The report, which we trust is not true, declares that blood was shed; certainly the English language was murdered, for, one of the combatants having called the other a liar, the second instantly responded with "You are another!" which would plainly imply an acknowledgement of his own untruthfulness, which was not intended. This reminds one of the old story of some one—was it Dr. Johnson? who, in reply to an opponent's, "Sir, I have a contemptible opinion of you," rejoined, "Sir, I never knew of an opinion of yours that was not contemptible."—*The Christian Union.*

Oh yes, one of them drew a knife made out of a blacksmith's file and cut the other's head off, and then the moderator fastened the head on again with sticking plaster, armed him with a piece of the pulpit—and the two were gathered up in a basket (seven baskets of devilled preacher!) The new departure in religious journalism is that the secular press invents the lies and the religious circulate them. The only foundation for the above invention, which will be printed in every daily, and in many of the weeklies, was that an elder expressed his opinion of and to a man who was persecuting his pastor. If the elder had thrashed the fellow we would not have dropped a tear upon the record and blotted it out forever, but have marked over against it the inscription: "Well done, good and faithful elder." An elder who will not stand between his pastor and a malicious assailant needs to read up in regard to his official duties.—*The Interior.*

—ON Monday next, May 1st, President Cleveland will stand in Jackson Park and formally throw open to the world the gates of the Columbian Exposition.

The readers of the SABBATH RECORDER being wide awake, intelligent people take a deep interest in that event. A large number of them expect to see the spot thus dedicated at some time during the summer, and a hundred questions naturally rise to their lips: "Will the Fair be completed on the promised date?" "Is Chicago water fit to drink?" "Will visitors be safe from robbery and foul play?" "Will extortionate prices be charged for accommodations?" "Will it be safe and proper for ladies to come unattended?" "Is there danger of the cholera?" etc., etc.

The Western Editor cheerfully addresses himself to the task of considering these questions, and from his advantageous post of observation, making answer to the best of his ability.

1. "Will the Fair be completed May 1st?" It will not. Nothing is to be gained by holding out false hopes. A young friend of ours objects to the adage, "Honesty is the best policy," on the ground that "policy" should have nothing to do with our being honest; yet we are convinced that honesty, in addition to being right, is also incidentally good policy. The Exposition officials say that unless some unforeseen accident occurs, the gates will open on a *more nearly completed* Fair than was ever shown to the world on its opening day. The management have worked marvels. The magnitude of the plan which they are now drawing toward so successful a fulfillment is not to be conceived of except by those who have watched it from beginning to end. No other Exposition bears a comparison in size to this. The whole Paris Exposition could be set down in our hall of Manufactures and Liberal Arts and leave a slight margin. The management have had a very limited time in which to perform their task. The past winter has been a hostile one. In the face of all this they have performed the eighth wonders of the world. The Fair will be opened on May 1st, and the work remaining to be done will not seriously interfere with the delight and instruction of the visitor. At the same time, just between us, if you want to see a *completed* Fair, wait until after *June 1st*.

2. "Will visitors be safe in Chicago?" According to Captain Bonfield the system providing for the arrest and *trial* of criminals upon the Fair grounds will be so complete that the light-fingered gentry will think twice before entering such a trap. Trained detectives will stand at the gates. When some man known to be on the grounds is "wanted," his description will be flashed to each of the gates and he may find his situation embarrassing when he attempts to depart.

Of course, when you step *outside* of the Fair gates, you take your life in your hand. If you have diligently read those newspapers chiefly conspicuous for the startling "news" which they publish, you are prepared to recognize a thug in every third man you meet. You might be surprised to notice the unconcern with which some of us go about the streets of Chicago day and evening. When you read about the robberies and murders committed here, remember that there are as many people in Chicago as there are in the whole State of Wisconsin. Statistics are not at hand, but we doubt whether the number of cases of violence, in proportion to the population, is larger in Chicago than in the rural districts. The brain of the imagina-

tive country lad is filled with thrilling stories of confidence men, robbers and assassins. He casts a suspicious look behind him as he alights from the train at the depot; but the fact is that if he goes about his business using the share of common sense with which nature has so generously endowed him, he is as safe as he would be riding the family horse to pasture,—perhaps rather safer. There are plenty of bad places in Chicago, places of risk and peril to young men and old; but no one need enter them except at his own foolish choice.

Other questions taken up next week. Inquisitive readers may write and claim a cordial reception at the hands of the editor.

—INASMUCH as the report of the accident which recently befell Dr. Lewis is likely to grow as it travels to distant parts of the denomination until the casualty reaches fatal proportions, we forward the following brief statement of the facts:

Doctor Lewis recently spent four or five days, including the Sabbath, at his old home near Berlin, Wis. He went out on a business trip one afternoon, taking his gun with him. Through imperfect action of the breech-loader he received part of the flame and burnt powder in the right eye and upper portion of the face. He was obliged to ride five miles before a physician could be reached, which, with the return ride, kept him in the cold night air until nearly eight o'clock in the evening. It was thought best to come to Chicago the next morning to consult a specialist. On careful examination the specialist pronounced it a "favorable accident." The eye-ball is wounded at one point, but there is no apprehension of loss of sight or permanent injury. The eye is treated each day by the eminent eye specialist, Dr. Watry. The genial editor of the *Outlook* is receiving excellent care at the hands of his children. At this writing we expect to send him on to his Plainfield home Sunday, April 23d, if Congress does not close the railroads.

ON THE ORDINATION OF CANDIDATES TO THE GOSPEL MINISTRY.

BY THE REV. E. M. DUNN.

A few suggestions connected with the subject mentioned may not be out of place.

I see nothing improper in a candidate for the ministry, when he is ready to take the pastorate of a church, suggesting to one or more of his friends the propriety of his being ordained. It is more usually the case that some one will press the matter upon his attention. Then, if the church of which he is a member approves, a council will be called for, to be composed of delegates from adjacent churches.

It is hardly proper for the candidate himself to indicate directly, or indirectly, what individuals shall compose such council. Neither should he state any preference as to who should be appointed to conduct the examination, or who should preach the ordination sermon. Naturally enough he might have a preference in regard to these appointments, but modesty should incline him to say, "These matters belong to the council to arrange."

While the candidate might feel less embarrassment to be questioned by one person rather than another; and while he might feel that a sermon by one minister would impart more honor to the service than that of another, yet a sense of propriety should incline him to disclaim any right or disposition to direct in the matter. As to whether the candidate should be allowed or encouraged to read an expose of his creed, or stand an oral examination, according to our usual

custom, I have this to say: that among the Congregationalists the former method seems quite common, not universal. I can see how such a method would, in my judgment, be more appropriate for an installation service; but I think the oral method of examination is more satisfactory for an ordination.

Allowance must be made for the fact that it is an embarrassing position in which to place a young man, however, some happily have such self-possession, and withal adequate preparation as that they really enjoy it, just as a truthful and self-possessed witness on the stand enjoys being cross-questioned.

Too often the examination takes on this character which is unfair to the candidate. Perfect liberty should be given to any member of the council to ask questions, but not for the purpose of showing off what and how well the questioner understands dogmatic theology, and for defending and advocating his own views, but simply to ascertain how the candidate views things.

For a questioner to carry on an argument with the candidate in order to show him the absurdity of his views and the truthfulness of his own is embarrassing to the candidate, and arouses the sympathy of the audience in his behalf and provokes prejudice against the questioner.

Sometimes ministers get into a sharp disputation among themselves over such matters as foreordination, the person of Christ, human depravity, open or close communion, and forget all about the candidate. It must be amusing and a relief to the latter, but it is a departure from the business they have in hand, and they should be called to order.

Yet, there is this much to be said in mitigation of such disorder even, the audience, which is usually large, have an opportunity of learning much in the department of systematic theology.

A well conducted, deliberate, and full examination of a candidate for the ministry is a good school for a wide-awake and attentive audience, and for this reason, if for no other, though not the chief, I would favor not a partial and too brief an examination. From two to three hours is not too long for a full and deliberate examination, and the candidate should be so placed at his ease by the assurance that he is in the house of his best friends, as to enjoy the occasion.

I think I would enjoy such an opportunity better than preaching, better than I did seventeen years ago, and I would not endeavor to be sharp or to show off in my replies either. That is bad.

While to be examined is an embarrassing position, yet it is the position which has the sympathy of the audience, and in case of a tilt, the candidate has the advantage. He should be as careful not to provoke a smile at the expense of the questioner, as he naturally is nervous lest some questioner should bother him.

Any effort to display smartness by any body at any time is only a damage to the actor. Smartness is like humor; in a religious and solemn exercise only so much will be tolerated by good taste, as a man cannot repress. When people are censorious with reference to either, as it may crop out unpremeditatedly under a self-protest, is ill-natured and intollerant. To see one who has tried all his life to be smart and funny, and yet failed in every instance, make a great ado, or stilted dignity do the same thing, strikes one as ungenerous and unchristian.

I might speak of the other exercises connected with the services of ordination, but I have al-

ready transcended the regulation length of my article. I will only say in closing that I think when churches send their pastors as delegates to councils a hundred miles away, it is only fair that the churches pay their expenses; for with two or three councils a year to attend, an Association and a Conference, no small slice is taken out of a not over large salary.

BIBLICAL THEOLOGY.

J. P. HUNTING.

Seventh-day Baptists have, from the blessed difficulties of Sabbath-keeping, been obliged to study God's fundamental word more than the words of philosophizing men. And we must do so on all sides as well as in respect to the Sabbath. Our best and most promising special thinking to-day is in that direction. He would be no true geologist who should so honor the theories of the past generations as to reject or choose and color facts to agree with them, or refuse to correct imperfect observations and accept hitherto neglected facts.

We need to remember this to-day. Some history is more valuable as showing past errors and leading us to modest carefulness than as doing our study for us.

Ministers and "sons of the prophets" should spend vastly more time and labor in getting clearly acquainted with the words of Jesus and those who were borne on by his spirit, and in learning to apply their principles to the present wants of men, than in the study of unconvincing subtleties.

Professor B. G. Stevens, of Yale, in the *Biblical World* for January, well says:

The biblical theologian places himself, for the time, in the age and circumstances of the writer with whom he is dealing. He asks simply what this writer says and means, not how that can be justified to reason, defended against objection, harmonized with the teachings of other writers, or translated into the equivalents of modern thought, and made part of a general scheme of doctrine. . . . He tries to see with the writer's eyes, and to think his thoughts after him. He seeks to apprehend the form and matter of the writer's thought, according to the manner of its time; to read him in the light of his age and circumstances.

There exists just now a certain distrust of theological systems. The demand of the time—so far as theology is concerned—is for a thorough and impartial investigation of biblical teaching in its genetic development and its various forms. Bible theology, if developed in a critical and scientific spirit, and at the same time with a reverent appreciation of biblical truth, will be one of the greatest aids to doctrinal theology. If it will do its work thoroughly, and do it now—just when it is wanted, just when it is needed—it will give a new impetus to the study of Christian doctrine.

DID NOT GO WHERE THEY WERE.

"I've been in India for many a year and I never saw a native Christian the whole time." So spake a colonel on board a steamer going to Bombay. Some days after, the same colonel was telling of his hunting experiences, and said that thirty tigers had fallen to his rifle.

"Did I understand you to say thirty, colonel?" asked a missionary at the table.

"Yes, sir, thirty," replied the officer.

"Because," pursued the missionary, explanatorily, "I thought perhaps you meant three."

"No, sir, thirty!" This time with emphasis.

"Well, now, that's strange," said the missionary, "I have been in India twenty-five years and I never saw a wild live tiger all the while."

"Very likely not, sir," said the colonel, "but that's because you didn't know where to look for them."

"Perhaps it was so," admitted the missionary after a moment or two of apparent reflection, "but may not that be the reason you never saw a native convert, as you affirmed the other evening at this table?"

SABBATH REFORM.

CORRESPONDENCE NOTES.

(Reprinted from March and April Outlook.)

Mrs. A. R. Curry, postmistress, writes to the Editor of the *Outlook* as follows:

HUDSON, Luzerne Co., Pa., Feb. 20, 1893.

Dear Sir;—A copy of the *Sabbath Outlook* comes to this office frequently, addressed to Rev. Miller. As no such person lived here, I handed the paper to some reader. Last week I determined to leave my business and keep holy the Seventh-day, commencing at sunset Friday night and ending at sunset the seventh day, or the Sabbath of our God. The *Outlook* came on Friday, and I took it with me and read and pondered on every word of it. It was the first Seventh-day publication I ever read, neither have I talked with any of that belief, nor heard a sermon on the subject. Just here let me say that I have this *Outlook* before me, and I turn to the article that engrossed my whole attention and awakened my enthusiasm to see who was the author, and find it is yours. I would like to read more of your writings.

The first light I got was this thought, new and forcible; Our citizenship would require us to keep the seventh day as a rule of action, we being the redeemed. You say, "Divine authority alone can make a Sabbath; whatever is less than that cannot arise above holidayism." How true! Yes! Yes! Water cannot rise above its level. As to baptism and Seventh-dayism, they are twins; by one we obey Christ, by the other we obey God himself. Amen and amen! Back to the impregnable shelter of the divine Word.

It must be the Spirit's work, my present experience, because no arguments would convert a person to the Seventh-day observance, any more than oceans of water can genuinely baptize an unconverted person. Theory is the evidence of the senses, but conversion is the work of the Spirit, and when they agree it is right. Again, on the 183d page, in answer to Mr. Hathaway, you say, "Sabbath-keeping does not save as a ceremony, nor an act of legalism, but as a road to a higher life." True I felt the truth as soon as I read the above, and as I was observing it through the Spirit I was powerfully convinced of its righteousness. When it is kept sacred, as God intended, a great blessing comes. It was the first Sabbath I ever kept in my life, and I am 57 years old and have been a Christian over a score of years, yet Sunday-keeping never gave me such satisfaction and consciousness of the approval of God as this one Sabbath of God has.

Yours very respectfully,

A. R. CURRY, P. M.

"Great peace have they that love thy law." "If ye love me, keep my commandments." "He that keepeth my commandments, he it is that loveth me." "Thy Word is a lamp unto my feet and a light unto my path." Reader, go thou and do likewise, seeking to obey God's whole law, not in the oldness of the letter but in Spirit and in truth.

A correspondent writing from the Southwest, says:

I have been receiving and reading your *Outlook* for years. I cannot say that it changed me from Sunday to Sabbath, for I always believed that the seventh was the Sabbath of the Lord. In my younger days I thought, in common with many others, that the apostles changed the day from the seventh to the first on account of the resurrection, and often preached it so, because I saw it in "Sabbath manuals," and believed it was so (God pardon my ignorance; but after I left Sabbath manuals and took the Bible alone, I was astonished to see nothing in proof of the change.

If people would stop reading "Sabbath manuals," and abide by the Bible, there would be many thousands who would agree with the correspondent. The advocates of Sunday legislation often assert. "Only one day can be recognized as the civil Sabbath. If any Sabbath is maintained, all must rest in order that any may." This is said to avoid the charge of wronging Sabbath-keepers by compelling them to observe Sunday by cessation from labor. Some patent and pertinent facts refute these as-

sertions. Civil law now recognizes only one day, Sunday, and yet the regard for that day has declined steadily for two centuries. It is not kept, even though the law recognizes no other day. The law is powerless where conscience is lacking; some people yet keep Sunday even though thousands do not. Some rest, attend church, and are devout, amid the roar of increasing Sunday traffic and growing "desecration." Jews and Sabbath-keeping Christians have always kept the seventh day voluntarily and sacredly, without any law to aid them, and amid the babel of the world's busiest day. These facts show that the assertions about the civil law as essential to the observance of any day is not fact. It is a make-shift effort to avoid the claims of the Sabbath and the doctrine that conscience forms the only true basis for Sabbath-observance.

SANDY LAKE, Pa., Feb. 23, 1893.

A. H. LEWIS, D. D.

Dear Brother;—I am a reader of the *Outlook*. If you think it worth while you will please answer the following questions, viz., Were the six days of formation recorded in Genesis prophetic days of one thousand years each? If so, was not the seventh day of the same length? Or were they days of unlimited time? If either of the above positions be correct, what authority have we for keeping one day in seven of twenty-four hours for rest and worship? The above positions are assumed by many. To me they do not seem to agree with the Word.

Yours in the interest of truth,

O. L. MEAD.

No one knows the length of God's creative days. The work of creation is revealed to us under the symbol of a week's work. We think these days were long periods. The Sabbath law is made to rest on God's example, and we are commanded to do, in our little sphere and in our week, as God did in his. His days, his work, and resting, are as much greater than ours, as his power and wisdom are greater than ours. But we are bound to do in our sphere of action according to his example. We cannot compare ourselves with him, but we can follow his example.

Here is another letter touching the same question:

MARSHALL, Minn., Feb. 20, 1893.

Dear Sir;—I read the *Outlook* with interest, though not a convert to its doctrine of Saturday-observance. As your columns are open for fair discussion, it will relieve embarrassment and doubt if you can give answer to a few questions that must have to do with the subject. On what day of the week was the original Sabbath observed? I believe it is generally conceded now that the days of Moses, as given in the first of Genesis, are to be regarded as periods of indefinite length. This granted, allow me to ask:

1. When did time, as measured by days of twenty-four hours, begin?
2. Could there be a record before there was a recorder?
3. Was not the first day of Adam's life of necessity the first day of time?
4. When, in the order of days, was Adam formed? Gen. 2: 4-7.
5. Was not this first day of Adam's life, as there could not be weeks before there were days, of necessity the first day of the first week of measured time?
6. Was not this the day that God rested and hallowed as the Sabbath?
7. Is not the conclusion unavoidable that the original Sabbath ordained by God was upon the first, and not the seventh, day of the week?
8. Does not all chronology begin its reckoning at this first day of Adam's life? Gen. 5: 3.

N. D. GRAVES.

These questions can be answered in few words.

1. So far as man could know, time began to be measured when he came into existence.
2. No; but a subsequent "recorder" could be guided in giving a correct record.

3. Yes, so far as Adam was concerned.

4. Adam's creation was within the sixth day of God's week, but the days of Adam's week, being but the infinitesimal image of God's, could not be identical with God's days. One of God's days might easily include thousands of the days of men.

5. It was simply the first day of "measured time" of which Adam knew. Undoubtedly the day of twenty-four hours existed for a long time before man was created.

6. No. God's rest was in an unmeasured day, which, so far as we know, is yet going on. God hallowed the seventh day of Adam's week that men might follow the Creator's example, each acting in his own sphere.

7. No. That involves the absurd conclusion that the creative days were brief periods of twenty-four hours, which is as unscientific as it is unbiblical.

8. So far as written chronology is concerned, there is none positively known back of the brighter period of Jewish history. But there is the fullest evidence of the existence of the week in unbroken order as far back as any record exists. The chronology of the week is far more certain than that of the year. The effort to prove that the first day of Adam's life was the seventh day which God blessed to be man's Sabbath, rests on a basis wholly narrow, unscientific, and unhistoric. The existence of such an effort shows how anxious men are to break the force of the truth that the seventh day of the week is the Sabbath in order to justify themselves in discarding it in behalf of Sunday. It is far easier to obey the commandment than to disprove it.

WE clip the following items from a recent issue of the *American Sentinel*.

THE first week in April was observed by the adherents of the American Sabbath Union as a week of prayer for Sunday-observance. The topics which were suggested for ministerial attention during this week were:

First. That the influence of the World's Fair may be on the side of Sabbath-observance, morality and righteousness.

Second. That the tide of Sabbath desecration may be stayed.

Third. That the value and beneficence of the Christian Sabbath may be better understood and appreciated, and pastors and people be faithful in maintaining it.

Fourth. That the right of the great armies of employees in railroad and postal service to a Sabbath of rest may be protected.

It is noticeable that while this is intended to be in the interest of Sunday-observance the term "Sunday" nowhere appears, but instead the word "Sabbath" is used, which distinctly applies to another day. It should be remembered that this is addressed to ministers who are well-read and well-informed men. What a strange discrepancy for intelligent men to fall into in addressing an all-wise Deity! Who is deceived by this? Themselves, or God, or none?

THE Sunday closing movement has evidently captured New Orleans. The *Mail and Express* publishes this editorial item:

There seems to be a tidal wave of moral reform sweeping over the entire country. A movement for the suppression of gambling and the enforcement of the law for the preservation of the Sabbath has been inaugurated in New Orleans. The citizens of that too long vice-cursed city appear to be in earnest in this matter. An association entitled the Sunday Closing and Anti-Gambling League, consisting of 450 of the most reputable citizens, have collected about \$30,000 for the purpose of prosecuting gamblers and for the maintenance of the Sabbath law. It is to be hoped that this tidal wave will increase in volume until the whole country is inundated by this moral reform movement.

In this fusion of Sunday closing with proper reformatory measures, which has enabled it to obtain control of the popular mind, outside of the comparatively small element which blindly

believes that Sunday-observance should be civilly enforced, because it is thought to be in conformity with the law of God.

In the International Sunday-school lesson for March 5th, on "Keeping the Sabbath," as published in the *New York Examiner*, the writer says: "Christians, as a rule, observe another day for rest than the Jews did. For this change there is *no direct specific statement in the New Testament*. Sunday is here and has to be accounted for." This is done in these words:

Some have traced to Constantine's edict the change in day. But all who are students know Constantine's character. He was ever politic rather than positive. And the early Christians were not easily turned from principle. Persecutions had been prevalent and men had died for their faith. The reasonable view is that Constantine tried to unite the Christian worship on Sunday with the heathen worship on the same day. He was not the man to revolutionize. If we had no other historical proof of the observance of Sunday before his day his edict would show its existence in its spirit of adopting existing customs. . . . Christmas and Sunday have a common basis. Why should they not have a similar observance?

Enforced Sunday observance is very properly deprecated; he says, "Law can not enforce observance. It can and ought to *protect observers*."

But this acknowledgement of the derivation and claims of Sunday to sacredness is a just one. They are all based on the desire of Constantine, and those like him still earlier, to adopt his observance to the popular heathen custom which was practiced around them. The parallel as to Christmas is correct. Both are the continuation of pagan holidays. Sunday is therefore not the Sabbath, and has no claim to be so-called or observed.

THE agitation for the enforcement of Sunday laws has reached Rochester in this State. Rev. Ferdinand L. Anderson, of that city, took advantage of the week of prayer for Sunday-observance to preach to an audience of two thousand people on the "Enforcement of the law in Rochester," the law being the Sunday law. Notice has been given in the newspapers of Rochester that the law will be enforced. What a parody on proper civil procedure, if criminal proceedings are in progress to give due newspaper notice that they must be suspended, for on a given day investigation will be made. That such a thing should be soberly done is enough to brand with the mark of everlasting ridicule the law under which such a course is thought fit.

THE Carroll Institute, a Catholic club of Washington, D. C., has lately built and moved into a fine new club-house, with all the luxuries, conveniences, and useful adjuncts of library, gymnasium, billiard room, bowling alley, etc. Now comes a faction which wishes these privileges of the club-house closed to the members on Sunday. This club numbers nearly six hundred men of the Catholic Church, and is a notable assistant to the church, Georgetown College, and the Catholic University. The question has been referred to Cardinal Gibbons and the Presidents of Georgetown and the Catholic Universities before presenting it for a vote of the club. There is an intense interest in the matter among the members. The students of Georgetown College are in the habit of indulging in out-door games on Sunday with the approval of their superiors, and Bishop Keane, of the Catholic University, is reported to have said that the only question was one of good policy, in view of the sentiment of a part of the people in the matter. It remains to be seen now in this exigency how an authoritative Roman Catholic position on the question of "Sunday-observance" is to be avoided.

WE do not stand alone. What a comfort it is to a man when he can be satisfied that his work is bound to succeed! Bound to succeed or the pillars of heaven will fall! Bound to succeed or the word of the Eternal will be forfeited! A work, as Judson said, that is as sure as the promises of God.

MISSIONS.

BRO. STEPHEN BURDICK writes: "I have received the copy of "Jubilee Papers" sent me, for which accept my thanks. I regret to find in some of these papers some things not true to facts; a notable instance of which is found on page 31-32, in which it is said, 'It is interesting to note that at this Association a committee was appointed which recommended an itinerant mode of preaching, and Rev. Alex. Campbell made a tour of the churches to explain the method, and obtain a consensus of opinion from pastors and churches. The plan was tried later, but it seems with indifferent success.' By referring to the autobiography of Eld. Alex. Campbell, pages 33-35, it will be seen that the itinerant system was tried with marked success. Additional evidence of the success of this plan of mission work is furnished by Bro. Chas. A. Burdick in this same book, as its editor, on pages 242-243. It is therefore a matter of regret to those knowing the facts in the case, that such a statement should go down to future generations as a fact of the history of the Seventh-day Baptist Central Association."

FROM O. U. WHITFORD.

Inclosed find my report for the quarter ending March 31, 1893. My labors for this quarter have been in Iowa, Wisconsin, and California. Part of my stay in Welton was in this quarter. There were a few in Welton who ought to have been baptized, and I was ready to do it, but the weather was so bad and the cold so great, they preferred to wait till spring. I did some missionary work in Wisconsin before I left for California. Our people in California are badly scattered. How I do wish they had settled together, or nearer each other. They have probably reasons satisfactory to themselves for settling as they have, and where they are, but if they could have settled together it would have been better for our cause, and would have given them better Sabbath privileges and religious strength. In union there is strength. Our little church at Tustin City are faithful. A Sabbath-school is maintained, and after it a sermon is read either from some paper or book, or a written sermon furnished them by some of our ministers. Have visited quite a number of our people already. There are some so far north of Oakland I shall not see them, for I do not think it best to be to the expense to go to them. Those whom I have seen are very much interested and anxious that a good, strong Seventh-day Baptist minister be located in California as State missionary. One says he will give \$50 a year toward the support of one; others pledge liberally. I have written an article for the RECORDER on the California Field, which will give more fully the condition of our cause here, which I shall follow up with other articles as I see and investigate the needs, and do missionary work. The Seventh-day Adventists are numerous in California, and I find them wherever I go. They have been cordial and courteous toward me. I attended their services on the Sabbath at Los Angeles and was invited by their elder to preach to them, which I did, and also in Fresno. They have the finest church building I think in Fresno. I was not invited to preach in Oakland, nor were they quite as cordial as at Los Angeles and Fresno. They have in Oakland their largest Sabbath-school and con-

gregation. Their Sabbath-school numbered 419 last quarter. I think the way they conduct their Sabbath-schools and the review of the lesson each Sabbath, and the thorough committing of Scripture to memory, are worthy of imitation. Their schools are almost models. I will not write more fully about the California field now, but when I have compassed it, or so much of it, as I expect to in this trip, when I sum up all the prospects and needs, I will then give my judgment as to what ought to be done, and probably what can be done.

I have been kept thus far by the gracious loving Father from harm and in good health. As I have a pass to Denver and return to La Junta shall go to Boulder, (D. V.,) on my way home. The Lord bless you and keep you.

OAKLAND, Cal., April 3, 1893.

—THIRTEEN weeks in Wisconsin, Iowa and California; 27 discourses; congregations from 12 to 300; 12 prayer-meetings; 55 visits; 600 pages of tracts distributed.

FROM A. G. CROFOOT.

The work of the quarter has been with the church, Sabbath-school and Y. P. S. C. E., including some personal work among the unconverted.

I think the young people are becoming more and more interested in work for Christ and his church. This is shown by their being more thoughtful and serious in religious things.

This church has suffered much from death and removals since we first came here. Others are expecting to go soon. We are comforted in the thought that most of those who move to other places are true to God and his Sabbath and a help to the cause where they are. We shall endeavor to strengthen ourselves in our God and press on in the work he has for us to do.

NEW AUBURN, Minn., April 5, 1893.

—THIRTEEN weeks; 13 discourses; congregations of 30; 9 prayer-meetings; 26 visits; 60 pages of tracts and 25 papers distributed.

FROM E. H. SOCWELL.

The work in Iowa during the past quarter has been very much the same as in former times; consisting of preaching, visiting, distribution of Sabbath literature and earnest prayer.

There is nothing of special importance to report, but we are thankful that the work is in good healthful condition in general.

I have visited the church at Grand Junction regularly during the quarter and have done what I could to encourage and help them. Unity prevails among them and they show a good interest in the work. We are expecting to administer baptism to one candidate there soon, and are praying that three others will also desire baptism at that time. The interest here at Garwin has seemingly abated somewhat during the winter, but I attribute it to the fact that it has been very hard for those living at a distance to attend service with regularity, owing to the severity of the winter. I trust that the attendance and interest will increase now that winter is past, and I think such will be the case.

During the quarter I have called on lone Sabbath-keepers at Des Moines and Knoxville, and my visits seemed to be appreciated.

I also influenced the church at Grand Junction to pay for the RECORDER for a year for a lone Sabbath-keeper, not living in our State, and the Garwin Church to do the same for another such person in another State. Thus

the RECORDER will go into two homes where it is longed for and where it will be highly prized and carefully read.

The last Sabbath of the quarter, and a few succeeding days, were spent at Welton in visiting and preaching. Bro. Peterson arrived there the evening following my arrival and together we labored for the best interests of our people there. The roads were quite bad but we had very fair congregations each evening and on the Sabbath. My last sermon at Welton was at the funeral of Sister Mary H. Furrer, which occurred on March 28th. She was a faithful member of our church here at Garwin.

Brother Peterson continued the evening meetings after I came away.

For the quarter I report 22 sermons, 5 prayer-meetings, 56 visits, 369 pages of tracts distributed, 4 additions by letter at Grand Junction.

My one great concern is to encourage the people to greater activity, win men to Christ, and to live a life devoted to God and his great work.

GARWIN, IOWA, April 3, 1893.

FROM MISS BURDICK.

On Friday evening there was held in Shanghai, the last of a remarkable series of meetings. These meetings have been held every evening for a month and for two weeks of the time twice a day. They have taken place in the different chapels, London mission, Episcopal, Baptist, Presbyterian and Methodist, foreigners and natives of all denominations joining in conducting them. During this time Shanghai has had most unusual weather, several days of intense cold, a lower temperature than has been experienced here for thirty years and after that a remarkable fall of snow. Notwithstanding this there has been a good attendance and very deep interest manifested.

From seven to eight o'clock the meetings have been designed especially for Christians, short sermons for the instruction and encouragement of professed disciples of Christ, prayers and singing, after this the doors have been thrown open and outsiders invited in and an opportunity given them to hear the gospel.

I think of this series of services as one result of the conviction which has taken possession of many, that there are greater blessings in store for Christians than they generally have laid hold upon; the belief that God is quite as willing now as in the days of old to give the Holy Spirit to them who seek it. Surely these meetings have been a great blessing to many and I believe hold promise for future mission work in Shanghai.

SHANGHAI, CHINA, Feb. 16, 1893.

FROM D. K. DAVIS.

Nothing has occurred to prevent the regular Sabbath service; these services have had a fair attendance, and a good degree of interest in the cause of Zion has been manifest. As a rule all, with perhaps one exception, remain to the Bible-school, in which all are interested, I think the Y. P. S. C. E. is doing a good work. It is my practice to attend all the meetings and give a short address upon the topic. I can see quite an advancement in the regular exercises, both in leadership and in speaking upon the topic, upon the part of the membership. The society is also taking a commendable course in assisting in the financial burdens of the church, both in furnishings and incidentals. The action of this Society is a source of great encouragement to the pastor. I was much disappointed in not receiving a visit from Brother Davis be-

fore his return to China. It is true that we are a small church, but we need the active inspiration that his presence would doubtless have awakened among us. We were cheered in February by the presence among us of two German Sabbath-keepers, Isaac Lewen, of Parker, and John Baumbach, of Wittenburg, South Dakota, whom I mentioned in a letter to the Secretary. I am in receipt of a very kind letter from the latter requesting me to visit Wittenburg this spring. He writes that the brethren and sisters there were very glad to hear from us. It seems to me that an acquaintance with each other will be mutually profitable both to them and to us. I hope these two brethren will attend the next meeting of our General Conference. I promised to notify them of the time and place.

We have had a very mild winter, and at this writing many are engaged in "seeding." The weather is fine, but we need more rain, as the fall of snow during the winter was light. We are hoping for a bountiful harvest, but do not forget that the church everywhere should pray, and earnestly labor for a bountiful harvest of souls. Respectfully submitted,

D. K. DAVIS.

SMYTHE, S. Dakota, March 3, 1893.

—THIRTEEN weeks, 22 discourses, 35 prayer-meetings, 10 visits.

FROM H. B. LEWIS.

I found this church, Watson, N. Y., very much run down, being told that the average attendance had been seven. The interest increased, and so did the attendance, until about fifty was the regular attendance. I was taken sick with *la grippe* January 4th, was confined to our house some four weeks, had a sick time. Much of this time the weather was very cold, but few could get out. Later on the roads were badly drifted so that the attendance was light. I should have preached more if the people could have got out, it was not reasonable for them or me to go. The people here are very much scattered, from three to six miles away. As the people could not get together for a prayer-meeting Sixth-day evening, the plan was to have a prayer-meeting one-half hour before sermon, Sabbath morning. We kept them up for a while and then changed it to conference after sermon. This is the order now and a goodly number take part each Sabbath, especially with the young. The roads have just been breaking up so that the attendance has not got back to the old number, yesterday had twenty-six, seventy-four different persons have attended the meetings on the Sabbath, beside some First-day people. I conclude there has not been much pastoral work done here. The idea of paying a pastor a salary here is a new thing and of course it is small. The people are poor and in a poor country. I shall not be able to continue long at present prices. It is expensive here to keep a horse which I must do, and fuel for this cold climate runs up. All seemed pleased with what is being done and show a commendable interest. I have to superintend the Sabbath-school.

—FOR two quarters Bro. Lewis reports 20 weeks; 20 discourses; 83 visits.

THE mass of the Brazilian people have really no religion. The greater part of the more intelligent and better educated are completely indifferent to all religion, while among the others, as a rule, is to be found a state of religious ignorance, and an utter absence of fundamental Christian ideas almost inconceivable to persons born and brought up under the light of the gospel.

FROM L. F. SKAGGS.

I thank God our Saviour, for life and health through another quarter. We have had a very long cold winter, for South-west Missouri, very trying on those engaged in missionary work. I was in poor health the first of March, but am quite strong at present. Have visited the church in Corinth, Barry county, only twice this quarter. The religious interest is good, though inclement weather has made the congregations small. In McDonald county, the weather was so cold I preached only three times to small, though very attentive congregations, but was earnestly solicited to return and preach for them again. Have preached once a month at the Delaware Church, but the membership is so scattered that it seems very discouraging at present. On the second Sabbath in this month there was one addition by baptism, Eld. Johnson's youngest daughter.

It seems to me that the greatest danger to-day to the church, among Christians, is indifference. How indifferent we all appear to be to the condition of perishing men and women, perishing for the knowledge of a Saviour's undying love, and willingness to save the vilest sinner! How indifferent a great many of us are in neglecting to take and pay for and read our denominational papers. Oh, if the church does not become more spiritual it will surely go out. As I go from place to place to preach, how often I hear professors of religion say they love Jesus Christ, when acts contradict professions. May the Lord have mercy upon the luke-warm minister or layman; may God pour out his spirit upon the churches is my prayer.

Have visited the Providence Church only once this quarter, held a series of meetings which lasted nine days, there were no conversions that I know of, though some asked for prayers. The membership and the Christians generally were quickened, and apparently greatly strengthened. At this meeting there was contributed \$5 05 for missions, and a promise to contribute, in the future as the Lord may prosper them. I preached once at Billings, this quarter, and received promise of a house to preach in hereafter. May the Lord bless you and all the members of our Missionary Board, and all our pastors and churches, with all our home and foreign missionaries. Pray that God may bless the effort put forth on this field, to his own honor and glory, and the salvation of many precious souls.

BOAZ, Mo., March 31, 1893.

—TEN weeks of labor, 5 preaching places, 30 discourses, congregations from 15 to 50, 5 prayer-meetings, 60 visits, the distribution of 450 pages of tracts and 28 papers, one addition by baptism and 16 letters written.

"THE CHINESE MUST GO."

"The Chinese must go," is the cry from New York. Dr. Virgin says they must, or they'll soon shame the givers in our churches so as to become a thorn in the flesh. The doctor was in to-day, his pockets heavy with gold. One after another he took out, in bright red paper parcels, the voluntary offerings of his "China boys" last Sunday—fifty dollars for the medical mission in China, fifty-five dollars for the American Board, one hundred dollars for a year's support of the boys' own native missionary working among their countrymen at home. "And shortly," added the happy pastor, "they will hand in their yearly voluntary offering for our own Pilgrim Church work. All this without urging." Every Sunday afternoon these young men hold a missionary meeting in the church, for keeping up interest in the welfare of their countrymen here and in China, and the hour is filled with earnest prayers and exhortations in their own language. Oh, yes, "the Chinese must go!"—*Presbyterian Review*.

WOMAN'S WORK.

SERVING.

BY E. H. CHASE.

I am often so tired and disheartened
I hardly know what to do.
'Tis baking, and sweeping, and dusting,
And working the whole day through.
And each day is so like its brother
That I scarce can tell one from another;
And even the Sabbath, so blest,
Is broken and marred, like the rest,
With work that I just need to do,
So I wish I could be like Mary,
Yet remember the serving of Martha,
And know that our Lord loved her too.

My evenings are filled with the mending,
For there's little to make that is new,
The children are busy with lessons,
And John has his late chores to do;
And each evening is so like its brother
I scarce can tell one from another,
But the Word and the hymn are a rest,
And the hour of our prayer is so blest
To us who have so much to do.
Though I wish I could be like Mary,
I remember the housework of Martha,
And know that our Lord loved her too.

And so we must go on just serving.
If serving is given to do;
But our hearts can be loving like Mary,
And our worship be tender and true.
If each day is so like its brother
That we scarce can tell one from another,
Our souls can make milestones of hours,
Set thick on our journey, like towers
On the highway of holiness true;
And we can be loving like Mary
While working and serving like Martha,
And be sure that our Lord loves us too.

WALWORTH, WIS.

Dear Sisters;—If I mistake not we all enjoy reading items of interest in our local work, from the different societies, and when we have such why not pass them along for the encouragement and inspiration of other locals, and help a little to lighten the burden of our Woman's Board. We ought not to expect them to carry us, they are simply our leaders, and I believe they would be cheered by the manifestation of a little more interest in their work on our part.

Are we as enthusiastic in Mission and Sabbath Reform work as we ought to be? If not, why not? Interest will not be aroused without effort upon our part, and will increase in proportion to the work done for the cause. And the better we inform ourselves in regard to the work, the greater will be the desire to do something.

I apprehend that with most of our societies it is a problem as to what we can do to awaken greater interest, and if any society has found a helpful plan why not give others the benefit? Our society at Walworth has recently given a missionary entertainment, the programme given by members of Ladies' Society, Mission Band and little children, and indications are that the effort was by no means wasted. At the close of the exercises these remarks were made by different individuals: "Begin now to plan for another," "That programme was worth paying for," "The first missionary entertainment I ever attended that was not dry." A good collection was taken at the close. The following was our programme:

Singing, "Throw out the Life Line." Solo and chorus.

Prayer.

Recitation, "Work done for God can never die."

Recitation, "What will you give?" Infant Class.

Singing, "Speed Away."

Recitation, "The Little Missionary."

An appeal for Mission, Illustrated by Chart.

Reading, "The Awakening among Young People to individual responsibility."

Singing, "Over the Sea."

Reading, "The Reflex Influence of Missions."

Recitation, "The Heathen Woman's Story."

Singing, "Missionary Hymn."

Paper, "Our duty to Missions."

Recitation, "The Voice of thy Brother's Blood."

Recitation, "A Penny a Day."

Collection.

Singing, Solo, "We have never yet heard."

Who has another plan?

PHOEBE S. COON.

LETTER FROM MRS. DAVIS.

STEAMSHIP, CHINA, Feb., 19, 1893.

My Dear Friends at Alfred;—We had been two or three days out before it fully dawned upon me what a pleasant surprise you had planned for us.

I am going to begin right away to thank you. We have now been on the sea five days. Have had fine weather and good sailing thus far, to be sure there has been motion enough to keep Mr. Davis poorly most of the time, but you know he is a "bad sailor."

At present must answer your letters in this way, but hope after we are once settled in Shanghai to be able to write you individually. It was lovely of you to think of relieving the monotony of our voyage in the reception of your very kind letters. Meeting and parting with so many of dear ones since leaving Alfred makes the time seem long, yet it passed all too quickly.

Not until I separated from my sister in Louisiana, did I fully realize our faces were turned toward China, and our dear ones left far behind. We esteemed it a great privilege to visit so many of them. Coming by this southern route gave us the better opportunity in this particular. We left Hammond Feb. 6th but missed the through express at New Orleans for that day, however, we took an evening train which would take us far as San Antonio, Texas, reaching there the next evening remaining over to take the through express in the morning. This gave us an opportunity for a good night's rest, also a better view of this city, considered by the average Texan of great importance.

The building in which so many of their heroes were martyred during the Texas and Mexican war was pointed out as being of special consideration. It having been privileged to stand all these years while most magnificent structures have been erected all around would give this impression.

It required 950 miles of railroading to cross this State. We followed the course of the Rio Grande through large cattle ranches and sandy deserts, until reaching El Paso in the morning, crossed it and entered New Mexico, leaving this State in the evening for Arizona. Our course having for so long a time led through such a barren country, we certainly hoped for something brighter in Arizona. However, our hopes were not to be realized. Much of the following day we were treated to a genuine sand storm, the annoyance of which can be better appreciated when experienced. Then we were led over, around, and through those craggy mountain ranges which are supposed to contain such stores of wealth. At last we entered California. A lady who had passed this way before said to me, "Travelers expect when they enter California, they must of course find green fields and pleasant vineyards at once, but alas! their disappointment, to travel nearly a whole day before entering its cultivated lands!" The reason of this dearth, both in Arizona and California, is said to be due to the absence of rain. It is thought that in time, by some system of

irrigation, these lands will all come under cultivation, as most of California is cultivated in this way.

It seemed quite like fairy land when we really entered the "garden" of this State, passing acres of orange groves laden with their delicious fruit. Five o'clock Friday afternoon found us in Los Angeles. We found Mr. Lorenzo Thomas and wife (formerly of Alfred) at the station to meet us. They had come up from their home, thirty-three miles away, to have a little visit with us here, as we had planned to spend the Sabbath in this city. Our meeting was a pleasant one, you may be assured; and after a somewhat tiresome journey the rest there was very sweet to us. At 10 o'clock Sabbath morning we met with Mrs. Brown, a Sabbath-keeper, and had a short service, remaining with her for dinner. We found this lady was formerly from Central New York, a student at DeRuyter the same time as Mr. Davis. Her maiden name was Clarke, a relative of the late Mrs. Carpenter. Our meeting was certainly a pleasant one. In the evening we, with our friends, Mr. and Mrs. Thomas, were invited to take dinner with Dr. A. C. Rogers, whom we knew as a student at Alfred. During our tarry here we also met a brother of our Elder Livermore.

Ten o'clock P. M., found us again on our westward journey. Passing a comfortable night the morning found us anxiously looking forward to the crossing of a portion of country where a "washout" had made terrible havoc a few days previous. Ours was the second train crossing since Thursday night, when a large freight train went down just twenty minutes after the last passenger train had gone over. Before reaching these low lands, however, our course led through some of the most picturesque mountain scenery yet passed. The engineering accomplished in the building of a railroad through these mountains is certainly wonderful, pronounced the most skillful in the world. When we reached the low lands our train moved slowly over the flooded district, arriving in San Francisco several hours late.

Having only Monday and part of Tuesday our stay was all too short. It was indeed a great pleasure to meet Mrs. Fryer, but when I came to see her and her dear boys again, thoughts of my dear Susie were so constantly with me. Annie came over from the hospital, where she is studying, and spent the afternoon. She is looking so well, and is happy in her work. Mrs. Fryer, I am sorry to say, is not at all well. I feel anxious about her. Her mother is still with her. Mrs. Elisha Potter called to see us. We visited the Adventist publishing house, which is said to be the largest on the coast. Thirteen years ago, when we passed through San Francisco, they were but a handful; now their church in Oakland only, numbers 455. Mrs. Fryer says many of their people are among the best in the city. After dinner on Tuesday Mrs. Fryer accompanied me across the bay to our steamer. Very soon after three o'clock the signal was given for our friends to go on shore, and the ship was soon under way toward the "Golden Gate." We very soon realized our condition and retired to our rooms, not requiring any supper that night.

The morning found us all in good spirits, except Mr. Davis, who was able also to go on deck. There are now sixty passengers, ten of whom are missionaries, three coming out for the first time.

(To be continued.)

HISTORICAL & BIOGRAPHICAL.

A VENERABLE RELIC FOR THE EXHIBIT.

A few days ago, as I happened in Bro. Ordway's store the conversation turned on our denominational exhibit at the World's Fair. "A number of articles have already arrived," he said, "one being from England." With this he took from his desk a postal card and a package, each bearing the London postmark. The card read in part as follows:

Dear Bro. Ordway:—I send to-day a book to you for the stall devoted to the publications of the Seventh-day Baptists. I would like it displayed open at the title page of the second part. Notice its acceptance through the RECORDER.

CHAS. B. BARBER,

Rector Mill-Yard Church, London.

We extracted the book from its brown wrapper, and beheld a blackened, yet well-preserved, leather-bound quarto volume, about one and one-half inches thick. Opening to the place indicated, we read the quaint title page. At the top was a Hebrew phrase, then one of Greek, then two lines of Latin. The part in English ran thus:

THE SEVENTH DAY SABBATH, THE DESIRABLE DAY, THE CLOSING COMPLETING DAY OF THAT FIRST CREATED WEEK,

which

was, is, and will be, the just measure of all succeeding weeks in their successive courses, both for working in the six foregoing Days, and for Rest in the Seventh, which is the last Day, by an unchangeable Law of well-established order, both in the

REVEALED WORLD

and in

CREATED NATURE.

By Francis Bampfield.

Printed in the year 1677.

Following this is "The Summary Contents," covering three pages, and two pages of "Errors." The 149 pages of text, unbroken by chapter divisions, and seldom by paragraphs, with their outer margins filled with scripture references and Greek and Hebrew annotations, present a ponderous appearance that causes a sigh even at the thought of reading, to say nothing of the work it must have required of the author in composing and writing.

I am sure almost any page would be interesting to the reader, could I reproduce it in these columns in exact likeness, with the "f's" for "s's," and all. But I fancy a modern typographical dress would ill sort with the quaint style in which the book is written. I will, however, venture a few short extracts. By way of introduction our author breaks out into apostrophic address:

See, and admire, O my soul, what a glorious structure the wonder-working Creator hath left before thine eyes of sense, of reason and of faith! If thou ascend into the higher heaven, Christ in his human, glorified nature, sitting on the glorious throne of his exalted majesty, at the right hand of his Father, negotiating all the weighty affairs of such, more especially, whom the Father hath given unto him! There he continually presenteth himself, and the all sufficiency and full satisfactoriness of his sacrifice and oblation, and the purchases of his passion, and the merits of his death!"

For a page more our author indulges his fancy in describing the glories of the created universe, and the miserable state of the lost. Then, referring to the task before him:

I was now passing into a Sabbath enjoyment, or the last and best day of the week, to take my sweet repose in him, who formed all these things, and who had brought forth such a world somewhat for me, vile, unworthy, sinful me. But that which was and is, through the grace of God, an holy rest to me, has been and is likely further to be, through the corruptions of men, a troublesome controversy from them. Must I now be made a man of contention, who has so much desired and

endeavored to be a man of peace? My Lord is going forth in his comely Honour, riding upon the word of his Truth, and he will prosper. His Truth is victorious; for this must I be valiant and earnestly contend in his strength.

He then proceeds to lay down the main proposition of his book, as follows:

The seventh day, which is the last day in, and of, the week, in the weekly revolutions and orderly returns thereof, has been from the beginning, and so continued to be all the Old Testament Administration of grace through, and is so under the New Testament Dispensation of grace, all along to this age of the church, and will be so to the end of this world, the weekly Sabbath day. The whole Scripture is profitable for this doctrine, and for this duty.

The table of contents gives the outlines of his argument in a manner that is refreshing indeed. A few samples:

Wherein [giving the pages,] is also further discovered that pretended unwritten institutions, for the First-day weekly Sabbath, are a false, deceitful, wrong, crooked rule, which we may neither measure nor walk by.

That Acts 20:7 is no firm ground to bottom the pretended First-day Sabbath upon.

That the weekly Sabbath, under the new Dispensation, is not left so much in the dark and deep, as some pretend, but is clearly the seventh day in the plain precept, as of old.

Herein is proved that it was not a seventh part of a weekly time, or a seventh day, but the seventh day, the last day in every week, having a special honor put upon it by *Ælohim* himself by notes of Demonstration, by particles, by pronouns, by prepositions, all significant in their places, to point out the seventh day, to be the only certain, known, determinate, fixed, particular, unchangeable day of the weekly Sabbath; where the emphaticness of the Hebrew, "Ha," [the] is affixed.

With the following paragraph, so full of pure devotion, the volume closes:

Reader, let thine eyes therefore be now up to him, that thou mayest be one of the godlike ones; that thy knowledge may, even whilst thou art here on Earth, more grow up to answer the knowledge of those glorified in Heaven! Thy knowledge should be perfecting, as theirs is perfected. O for the blessed day, when all the imperfections in a Believer's knowledge shall be wholly done away; when it shall be more essentially visible in the innate Light, both of the Knower and the things known; when the saints shall see face to face, and know even as also they are known."

As I close the book, written and printed over two hundred years ago, by a man whose name will ever be tenderly cherished wherever the name Seventh-day Baptist survives, I wonder how many lives of influence, if traced to their source, would converge and center in this long-ago labor of love! I wonder if yet all those influences have ceased to be, or do they still go on, reflecting glory to the crown of Francis Bampfield.

Again, I wonder if every one of us are not daily starting influence which eternity can never stop; if every life does not set in motion forces that circle the globe; if ever an act, good or bad, is committed, that does not affect the remotest generation yet to come.

F. E. PETERSON,

Com. of Arrangement of the S. D. B. Exhibit.

THE CRIME OF DOING NOTHING.

The story has been told of a soldier who was missed amid the bustle of a battle, and no one knew what had become of him; but they knew he was not in the ranks. As soon as opportunity offered, his officer went in search of him, and to his surprise found that the man during that battle had been amusing himself in a flower garden. When it was demanded what he did there, he excused himself by saying, "Sir, I am doing no harm." But he was tried, convicted, and shot. What a sad but true picture this is of many who waste their time and neglect their duty, and who could give their God, if demanded, no better answer than, "Lord, I am doing no harm."—*Times of Refreshing.*

MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., April 19, 1893.

The meeting was called to order at 9.35 A. M., the President, William L. Clarke, in the chair. Prayer was offered by the Rev. L. F. Randolph. There were sixteen members present.

The minutes of the regular meeting of Jan. 18, 1893, were read, and upon motion, approved.

The Treasurer then presented his quarterly report, which was, upon motion, received and approved.

Action was taken approving the disposition the Treasurer had made of a certain property in the hands of the Society, and referring a question in regard to another to the Finance Committee.

It was voted that the vacancy in the Board caused by the death of the late Rev. Geo. B. Utter be filled in the person of Eugene F. Stillman.

The committee appointed to attend the Conference in New York in regard to legislation concerning the Chinese, made a brief report, which was, upon motion, received.

The Corresponding Secretary reported that Dr. Ella F. Swinney asked permission to return to America for a brief visit in the summer, and that the Woman's Board of the General Conference would raise the funds needed for her expenses, and that the Corresponding Secretary had instructed her to come. It was voted that the action of the Corresponding Secretary in this matter be approved.

The committee to select and appoint the two missionaries to be supported by Mr. Charles Potter, reported that, in view of Mr. Potter's desire to have the work begin at once, they had employed the Rev. J. Clarke for three months, and that they had engaged the Rev. George W. Hills at a salary of \$700 a year, and the Rev. T. J. VanHorn at a salary of \$500 a year. Upon motion the report was received and approved.

Correspondence was presented from the Salem, (W. Va.) Church and the Rev. J. L. Huffman, asking for aid in the support of the latter as pastor. Mr. Huffman tendered his resignation as General Missionary in the South-Eastern Association to take effect July 1, 1893. It was voted to accept his resignation and that an appropriation be made to aid the church at the rate of \$100 a year from July 1st, during the time that they have a pastor.

It was voted that the Rev. W. C. Daland, Wm. L. Clarke, and Ira B. Crandall be a Committee to represent the Missionary Society in conferring with the Tract Society in regard to a proposed Evangelical and Sabbath publication, and to report to this Board.

It was voted that the President, Corresponding Secretary, and Recording Secretary be a committee to prepare the programme for the next Annual Meeting of the Missionary Society.

A report was presented from the Rev. J. J. White, concerning his work, in which it appeared that he considers that he has withdrawn from the service of the Society. It was voted to instruct the Corresponding Secretary to correspond with him in relation thereto.

A communication was presented from the Rev. A. E. Main, tendering his resignation as Corresponding Secretary. It was voted that the resignation be accepted, to take effect at such time as his successor shall be appointed. It was voted that a committee of three be ap-

pointed, consisting of Wm. L. Clarke, I. B. Crandall, and B. P. Langworthy, 2d, who shall recommend a suitable person to fill the office of Corresponding Secretary. It was voted that a committee of three, consisting of George B. Carpenter, the Rev. A. McLearn, and A. L. Chester, be appointed to prepare suitable minutes respecting the resignation of the Rev. A. E. Main as Corresponding Secretary.

Miscellaneous correspondence was presented, and sundry orders were granted and bills ordered paid.

Adjourned to the call of the President.

WILLIAM C. DALAND, *Rec. Rec.*

THE CALIFORNIA FIELD.

NO. II.

Mr. S. F. Randolph, a brother of Eld. L. F. Randolph, of Hopkinton, R. I., is located at Valley Centre, San Diego county. He was from Farina, Ill., and was one of my parishioners when I was pastor there. He took up a government claim a few years ago and has been improving it. He is a faithful and zealous Seventh-day Baptist, keeps our tracts on hand, and distributes them wherever he goes. I did not see him as he was about to start for his old home in Farina, where his family are, but received two letters from him in reply to mine, and in one of which he sent his contribution toward traveling expenses.

Near Radee, San Diego county, lives E. A. Thompson and family, one of our people, who came from Wisconsin. He was too far away for me to reasonably visit, but Bro. Randolph has visited him as he lives not far from him.

From Tustin City I returned to Los Angeles, and remained over the Sabbath. Mrs. Brown and daughter and myself attended the Sabbath-school and the morning service that Sabbath at the Seventh-day Adventist church. After the close of the Sabbath-school I was introduced to Eld. St. John, their pastor, who invited me to preach, which I did. He and his people gave me a very cordial reception. Among the many who gave me a kindly greeting was an old student of Milton College, a Mrs. Williams, but formerly a Miss Hunt, who inquired after her old teachers and school friends, and especially Mrs. Fred Dunn, of Milton, an intimate friend. In the afternoon we had a Seventh-day Baptist Sabbath-school in the rooms of Mrs. Brown, which we all greatly enjoyed. My next visit was to Mr. B. Frank Maxson's, in El Monte, about 12 miles to the east of Los Angeles. He is a brother of Mrs. Jonathan Allen, of Alfred Centre, and came into California from Albion, Wis., a number of years ago. His brother Matthew, an old miner in the State, makes his home with him. His mining experiences and accounts of prospecting excursions are very interesting. He showed me several nuggets of gold which he got out of the mines. While at Mr. Maxson's we had the longest and hardest rain storm of the season, which washed away bridges and roads and stopped travel on some of the railroads for two days. We had a very pleasant visit with Mr. Maxson and his agreeable family. Near him lives Mr. William Davis and his family. He is a brother of Mr. Jeremiah Davis, of Davis Junction, Ill., a son-in-law of the late Joseph Goodrich, who was the founder of Milton, Wis. Mr. Davis came from West Virginia last autumn. Both he and Mr. Frank Maxson were students in Milton Academy when I was, and remembered me, quite distinctly. On Wednesday evening of that week I started for Fresno City, Fresno county, and arrived there the next

day noon. Our train was the second one over the repaired washouts and landslides caused by the heavy rain of the Monday before. We have one Seventh-day Baptist family in Fresno. Mr. Byron D. Maxson, wife, son and daughter. They were from Richburg, Allegany Co., N. Y. His brother, Dr. Willis Maxson, did live here but he became a Seventh-day Adventist, and is now the head physician in the Sanitarium at St. Helena, Cal. We spent the Sabbath with Bro. Maxson, and on invitation preached in the Seventh-day Adventist church to a large congregation after the close of their Sabbath-school. Our Advent brethren here gave me a very cordial reception. At the home of Bro. Maxson, Sabbath afternoon, I had a pleasant interview with Mr. Morton and wife. Mrs. Morton is a sister of Dea. Sanford, of our Dodge Centre Church, Minn. Bro. Maxson and I called on a Baptist minister, Rev. T. W. Alexander, who lives three miles from Fresno, and who has lately come to the observance of the Sabbath. We had over an hour's interview with him at this time. I will not attempt to state the number of questions he asked about our people, our ministers, our doctrine, our polity, etc. He had never seen a Seventh-day Baptist minister before, though he had seen our *Outlook*, to his great disturbance on the Sabbath question, and to his final observance of the Sabbath. His wife and family are not yet with him, but are investigating. He came to Mr. Maxson's and spent Sunday evening with us, plying questions thick and fast, and answering not a few questions put him. He is an intelligent, and fairly educated man, an easy talker, uses good language, and I judge above the average as a preacher. He says he cannot join the Seventh-day Adventists because he cannot accept their materialism, Mrs. White's visions, their church polity, and some other views they hold, practice, and teach. He wishes there was a Seventh-day Baptist Church in Fresno. He is in hopes his family will go with him in the keeping of the Sabbath. He serves a small Baptist church some ten miles from him, but will have to give that up, he thinks. What will be the final outcome of his coming to the Sabbath is not certain. It is a great question to him as to the support of himself and family, for he is poor, and where to get employment. What ought we to do, as a people, for such, is a very important question for consideration.

From Fresno we went to Oakland. Of our people and our missionary prospects in that part of California we will write next time.

O. U. WHITFORD.

LOS ANGELES, Cal.

RESOLUTIONS.

The following resolutions were adopted by the Dodge Centre Seventh-day Baptist Church, and requested for publication in the SABBATH RECORDER:

WHEREAS, The Rev. S. R. Wheeler has served the Dodge Centre Seventh-day Baptist Church as pastor for the past six years, and

WHEREAS, He is, with his much esteemed family, now removing to other fields of labor, therefore

Resolved, That in consideration of his long continued services as an efficient and faithful shepherd we considered it a duty we owe to him as well as a pleasure to ourselves to extend to him our sincere thanks in appreciation of his laborious, conscientious, and consistent work among us as a servant of God in the Master's vineyard.

Resolved, That in taking his departure with the members of his respected family who have ever been an inspiration to good workers among us, they will be followed to their new home by the sincere good wishes for a safe and pleasant journey and the heartfelt prayers for their future welfare.

Com.

SALEM, W. VA.

The Salem Church has called Eld. J. L. Huffman to the pastorate. He will begin his labors in that respect the first of July. This will be a great relief to the former pastor, who has been preaching for them Sabbaths while carrying the school work as president of Salem College; a burden entirely too heavy for one man. The church was greatly refreshed by the extra meetings held here and at Buckeye, by Elder Huffman, resulting thus far in four baptisms.

Salem College is having the largest attendance in its history. The present enrollment in all departments is 127. Leaving out the music and art students, the list reaches 112, which is 38 more than the same class numbered last spring term, and the entire enrollment this term exceeds the entire enrollment of one year ago, by 33. The enrollment for the entire year thus far amounts to 234, an average of 78 per term; and leaving out repetitions, we have enrolled 157 different persons.

The other morning an expression was taken in chapel, to ascertain the number present who had served as teachers in the public schools; when it was found that we had 30 teachers present, 24 of whom had taught more than one term of public school; and that 18 who had never taught, are now preparing to teach. This is a good showing for one chapel service. There are several other teachers among the students, some of whom are still out teaching, but expect to be with us the last half of the term. One thing is quite noticeable; there are very few boys and girls among them; but the school is composed of an older class of mature young men and women, who are there for a purpose, who have to earn the money to pay for schooling, and who seem intent upon making the most of their opportunities. It is an inspiration to be with them, and no one can see this gathering of over one hundred young people, morning by morning, in chapel service, and mingle with them in class-room work, without thinking of the momentous interests at stake, and of the harvest that must come to West Virginia from this seed sowing.

Another characteristic of these young people is their desire to learn ways of improvement, as seen in the readiness with which they act upon any suggestions made by the teachers. The transforming power of Salem College is becoming more apparent, day by day, in all the surrounding country.

Miss Mary Muncy, an old Alfred graduate, has been employed to aid us through with this large term. She is making many friends in Salem. Some of our classes are very large, and we find our largest class-rooms too small for comfort.

Our brethren in West Virginia feel that the College work is so important that the President must not think of returning to the pastorate for the present at least; hence the movement of the church in calling a pastor.

We believe that the failure of Salem College now would be a death blow to our good cause in West Virginia, and although our personal preference would be to stay in the pulpit, we dare not take the responsibility just yet of saying, no, to the entreaties of this people.

Friends, and brethren, don't forget to pray for Salem College, and teachers; and our good cause in West Virginia. Our burdens are heavy; but sympathy and prayers of friends, and divine aid in answer to prayer, make men strong, and burdens light.

THEO. L. GARDINER.

APRIL 16, 1893.

YOUNG PEOPLE'S WORK.

THE banner county of Wisconsin in Junior Endeavor work is Rock, and Beloit in the same county is the banner city of the State.

WILL the Corresponding Secretaries of the Young People's Societies please notice a paragraph concerning them in the RECORDER of two weeks ago.

WE are seriously pondering the fact that of the one thousand names of constant readers for which we have asked, only eighty seven have been sent in. What does it mean?

WE have just received a circular containing the announcement of the summer school which will be conducted at the Morgan Park Academy. We judge from the outline of work, and from the corps of instructors that it will take a first rank among the schools of its kind in this country.

It was at a late quarterly meeting of Seventh-day Baptist churches in Kentucky that two clergymen were to present papers on the same day, and the question of precedence having arisen, Mr. A. sprang to his feet and said: "I think Brother B. ought to have the best place on the programme; he is an older man than I am, and, besides, is full of his subject." When the audience remembered that Brother B's subject was "The Devil," a cheerful smile seemed to beam around the church. The brethren do so enjoy these little things!—*From Evening Wisconsin, April 11, 1893.*

THE SILVER CHAIN.

Did you ever hear about the "chain" system for raising money to buy lamps and carpets and organs and the like for the church? Didn't you? Well then I will explain it to you. Its a great scheme I tell you. It beats church fairs, and cob-web socials, and oyster suppers all to pieces. And then it is so simple and inexpensive and makes no trouble for anyone. You begin this way. You write three letters just alike and mark them No 1. You send them to three of your friends. Write something like this: "My dear friends: Will you please make three copies of this letter and send them to your friends making the number at the top of the page one higher than this is? Then please enclose this letter with ten cents in an envelope addressed to Peter Sharp, Beggarville. The object of the funds thus to be raised is to buy an alarm clock for our Sabbath-school organist and if there is anything left over it will be applied on the pastor's back salary. Yours truly, — ——" "P. S. When the letter has reached the number 20 it need not go farther. This is a little matter but please do not break the chain, for a broken link will mix matters and cause trouble. —"

No one will refuse, for it is only ten cents, and it will cost only three postage stamps for the letters that are sent out and one for the letter that contains the ten cents. That makes only eight cents and the envelopes and paper are not worth more than two cents, so you see it costs only ten cents to secure the other ten cents. But you will be astonished when you stop to figure up how much you will get. You see there will be three letters marked No. 1, nine marked No. 2, twenty-seven marked No. 3, eighty-one marked No. 4, and so on. You just count up now how much it would make if you stop at

twenty; I have known of their being marked to run up to sixty, but twenty is enough; for if there are no broken links even at twenty, there would not be enough people in the world to send the letters to and the money would buy out Uncle Sam with a cash payment. It is a great scheme. You just try it now.

EVERGREEN.

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

BY MRS. N. WARDNER.

SECOND AND THIRD REASONS.

Secondly, on account of the magnitude of the work. When we look at the question from this stand-point our spirit would almost die within us were it not for the words "all power is given unto me in heaven and on earth," and "lo! I am with you alway, even unto the end of the ages."

The work to be done, who can measure it? Who can comprehend it? A world in ruins. Vast multitudes of human beings having no hope and without God in the world, sporting on the brink of eternity, and each moment of time plunges hundreds into the blackness of darkness forever, and so few to lift up the banner of the cross and proclaim salvation through Christ alone! Is it any wonder Paul cries out, "Who is sufficient for these things?" I am thankful that this same Paul also says: "Our sufficiency is of God."

Thirdly, on our young people must soon devolve the burden of the work, and it will require the best possible service. It will be better for the cause and much easier for the workers, when that time comes, if there has been previous training. Untrained soldiers will hardly do for the first ranks. Then, too, the young need to commence while they have those more advanced in the work with them to advise. How many mistakes the young make, and how much valuable time is wasted that might have been prevented, had advice been sought from those more experienced. The growing disrespect for age, we see all around us, is an alarming feature of the present day. Young America thinks a little too much of its own wisdom and not quite enough of the wisdom of those who have borne the burden and the heat of the day. Experience is a good teacher. He imparts instruction that can be gleaned from no other, and that are not easily erased from memory's tablet. Let us who are young in the Christian warfare think of this, while we have these aged veterans of the cross with us. One by one, in rapid succession, they are passing "to that bourne from whence no traveler ever returns." Perhaps the lips that to-day might give us words of infinite value may to-morrow be still in death, and mingled with the beautiful flowers strewn upon their graves will be found sad regrets that we paid so little heed to their counsels while they were with us.

CHINESE medical science is the most imperfect and puerile thing among that great people, so advanced in many feature of their social life. Chinese farmers and boatmen can give valuable instruction to their fellow-craftsmen in civilized countries, and Chinese statesmanship holds its own in councils of nations; but Chinese doctors are but caricatures of the true physician. So the Chinese need foreign medical aid; and as their minds are eminently practical they appreciate such help more than the idealistic people of India, and this appreciation serves to break down the wall of Chinese pride and contempt for everything not belonging to his own country. China is the greatest and best field for medical missionary work.—*The Baptist Missionary Magazine.*

OUR MIRROR.

—WE wonder how many of our Juniors have pledged themselves to read the Young People's department for a year? If any of them have we are sure they will be glad to find something they can do, and here it is. A lady writes us from West Virginia asking if any of our young people are willing to send *Our Sabbath Visitor*, after reading it, to children who are too poor to take a paper, but would enjoy good reading. If they will send the papers to Maggie A. Bee, Addison, Webster Co., W. Va., she will willingly distribute them where they will do good. Surely if the children will think how much they like their paper every week, they will be glad to share with some who have no Sabbath-school to attend where so nice a paper is given away. Although any one may respond to this call we hope the children will take it as their particular work.

—THE Junior Endeavor Society, of Salem, W. Va., gave an entertainment in Chapel Hall, April 4th, which was well attended and heartily enjoyed. The object was principally to arouse a deeper interest among the members, and those who should be members, as well as the parents of all. The programme consisted of addresses, recitations, and music, and was very creditably rendered. The committee having charge of the Junior work seem to be accomplishing considerable good.

—WE are glad to receive a request from a little band of lone Sabbath-keepers in Addison, W. Va., for Christian Endeavor supplies to aid in the organization of a society. Let us pray that the effort may result in much good, and that more of our little Sabbath-keeping bands may unite themselves in a stronger endeavor for Christ. A live Christian Endeavor society might evolve a church where it seems almost impossible.

—BROTHERS George Shaw and Burdette Coon spent their spring vacation in revisiting Barry and New Canton, and make the following report: "One year ago there was no organization of young people at New Canton, and upon our arrival last May, we found two very weak societies just starting. One was a Y. P. S. C. E. the other an Epworth League. At present there are one hundred and forty members enrolled in these societies, fifty of this number belonging to the Junior League. A most cordial welcome awaited our return, and we find that straightforward talk about the demands of the gospel does not repel people, but attracts them. Sunday night the largest church could not seat the people who came to our last meeting. Easter morning Mr. Shaw preached at the Christian church, which was made beautiful with flowers and other decorations. Elder Kinne was present from Barry, and seemed as strong and bright as usual. During the time we were away we made one hundred calls. We climbed the same old bluffs, found the same men in the fields, and visited all the schools within our reach. The cost of our trip other than railroad expenses was twenty-five cents each.

—SUMMERIZED report of Young People's work for the quarter ending March 31, 1893:

January, Missionary Fund,.....	\$ 46 00
" Tract " 	10 25
February, for Missions.....	64 40
" Tract fund.....	10 45
March, for Missions.....	17 25
" Tract fund.....	4 00
Total.....	\$152 35

E. & O. E.

IRA L. MAASON, Treasurer.

REPORT OF THE LOOKOUT COMMITTEE OF THE NEW MARKET Y. P. S. C. E.

To the Young People's Society of Christian Endeavor of the New Market Seventh-day Baptist Church:

Your Lookout Committee herewith submits its report for the term of six months, ending April 1, 1893.

On October 1, 1892, the society numbered 53 members; of whom 31 were active, 20 associate and 2 honorary. During the past six months there have been added to the Society 2 active, 1 associate, and 1 honorary; and 5 members have been transferred from the associate to the active list; so that at the present time our membership is divided as follows: 38 active, 15 associate, and 3 honorary, making a total of 56 members now on the roll.

Your committee takes pleasure in reporting a very perceptible increase of interest in the work of the society, especially among the associate members.

We would here take the opportunity of urging all of the active members to call to mind that part of the pledge which requires either a personal or a written response to roll call, at every consecration meeting; feeling sure at the same time that past failures in that respect have not arisen from willful neglect of duty, but only from forgetfulness, and hoping that this gentle reminder will serve to make us all more attentive to this simple, but none the less important duty in the future.

On February 2, 1893, the eleventh anniversary of the organization of the Christian Endeavor Society in the United States was celebrated by a public service, under the auspices of your committee, in which the Christian Endeavor Societies of New Market and Dunellen united with us.

Your committee has also submitted a plan for papering and refurnishing the lecture-room of the church; and, under your direction, has begun a canvass of the society to obtain the necessary funds for this purpose.

Respectfully submitted,

A. W. VARS, HANNAH L. LARKIN, } Lookout Com.
JESSE G. BURDICK, }

APRIL 8, 1893.

PRESIDENT'S LETTER.

For several years circumstances have seemed to warrant our young men in excusing themselves from entering the ministry.

When they have said, "We now have more ministers than we can furnish with desirable positions or paying pastorates," I confess I have hardly known what to say in reply. I thought of this yesterday when one of our young men who is just entering this profession, handed me a telegram to read. This message asked of him if he would consider a call to a Seventh-day Baptist Church, as pastor, and is pigeon-holed with other letters of like import. Many of our workers are receiving inquiries of this kind. If they were at liberty to accept I have no doubt that the churches would want them to come on the first vestibule train. I rather like all this. It looks as if something was being done, or was going to be done. I am now persuaded that some of us did not look at this matter as we should. This, like every other profession, is full, and yet there is room for more. Who ever heard of a young man's declining to enter the law or medical profession because it was already full? They never forget that "there is plenty of room at the top."

We do seem to forget that there is plenty of room at both the top and the bottom of this profession of reconciling the world to God.

He who can dissuade young men from their downward course has the golden key to the palace of the king. Young people, will you not make this a personal question between yourself and God. Have I, or may I not have, this treasure? and not, Is there room for me? There is room for us all.

Christ did not call every one to leave his nets to follow him in order that he might become a fisher of men. Paul wrought with his hands; he was proud of the fact that he could, that he was not a burden to any. Think of his feeling himself obliged to leave the ministry for lack of support! Think of his leaving the Sabbath in order to make a livelihood! Of his wanting employment in an office at some light work because he was small or not very strong! Our hearts are not just right before God. Let us ask him to use us, and not ask to let us use him. Ask to be useful and not for an easy time or lot. Men who do this will, I think, continue to receive more calls to come into the vineyard to work than they can respond to.

E. B. SAUNDERS.

WORK OF LOOKOUT COMMITTEE.

"Father Endeavor" Clark has said that if it were necessary to give up any Committee in Christian Endeavor work, the Lookout Committee would be the last he would be willing to part with. It seems more peculiar to the Christian Endeavor Society than any other, and a person on this Committee has a chance to exercise all the wisdom and zeal he possesses.

He may work under three distinct heads. For the church, for the active members, and for the associate members.

The pastor can best tell what may be done for the church. The Lookout Committee has often been called the pastor's cabinet. Many cases may be reached by its members which he cannot touch, and they may also inform him concerning the advancement or decline of the young people, and he may thus be able to reach them.

As to the active members, we should know who among them are habitually absent from the meetings; who, if any, are negligent concerning the pledge, and after the first unexcused absence from the consecration meeting they should be spoken to. A small record book for the names of all who are present and take part in each meeting is a great help. We may feel as though we were acting the part of a spy, but it is only doing the duty asked of us when elected to this position, and that we may be better enabled to help the young individual in the early and critical days of his Christian experience.

The Lookout Committee may be a great help to the associate members. If we remember that they are all candidates for active membership we cannot be satisfied until we have done all we can to bring this about. It is not well to bring them into the society as active members until they give some evidence of being active Christians. But as soon as they say they are willing to live for Christ and do their duty as active members, then let us not delay a single week.

This Committee is, as has often been said, the door through which the new members enter. What the society shall be, whether careless and insufficient or faithful and earnest, depends upon the Lookout Committee. If the door is opened too wide so that all who wish may come into the active membership, whether they are earnest Christians or not, the society will surely and swiftly degenerate. Of course we cannot make sure of the complete and highest type of

Christian character on the part of every one who joins the society. But it is our duty to make sure that every one who enters the society knows what he is doing, has seen the constitution, that he understands the pledge and that he has given his promise, trusting in the Lord Jesus Christ for strength to live up to it.

To sum it all up, it is the duty of the Lookout Committee to do all they can to keep the society active and spiritually-minded. It may be hard, but it can be done "through him that strengtheneth you."

ANNA WELLS.

DODGE CENTER, Minn.

RESOLUTIONS.

At a meeting of the Waterford Y. P. S. C. E., Sabbath evening, April 1, 1893, the following resolutions were adopted:

WHEREAS, It has pleased our heavenly Father, in his wisdom and love, to take to himself our beloved sisters, Jennie and Florence Brooks; therefore,

Resolved, That while we feel ourselves sorely bereft of two of our faithful members, yet we do, in humble submission, yield to that divine will which overrules all things for good to them that love him.

Resolved, That we, the members of the Waterford Society of Christian Endeavor, will strive to make the inspiration of their pure and beautiful lives lead us to closer fellowship with Christ, and to more earnest zeal and endeavor in his cause.

Resolved, That we express to all the members of the bereaved family our deepest sympathy; and that we earnestly commend them to the care and comfort of him who has promised to bind up the broken hearted, and comfort the sorrowing.

Resolved, That we present a copy of these resolutions to the family; that we forward a copy for publication in the Young People's Department of the SABBATH RECORDER; also that the Secretary be instructed to record them in the minutes of this Society.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

SECOND QUARTER.

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

LESSON VI.—THE VALUE OF WISDOM.

For Sabbath-day, May 6, 1893.

SCRIPTURE LESSON.—Prov. 3: 11-24.

GOLDEN TEXT.—Trust in the Lord with all thine heart; and lean not unto thine own understanding.—Prov. 3: 5.

INTRODUCTION.—If the student will carefully read the first nine chapters with many references to Ecclesiastes, Jeremiah, Daniel, James, and other books referring to wisdom, he will be well paid in knowledge for his trouble. It would be well to learn this whole lesson or chapter by heart; it can easily be done by committing two or three verses each day.

EXPLANATORY NOTES.—v. 11. "My son." Speaking as a teacher to pupil; as to one of the family; with tender, loving feelings. "Despise not chastening." Quoted in Rom. 12: 5, 6. Despise not reproof, instruction by discipline. "Of the Lord." The Lord does reprove, and permit punishment or chastening for our good. "Neither be weary." Do not be averse to that which God orders for the best good of his children. Do not thwart his plans, loathe not. The wrong doer who persists in it and profits not by warnings despises and loathes God's wisdom. v. 12. "Whom the Lord loveth." He loves the erring and rebellious, but will not always spare them. Mercy will sometime be withdrawn because there is such a thing as justice. "He reproveth." Gives fatherly discipline. "In whom he delighteth." He would not correct us if he did not care to save us. He

would let us go unchecked to destruction. Egard says, "God smites for life, Satan caresses for death." A foolish parent indulges his child in folly. God is wise in that he corrects. We need to study in the divine school of methods. v. 13. "Happy." An expressive word. Blessed. Contented in all places and under all circumstances where God leads him. "Findeth wisdom." As one that searches for hidden treasure. Gains possession of. Matt. 13: 44-46. "Understanding." A parallelism distinguishing Hebrew poetry. Referring to wisdom in another way. v. 14. "Merchandise of it." As one trading for profit. Finding wisdom is greater profit than earthly treasure. "Gain thereof." Resulting from wisdom. He that possesses gold and silver increases it by trade and interest. He that possesses wisdom increases it. The increase of the latter is more to be desired than the former. v. 15. "More precious than rubies." Pearls or costly stones. "Things thou canst desire." Wisdom is very much above all pleasures of this world, all its wealth. v. 16. "Length of days." A wise man studies nature's laws, divine, physical, as well as spiritual laws. He avoids the reckless folly of pleasure-seekers. Therefore wisdom tends to life and health and true enjoyment. "Riches and honor." The good things, blessings that honest riches can bring. Riches well used. The honors of the honorable that come to the character of true worth. v. 17. "Ways of pleasantness." To act wisely, to engage in religious exercises is most agreeable. Deeds of love, benevolence, wise industry, how pleasant and profitable. "Paths of peace." "Great peace have they who love thy law."

"Seek wisdom! In her is found
Balm that flows for every wound,
Peace that ever shall endure,
Rest eternal, sacred, sure."

v. 18. "A tree of life." Gen. 2: 9; 3: 22. Wisdom gives true life to those who eat of her fruits. Life is communicated to the spiritually-minded who hear and obey the voice of God. "Lay hold upon . . . retaineth." God's best gifts must be sought after, laid hold upon and retained. Bitter the reflection upon true treasures once enjoyed but by neglect now lost. But happy is he who keeps them. v. 19. "By wisdom founded the earth." The wisdom that is planned so well and created so wonderfully is the kind we need and may have, not in degree but in kind. v. 20. "Depths broken up." Waters come forth from springs which aid growth and fruit-bearing; form rivers and lakes for navigation and irrigation. What a wise planning for man's good. "Drop down dew." And rains, as the word includes it, therefore not altogether different from the facts of science. v. 21. Because of God's great wisdom in doing for us, therefore let not instruction depart from thee, but keep sound wisdom, and be discreet. v. 22. "Life to thy soul." The highest, truest life, fullness of life, here and evermore. More than existing. "Grace." An ornament, to beautify the character. v. 23. "Walk securely." In the true path with a safe guide. Unselfishly, for it is selfishness that leads to error, sin, and contrary to wisdom. "Not stumble." Into sin and death. v. 24. Conscience is void of offense, and thus the mind is free from fear. God watches over such.

LEADING THOUGHT.—Wisdom leads to trust in God, removes the heavy burdens of life, and gives the peace and rest of faith.

SUGGESTED THOUGHTS.—This lesson suggests the experience of Job, who despised not God's chastening, who acted wisely, and found at last prosperity and peace. We cannot gain wisdom outside the school of God. In that school we learn. Every virtue to be gained demands some discipline. Our life business should be to find out the things of God. Great pleasure comes in searching for true riches. Great even are pleasures of anticipation. Pleasures of sin soon end, but wisdom's enjoyments never end. Riches without wisdom starve the soul. They are like prison walls of gold and pearls around a man who is dying for want of food. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning April 30th.)

TRUE WISDOM. How to obtain it.—Prov. 3: 13-18, James 1: 5, 6.

It was Ruskin who said, "The human soul in youth is not a machine of which you can polish the cogs with any kelp or brick dust near at hand, and, having got it into working order, and good, empty, and oiled service-ability, start your immortal locomotive at twenty-five years old or thirty, express from Strait Gate on the Narrow Road. The whole period of youth is one essen-

tially of formation, edification, instruction (I use the words with the weight in them), in taking of stores, establishment in vital habits, hopes and faiths. There is not an hour of it but is trembling with destinies; not a moment of which, once past, the appointed work can ever be done, or the neglected work struck on the cold iron."

To obtain true wisdom it should be sought early. It begins with the fear of God; it is moral and religious. Jesus Christ is the source of it, and the earlier Christ is sought and found the wiser is the man, the more genuine his wisdom. Wisdom is not the growth of a day and cannot be obtained by a mere wish or resolve. There must be a consciousness of lack on our part, a knowledge of God as the source and giver of wisdom. This means the habit of Bible study, prayer, meditation, knowledge of men and things. It means a listening to the calls of wisdom by the word of God, by conscience, by providence, by the Holy Spirit, services of the holy Sabbath, by friends, and by our conscious needs.

True wisdom is a monitor that claims the submissive regard of men. It is the True Teacher from above. It is Christ offering Christ to sinful men. God's wisdom is manifested in Christ.

Scripture passages for reading and comment in Endeavor Meeting: Prov. 8: 1, 2, 3, 4, 6, 10, 11, 13, 14, 17; 23: 26, John 14: 21, Psalm 91: 14, Job 28: 15.

—SENSATIONALISM in the pulpit is always condemned by serious, thinking minds. Honest believers want bread, not stones or vacant chaff. The mission of a true preacher is to make disciples of men and this is done by presenting the plain truths of the gospel.

—Now may we not make an application of this to Sabbath-school teaching? Is there not too much of the sensational in the Bible class? Some peculiar passage is found and jokes go the rounds, amusement created, an entertaining time is passed. But what hungry soul is fed? Who is brought under conviction? Who has felt that the object of class work is teaching and learning, and making impressive the great truths of the Word of God? Let this evil also be corrected. The custom prevails in some schools of repeating the Lord's prayer. No doubt a good custom, but let the teacher take some pains to impress it upon the young mind that this act may be true prayer, and again it may be only a concert exercise or speaking of a piece. There is no real prayer in this unless we are in the proper frame of mind toward everybody. If John has not forgiven Henry for his rudeness, or Mary forgiven Jane for some cutting remark, let them not think that they are praying when with the superintendent they bow their heads and begin with "Our Father which art in heaven." One truly says that "The spirit of prayer is more important than the act of prayer." When Jesus said "After this manner therefore pray ye," he insisted also that it was to be after this manner that we live. Our daily life and attitude toward men become our real prayers and that is praying "without ceasing." This of course is not a substitute for the act of prayer.

—THE Dodge Centre Sabbath-school crowds the church so that it is sometimes difficult to tell where one class ends and another begins. Some go away who would otherwise attend. The brethren of Dodge Centre will need to "arise and build," or put on an addition. Deacon Sanford is the efficient superintendent and he knows how to put the children in the harness for Sabbath-school work.

—AND that reminds us of a compliment from a First-day friend who said to us the other day, "I observe this that the Seventh-day Baptist people are more successful in bringing the young people into the church and to work than any other I know of." We hope this is altogether true.

HOME NEWS.

New York.

INDEPENDENCE.—The bright spring season is opening with us again. The snow drifts have left for warmer climes, and the warm spring sunshine begins to awaken sleeping vegetation. Thus we are reminded of the wisdom, love, and watchful care of our heavenly Father, whose constant blessings are given to all his creatures.

Our church service is fairly well attended, considering the bad roads and stormy weather, with a good degree of interest. At present Martin Sindall, of Alfred Centre, supplies the pulpit. The labors of Brother Sindall are highly appreciated by all.

Sabbath-day, April 15th, was the occasion of our regular communion season, Elder Kenyon officiating at the service. A short sermon full of practical Christian thought was given by Mr. Sindall, after which a very interesting conference service was participated in by a goodly number.

Our Sabbath-school is showing good interest, the Assistant Superintendent acting for the present. Miss Anna Crandall very efficiently fills the office of organist for the church and Sabbath-school.

We expect soon to welcome home from China Brother Randolph and family, who will be cordially received by their many friend's here.

CHURCH MEMBER.

New Jersey.

NEW MARKET.—We are now left without a pastor. We have been asked to contribute our pastor for the general good and we consented because we had to. We greatly rejoice that our loss is the greater gain to the denomination. He has been with us nearly twelve years in both pastorates, and now we are looking for his successor.

The Sixth-day before he left to enter fully upon his work at the Publishing House he baptized three of our young people. Others we hope will follow soon.

Our church, with its helpful organizations, is endeavoring to "keep the commands of God and the faith of Jesus." X.

FORE-ORDINATION AND ELECTION.

BY THE REV. ALEXANDER MCLEARN.

The propositions of Dr. Northrup, published a few weeks ago, in the RECORDER, especially Nos. 8 and 18 have given rise to several queries on the part of some of your readers. The numbers specified seem to savor quite strongly of Calvinism. The language certainly makes the Almighty a respecter of persons or classes in a very important sense. For if, "What Jesus became and did and suffered makes the salvation of all men possible, and the salvation of some certain," there must be a difference in the treatment of those whose salvation is assured from that of all the rest whose salvation is only made "possible." If there is this difference made in respect to some persons, it must be for good and sufficient reasons, and if so, what are they? Is it because these favored ones are possessed of qualifications and render service to God which distinguish them from their fellow men, that the Lord shows them such special favor? We think not. "For all have gone out of the way." "There is none that doeth good, no, not one," "For God hath concluded them all under sin that He might have mercy on all," "But the scripture hath concluded all under sin that the promise by

faith of Jesus Christ might be given to them that believe." It cannot, then, be on account of any superior and distinguishing merit on the part of those whose salvation is made "certain" that this special favor is shown. Or is it because God exercises the prerogative of an independent and arbitrary sovereign that this distinction is made? It cannot be; for God declares that he is not a respecter of persons. Deut. 10: 17, Acts 10: 34. God loved the world and gave his Son to save the whole world of mankind. Christ "tasted death for every man. He is not willing that any should perish; has no pleasure in the death of him that dieth but rather that all should come to repentance. But the Scriptures teach the doctrines of fore-ordination and election and it is highly important that we understand what is meant by them. I shall endeavor in as brief a manner as possible, to state my understanding of what the Scripture reveals in respect to these interesting and all-important questions.

Man as a subject of government is capable of conforming to the laws by which the government is regulated, or of violating them as he chooses. If then, the legislature of the State enacts a law to the intent that the person who murders his fellowman shall be hanged by the neck till he is dead, the law-makers contemplate no person in particular, they simply have reference to the crime. This ordinance remains on the statute book for fifty years, and a man born twenty-five years after the law was made commits murder. Now the law did not induce him to commit the deed; it rather deterred him, but being free to do so he committed the crime in the face of the penalty. When he committed the deed he was *actually* doomed or ordained to the penalty, and *virtually*, that is, by means of the *ordinance* or law, he was ordained to this doom fifty years before, or as far back as the law reached.

In like manner does man stand in relation to the Law of God. "The soul that sins it shall die." Adam's sin was willful and deliberate. And so is the sin of all who sin understandingly. It is no more impracticable to keep the letter of God's Law than the letter of the law of the State; and if we remain in sin we are *virtually* doomed by the Law of God to the penalty against sin.

But it is argued that God foreknew who would be lost and who would be saved, and therefore it must come to pass as he foreknew. Well, suppose that the legislators who made the law of the State against murder had been invested with foreknowledge, would their foreknowledge in any way affect the man who was born twenty-five years after the law was made? We think not. Then if foreknowledge in such a case would not affect the act or the actor, we cannot see any reason why the same rule will not apply in respect to divine foreknowledge.

As to the doctrine of election, the Scriptures nowhere teach that God ever elected a human being to eternal life *per se*, that is, in or by himself. Every soul that has been, is, and shall be elected, is chosen in or through the Lord Jesus Christ. He was the only one ever elected *per se*. Isa. 42: 1, etc. And as "He is the propitiation for the sins of the whole world," all who by repentance and faith accept the Son of God as their Saviour are *actually* elected in him when they so accept him, and *virtually* they were elected as far back as he was chosen of the Father. Hence by virtue of our new relation to Christ "we were chosen in him from before the foundation of the world."

CORRESPONDENCE.

MANCHESTER, N. C., April 7, 1893.

To the Editor of the SABBATH RECORDER:

It is now nine days since I reached the Cumberland Seventh-day Baptist Church in North Carolina. This church was organized about six years ago with six members, all converts to the Sabbath. It is located in the country, some fifteen miles west from Fayetteville. Its present membership is eleven. Its meeting-house is located about half a mile from the Mission Baptist church, and three miles from the colored M. E. church. It is built of pine, clapboarded outside and ceiled inside, and is twenty by thirty feet, and cost \$200,—\$100 contributed by the Missionary Board, \$40 from friends outside and the balance by the church. I met the people in this place of worship Sabbath morning, April 1st, and evening, and Sunday morning and evening after. The first two meetings were small, but it was decided to hold meetings every night through the week. And notwithstanding it is seed time, the attendance has steadily grown until for several nights the house has been well filled. A good and growing interest is manifest, and several are seeking Jesus and asking the prayers of the church. Will the brethren and sisters pray for us, that this good work may triumph gloriously.

I have a pleasant home at Rev. D. N. Newton's, whose family consists of his parents, Dea. George Newton and wife, aged respectively 85 and 86 years, and a sister who keeps the house, and all are members of the church. Peach trees were in their glory when I came into the State, apple trees are in blossom, and all vegetation is putting on its beautiful dress of green. Corn is planted and gardens are up. The weather has been fine since my arrival.

J. CLARKE.

NO NEED OF SUBMITTING TO EXTORTION.

Chicago owes it to the hundreds of thousands who are seeking lodgings during the Fair to protect them to the uttermost against robbery.

It is unfortunately true that, contrary to express or implied pledge, a number of innkeepers, of high degree especially, have deliberately entered upon a course of extortion so far as that lies in their power. They are demanding \$6 to \$10 per day for rooms and board, having been accustomed to giving the same value for from \$3 to \$4 per day and allowing weekly rates at a still lower figure. Now these extortionists decline weekly rates altogether.

There is not the slightest need of paying such figures during the Fair. There are ample accommodations for all who will come. The phenomenal increase in hotels and boarding-houses in anticipation of World's Fair pressure is undoubtedly more than enough. It is even possible that the business is overdone. It is certain that extortionists will be compelled to come down with their prices if they find that people will refuse to submit to them. The question, however, is a practical one. There is no need of submitting to them. How can extortion be resisted and avoided?

After the Fair shall be open the bureau of public comfort will contribute materially toward locating strangers. But unfortunately its facilities at present are rather meager and its circulars are only general. It is important for persons temporarily disturbed from their homes, and for others wishing to come to the city by the time the Fair shall open, to know precisely what rates they will have to pay for rooms and board during the Fair. Many Chicago families desire to rent their houses furnished for a part of the Fair period. Other families wish to secure eligible homes for a part of the six months in the city. In order to bring together those having accommodations to offer and those seeking them, the Exposition has very wisely created a separate bureau, of which Mr. Wilmot I. Goodspeed, of 215 E. Madison St., is manager.

Its services are entirely free, and people who intend visiting the Fair may write to him stating the time when they expect to arrive, and how long they expect to stay, and what they desire to pay, and they will receive a list of names of responsible people who will entertain them at moderate cost during their stay.

There is no need of submitting to extortion during the World's Fair. It is necessary only to find out what the market contains.

MISSIONARY SOCIETY.

A. L. CHESTER, Treasurer,
in account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Balance on hand Dec. 31, 1892.....	\$1,005 48
Receipts in January by Contributions, etc.....	1,540 50
Loans.....	500 00
February by Contributions and Be-quests.....	1,182 23
Receipts in March by Contributions and Be-quests.....	525 42—\$4,753 63
Cr.	
Rev. D. H. Davis, Passage to Shanghai.....	\$ 525 67
Incidental Expenses.....	100 00
A. E. Main, salary and expenses, to bal., Dec. 31, 1892.....	381 05
O. U. Whitford, receipts on field.....	94 69
check to bal., Dec. 31, 1892.....	120 00
Madison Harry, receipts on field.....	40 15
check to bal., Dec. 31, 1892.....	123 04
J. L. Huffman, receipts on field.....	16 27
check to bal., Dec. 31, 1892.....	150 65
L. F. Skaggs, receipts on field.....	16 27
check to bal., Dec. 31, 1892.....	102 38
S. I. Lee, receipts on field.....	59 41
order to J. A. Potter.....	25 00
check to bal., Dec. 31, 1892.....	59 60
Geo. W. Lewis, receipts on field.....	2 00
check to bal., Dec. 31, 1892.....	133 50
J. M. Todd, receipts on field.....	8 26
check to bal., Dec. 31, 1892.....	23 14
E. H. Socwell, salary and expenses, bal., Dec. 31, 1892.....	51 67
S. H. Babcock, expenses.....	42 13
G. W. Hills.....	48 80
J. J. White, receipts on field.....	73 95
check to bal., Dec. 31, 1892.....	78 55
D. K. Davis (Pleasant Grove Church), receipts on field.....	29 24
D. K. Davis, check to bal., Dec. 31, 1892.....	20 76
Hornelleville Church, balance to Dec. 31, 1892.....	18 75
Greenbriar.....	10 00
West Union.....	10 00
First westerly.....	18 75
Second Westerly.....	25 00
Lincklaen.....	15 75
Otselic.....	18 75
American Sabbath Tract Society, printing bills.....	237 07
J. G. Swinney, M. D., supplies sent to Dr. Swinney.....	38 70
L. E. Livermore, traveling expenses.....	11 48
G. Velthuyzen, salary from Jan. 1 to April 1, 1893.....	100 00
Washington National Bank, Interest.....	6 33
James Hurley, from Ministerial Aid Fund.....	25 00
Martin Sindall.....	25 00
M. G. Stillman.....	25 00
Leon Burdick.....	25 00
D. N. Newton, appropriation for first and second quarters of 1893.....	25 00
G. Velthuyzen, receipts Haarlem Church.....	28 00
Mrs. Charlotte B. Berry, on account of settlement of account of H. S. Berry.....	100 00
E. B. Saunders, salary and expenses to Dec. 31, 1892.....	102 91
D. H. Davis, receipts on field.....	14 30
American Sabbath Tract Society, receipts for that Society.....	24 70
S. R. Wheeler, advanced on salary.....	100 00
American Sabbath Tract Society, one-half interest on B. G. Stillman note for 1891.....	3 30
American Sabbath Tract Society, receipts for that Society.....	13 65
Marie Van Der Steur, Bible Woman in Holland.....	25 00
Wm. C. Burdick, freight on goods to China.....	34 33—\$3,430 03
Balance, cash on hand March 31st.....	\$1,323 60
Outstanding notes this date.....	\$2,500 00
E. & O. E.	

A. L. CHESTER, Treasurer.

WESTERLY, R. I., March 31, 1893.

"THERE'S THE LORD'S ANSWER."

Many years ago, when in my country charge, I returned one afternoon from a funeral, fatigued with the day's work. After a long ride, I had accompanied the mourners to the churchyard. As I neared my stable door I felt a strange prompting to visit a poor widow, who, with her invalid daughter, lived in a lonely cottage in an outlying part of the parish. My natural reluctance to make another visit was overcome by a feeling which I could not resist, and I turned my horse's head toward the cottage. I was thinking only of the poor widow's spiritual needs; but when I reached her little house I was struck with its look of unwonted bareness and poverty. After putting a little money into her hand, I began to inquire into their circumstances, and found that their supplies had been utterly exhausted since the night before. I asked them what they had done. "I just spread it out before the Lord!" "Did you tell your case to any friend?" "Oh, no, sir; naebody kens but Himsel' and me! I kent he would not forget, but I didna ken hoo he wad help me till I saw you come riding over the brae, and then I said, 'There's the Lord's answer!'" Many a time has the recollection of this incident encouraged me to trust in the loving care of my heavenly Father.

TEMPERANCE.

IN DENMARK it is the law that all drunken persons shall be taken home in carriages provided at the expense of the publican who sold them the last glass.

FASTEN TO THE WHARF.—An old sea captain riding with a young man on the cars, said to him: "Where are you going?" "I am going to the city to live." "Have you letters of introduction?" "Yes," said the young man, and he pulled out some of them. "But have you a church certificate?" "Oh, yes, but I did not suppose you desired to look at that." "Yes," said the captain, "I want to see that. As soon as you reach the city don't fail to present it to some Christian church. I am an old sailor, and I have been up and down in the world, and it is a rule of mine, as soon as I get into port, to fasten my ships fore and aft to the wharf, rather than have my ships floating hither and thither with the tide."

FROM FATHER TO SON.—One day a young man entered a merchant's office in Boston, and with a pale and careworn face, he said:

"Sir, I am in need of help. I have been unable to meet certain payments, because parties have not done as they agree by me, and I would like to have \$10,000. I came to you because you were a friend to my father, and might be a friend to me."

"Come in," said the old merchant; "Come in and have a glass of wine."

"No," said the young man, "I don't drink."

"Have a cigar, then."

"No, I never smoke."

"Well," said the old gentleman, "I would like to accommodate you but I don't think I can."

"Very well," said the young man, as he was about to leave the room, "I thought perhaps you might. Good day sir."

"Hold on," said the merchant. "You don't drink?"

"No."

"Nor smoke?"

"No."

"Nor gamble, nor anything of that sort?"

"No, sir; I am superintendent of a Sunday-school."

"Well," said the merchant, "you shall have it, and three times the amount if you wish. Your father let me have \$5,000 once, and asked me the same questions. He trusted me, and I will trust you. "No thanks—I owe it to you for your father's trust."—*Presbyterian.*

EDUCATION.

—MR. GLADSTONE and I," said Pope Leo recently, "are the oldest men in public life, and yet we seem to have the newest ideas."

—THE CLASS of '42 at Yale have raised \$2,000, the income of which is to be used by the University in encouraging the art of extemporaneous speaking among the students.

—THE LEVERING lectures at Johns Hopkins University were delivered last month by the Rev. Dr. William R. Huntington, of New York. The lectures were on "Four Monosyllables of Religion: Life, Light, Law, Love."

—THE annual catalogue of the Theological Seminary of Colgate University gives the names of eighteen seniors, sixteen middlers, and twenty-seven juniors, a total of sixty-one students, of whom twenty-eight have taken bachelors' degrees. Four lecturers have been announced to address the students this year.

—THE Lake City, Minn., board of education adopted the following resolution: "If the pupils of this school will be extra careful in the preservation and care of the school property and premises, suffering no injury or defacement of the wood-work or other school property, they will be entitled to the last Wednesday afternoon of each month for a holiday as a reward."

THE TELAUTOGRAPH.—Professor Elisha Gray, the inventor of the musical telephone, has on exhibition, at No. 80 Broadway, New York, a new invention, the telautograph, which, while ranking for utility with the telegraph and telephone, is in one very important respect superior to either as a medium of communication. The written message is produced in fac-simile at the receiver's end. There is a machine provided with a roll of paper and a pencil, or self-feeding pen, at either end. At the transmitter's end the paper is unrolled mechanically, and at the receiver's end electrically. The pen or pencil, with two cords near its point, connecting at right

angles with two points of the machine, is taken in hand by the transmitter, and the pen or pencil at the receiver's end glides simultaneously over the paper, producing by electrical impulse, a fac-simile of the handwriting at the other. No attendant is required by the receiver, who may be absent from his office for days together returning to find all communications addressed to him in the interim, in the order in which they were received. In cities and towns, the telautograph will be operated on the exchange or central-station plan, in much the same manner as the telephone is now worked.

—THERE is one education that is sadly neglected in America—that of the palate or stomach. In the trying American climate, man must either eat sufficiently or suffer the consequences of not doing so. Incomplete nutrition and consequent enervation must be the inevitable result of the meagre diet on which too many of our people accustom themselves to live. Another source of our dyspepsia is our civilized and enforced antipathy to all innocent and healthful amusements. To such as see only evil in amusements, dyspepsia, mental, moral, and physical, must be a natural and incurable condition, unless their natures are so intensely animal that they are unconscious of their loss on the same principle that a cannibal is unconscious of his nakedness. A cheerful soul that believes in the wisdom of the Creator, and is not at every turn thinking how much better he might have made the world, who, now and then, churns up the region below the diaphragm with a hearty laugh or sends a cheerful message to the solar plexus, denoting that he is in harmony with God and nature; living in peace and good will with the rest of mankind; who is, in fact, an optimist and a practical philanthropic Christian—can never become a dyspeptic.—*P. C. Remondino, M. D., in Literary Digest.*

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.

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

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

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

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

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

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

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

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

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

ALFRED CENTRE, N. Y.

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

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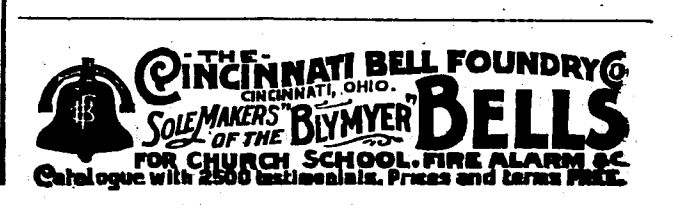
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CONDENSED NEWS.

James H. Heverin, Philadelphia's leading criminal lawyer, died of heart failure April 13th.

Lucy Larcom, the poet, is lying critically ill of heart trouble in her apartments in the Hoffman House, Columbus avenue, Boston, Mass.

The South was visited by a tornado on Wednesday of last week. No fatalities are reported; but several people were hurt and considerable damage was done to property. Several Northern and Eastern States were visited by snow-storms on Friday. In the fruit belt on the shores of Lake Michigan the thermometer registered freezing weather.

The Geary Chinese law takes effect May 5th. The law will be generally ignored by Chinamen. In fact, there will be concerted action to test the constitutionality of the law. The arrangement entered into contemplates the arrest of a Chinese laborer in New York for violation of the law, a prompt decision of the lower courts and an appeal to the Supreme Court of the United States. If the programme be carried out the decision will be rendered by the middle of May.

Judge White has handed down an opinion in the three appeals from the decision of Alderman Rohe, in the case against Charles V. Houston, business manager of the Pittsburg Press, who was recently fined \$75 and costs by the Alderman for publishing and selling papers on Sunday in violation of the Sunday laws of 1794. At the conclusion of his opinion Judge White says: "I am of the opinion that the defendant comes within the statute prohibiting worldly employment on the Lord's-day, and he is adjudged guilty." The cases will be appealed to the Supreme Court.

The details of the calamity that has befallen the island of Zante show that since the beginning of April there has been a total of one hundred earthquake shocks, averaging five every day. When the terrific shock came on Monday morning, the 17th, the city of Zante was practically wholly deserted. There are not in the city fifty houses that are safe for the people to live in. It is now known that one hundred and fifty persons lost their lives in the disaster, and this list is likely to be added to when the ruins are cleared away, if this is ever done. M. Dragumir, acting minister of the interior, who has

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made a journey through the villages lying in the vicinity of the capital, reports that he found scarcely a house standing. The suffering among the homeless people is great.

MARRIED.

WILLIAMS—GADDIS.—In the town of Plainfield, N. Y., April 15, 1893, by the Rev. J. A. Platta, M. Giles G. Williams and Mrs. Harriet C. Gaddis, both of West Edmeston.

WHITE—GALLUP.—At Edelstein, Ill., April 9, 1893, by the Rev. Stephen Burdick, Mr. M. F. White, of Bloomington, and Miss Hattie E. Gallup, of Edelstein.

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.

GREEN.—In Alfred, N. Y., on Sabbath, April 15, 1893, Mrs. Olive Munroe Green, aged 60 years.

Mrs. Green was the youngest daughter of the late Seeley Munroe. She was born in the town of Alfred, of which she has ever since been a resident. In early life she professed Christ and became a member of the Second Alfred Church, then under the pastoral care of Eld. Jared Kenyon. In this connection she remained until death. Her husband, Luke Green 2d, died several years ago. She leaves six children and a large circle of friends to mourn her departure. Funeral sermon at the church, Monday, April 17th, by the writer, from Nahum 1:7. L. A. P.

DAVIS.—At her home in Lincklaen, N. Y., April 13, 1893, of old age and heart failure, Mary, wife of Dr. David R. M. Davis.

Mrs. Davis was a daughter of Levi and Charity Preston, and one of a family of ten children, all of whom have departed this life except two. She was born in Cambridge, N. Y., in 1804, hence was nearly 89 years old. The past 42 years she has been a faithful wife of Bro. Davis, who yet survives. Funeral services were held Sabbath, April 15th, at the Seventh-day Baptist church, the pastor preaching from Job 14:14, "If a man die shall he live again?" Burial at Rhode Island Settlement Cemetery. O. S. M.

CLARKE.—In Hopkinton, R. I., April 8, 1893, of pneumonia, Corydon Clarke, aged 78 years.

Bro. Clarke was a son of Job, and a brother of the late Eld. Henry Clarke. Was a member of the First Hopkinton Seventh-day Baptist Church. He looked forward calmly to his death, and when the end came passed peacefully away. "O death! where is thy sting?" H. S.

BLIVEN.—In Westerly, R. I., April 8, 1893, suddenly, of heart failure, Mrs. Harriet L. Bliven, widow of the late Joseph L. Bliven, in the 73d year of her age.

Mrs. Bliven was born in Westerly, R. I., Dec. 26, 1820, and was the daughter of Maxson Chase. Early in life she was converted and united with the Pawcatuck Seventh-day Baptist Church, of which she remained a member till her death. She was married in 1839, and in 1848 was left a widow with five children, whom she brought up amid many difficulties. For the last 30 years she has been in delicate health, but till the last two or three years has been a regular attendant and communicant at the First Westerly Church, near which she lived. She leaves two sisters, one daughter, and three sons. "Precious in the sight of the Lord is the death of his saints." Funeral services were held from the First Westerly church, April 10th, conducted by her pastor. Interment at Westerly. W. O. D.

SAUNDERS.—At Westerly, R. I., April 17, 1893, of erysipelas, Mrs. Ella F. Saunders, wife of Mr. William E. Saunders, in the 26th year of her age.

Mrs. Saunders was the daughter of George E. and Susan C. Leonard, and leaves a husband and two children, one an infant of one week old. Funeral services were held at her late residence in Westerly, April 19, 1893, conducted by the pastor of the Pawcatuck Seventh-day Baptist Church. Interment in the First Hopkinton cemetery. W. O. D.

JOHNSON.—In Rockville, R. I., April 6, 1893, Mr. Crawford Johnson, aged 50 years.

Mr. Johnson was born in Exeter, B. I., March 19, 1843. He leaves a wife and five children to mourn their loss. A. M. C. L.

CROUCH.—In Akron, near West Hallock, Ill., April 1, 1893, Julia, infant daughter of Ansel and Lelitia A. Crouch, aged 5 weeks. S. B.

HENDRICKS.—In Forman, North Dakota, April 8, 1893, of a gripe, Verna Belle, infant daughter of Eber A. and Maud Crandall Hendricks, aged 6 weeks. MRS. M. H.



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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 Scanton, Lansing G. Wetmore, Albert C. Walker, John L. Vosburgh, Dansont 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, 1886, 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 39 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, 1886, by A. B. Kenyon, Surveyor.

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

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