METAMORPHOSIS AS A POETIC FORM.

BY EDWIN H. LEWIS.

Metamorphosis as a poetic form is almost lost to modern literature. The reason of this, we may suppose, that poetic forms involving a more complex imaginative process have taken its place. Even in classic days there was only one poet who made much of metamorphosis. But it is easy to believe that the first literature of the world, the beginnings of that primitive pose that the primitive mind ever perceived was myth. The child of ages is a myth-maker. To the very Bancis, who prayed that in death they should be a "naughty chair." The chair over which baby stumbles, is, to baby, side, the one he is himself caught at once. Or take another example. The child of Africa, he would be magic verses. Here we find still wild imagination of the carefully embellished version of some actual original among savage man. The primitive man leads him to the thought of metamorphosis. Flower for vanity. Savage man leads him to the thought of metamorphosis. These animals were likely not only to wish that he might be a bird, in its development as with various wild animals. These animals slept savage anger he kills a man. The chief of the village calls him to account, and the young man pleads for his life. He feels that he was not himself when he committed the murder. A wild, fierce spirit of rage filled him—a spirit which he sees nowhere else in nature except in the tiger or leopard. He celebrates that when possessed by anger he is actually changed into a leopar, and this is the form which the phrase "plea of insanity" takes in the trial for murder.

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

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

Metamorphosis nowhere now appears with the beauty it has in Ovid except in Spenser's magic verses. Here we find still a third stage in its development as a poetic form. It must be remembered that in Ovid each story is but the carefully embellished version of some actual legend, once believed. In Spenser, however, the metamorphosis is invented for its suggestiveness. This suggestiveness, which was wholly lacking in the original myth, develops, when perceived in classic times, into the interest which keeps the form alive, and in Spenser affords sufficient reason for making up a legend out of whole cloth. Here, of course, the metamorphosis becomes altogether poetic. Take what is perhaps the most original among Spenser's stories of transformation. He wishes to allegorize the moral truths, first that the tempter often gains companionship with his victim by seeming to put himself within his victim's power, then that the seeming captive may become a tyrant over his pretended lord. The Knight Fradubio is approached by the temptress Dæsæs under the guise of a prize-of-war. When at last Fradubio discovers that his fair slave is really a leathern witch, the latter, with a glance, transforms him into a tree. But of course there nowhere else exist the exact counterpart of this tale.

The story of Fradubio, as told by Spenser, reminds us that a second distinguishing interest of the metamorphosis is a tour-de-force of imaginative ingenuity applied to the transforming process. This process must, in fact, have begun in very early times, and must have formed at an early date no small part of the interest. Even the aboriginal imagination would laugh to think of a man's ears becoming long and pointed, his teeth growing sharp, and his eyes waxing full of yellow light, and thus becoming a wolf. Ovid has exhibited wonderful ingenuity in fancying the curious details of imaginary transformations. Hear him tell of the change which overtook unhappy Dryope. Pope shall never do it as a translator:

"But when she backward would have fled, she found Her stiff'ning feet were rooted in the ground: In vain to free her fastened feet she strove, And, as she struggled, only moved before. She feels the encroaching bark around her grow By tight, and denser, and denser day by day. Surprised at this, her trembling hand she leaves To rend her hair; her hair is filled with leaves. Where late was hair the shooting leaves are seen To rise, and shade her with a zephyr green. Behold Andromeda and th' unhappy sea Appear and for their Dryope require: A springing tree for Dryope they find And print warm kisses on the panting rind. She rants with tears, her locks all down, And close embrace as to the roots they grow. The face whom love so long the lover's eye Shines in the watery eyes of the wave. No more a woman, not yet quite a tree; The branches hung with buds of her appear, From ev'ry leaf distills a trickling tear, And straight a voice, while yet a voice remains, Thus through the trembling boughs in sighs complains, Spenser, with even more minute and delicate touch, tells us that Fradubio's hardest fate was to be eternally exposed to heat and cold. "Wretched man, wretched tree! whose nature weak's A cruel witch, her cursed will to wreak; Hath thus transformed, and placed in open plain, Where Roses clothe the flat, and lilies line, And surrounding Sunne doth dry her secret veins; For through a tree I sense, yet cold and heat me pains." We may therefore classify metamorphosis in its probable historical development somewhat as follows:

Metamorphosis, 1, a variant of the myth.

Metamorphosis, 2, legend, with perception of perpetual contrast between tradition, human passion and (practical) eternity of nature. Rise of fancy about transforming process.

Metamorphosis, 3, allegorical, story invented to obtain eternal and permanent passion. Tour-de-force of fancy in describing transformation.

It will not make you true to one friend to be false to another. Every man and every woman needs a friend who can be his advice and his need.

The praise of others may be of use in teaching us what we are, but what we ought to be.
THE RELATION OF JUDAISM AND CHRISTIANITY.

As Viewed by Jewish Christians.

(Baptized into the Jewish People.)

(Continued)

But in the second place the keeping of the external law is an act of faith on the part of the Jewish Christian, by which he proclaims his belief in the future of his people. As long as the Christian cuts himself loose from connection with his people in every feature of his life, and places himself in connection with utterly strange forms of religious expression, so long there can never arise a Christian Israel. But if one believes in a conversion of Israel and its restoration, according to the 9th, 10th, and 11th chapters of the Epistle to the Romans, then the observance of the Jewish ceremonial law follows of itself. If the son of Israel who believes on the Messiah gives up the signs of nationality and no longer observes and keeps the Sabbath, and festival days, will the people of Israel become mingled with the other nations so that the name of Israel will become lost, and the name of Jew no more thought of, and then whom will God finally gather into the inheritance of the fathers? Vol. II., a, p. 14. This is argued against J. C. Reichardt, who accepts a national restoration of Israel, but will not recognize the observance of the Mosaic law. Reichardt says we are not to mingle with the other peoples. Well, if that is right, then let us remain Israelites as the ancients belong to Israel, and that it is incumbent upon us to keep all the commandments of the Torah, because we are a people set apart even though we do not dwell in our own land.' Vol. II. a, p. 16.

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

"We have hitherto omitted a statement which is necessarily connected with what has been mentioned. As there is only one Torah, the Torah of Moses, so there exists only one covenant of God with humanity, the covenant of Sinai. The distinction between the "Old" and "New" Covenants is an error of Japethic theology. Truly there is but the one ancient covenant, and we can only say that it was renewed or made new by Jesus Christ. It is only the manner of writing the covenant which is different, and which is given to the scribes of the former. The covenant itself is the same. '... At that time the Lord made a covenant with our fathers, an eternal covenant, and this covenant was concluded for the sake of all mankind. The Torah is the Torah of the covenantant of the Tables of Testimony which Moses held in his hand when he came down from the mountain, and which then were in the ark of the covenant. This Torah became renewed through Jesus the Messiah, the true Redeemer. For God has renewed his covenant with Israel, and at the same time made way for access for all the rest of the peoples of the world.' Vol. II. a, p. 14. This passage appears elsewhere, e. g., Vol. I., p. 108, et seq., in the dialogue between a Jewish Christian and a German Catholic: 'On Sinai! God made with our fathers an eternal covenant, but not merely with our fathers, but with us all who live to-day. The covenant was made for your sake and mine, for all mankind. But the Torah was first given to the children of Israel, for they are the root stock of the holy church (Deut. 28:48). This says to the Gentiles, who are the anti type of the former. But then came the time of mercy for all other peoples too. Forty years before the destruction of the temple the Lord renewed his covenant with his people.' (Continued)

AN ESSAY.*

BY THE REV. N. WARDEN.

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

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

Again, "Whosoever liveth and believeth in me shall never die." John 2:25. Yet he died and was put to death for sin, physically which shows that he had reference to the soul, quickened into spiritual life, which life will never be extinguished.

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

*Read before the Ministerial Conference at Milton, Wis., Feb. 24, 1883, and requested by vote for publication in the Sabbath Recorder.
of purification upon the spirit. Hence Christ says, "Whosoever believeth in me shall never die." John 11:26.

John says (1 John 3:14), "We know that we have passed out of death into life because, we love the brethren. He that loveth not abideth in death." This passing out of death into life refers to the soul, that part of man that loves, without which love it continues in a state of death.

In 2 Cor. 5:6-8, Paul says, "Being therefore always of good courage, and known that while we are at home in the body we are absent from the Lord, for we walk by faith not by sight; we are of good courage, I say, and are willing rather to be absent from the body and to be at home with the Lord." The "we" that is to mean the soul or spirit, and not the body; for it is the "we" that are willing to be absent from the body, that "we" might be present with the Lord. In expressing this willingness to be absent from the body he could not have had reference to it as to its death, nor such sequel to its resurrection, when soul and body will be reunited in eternal wedlock; after which such separation will be undesirable as well as impossible, therefore he must have had reference to the intermediate state.

But in the later 1 Thess. 4:13, 14, he says, "I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me." By tabernacle Peter evidently meant his body.

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

Dr. Kitto says, "The Talmudical writings contain frequent references to paradise as the heaven to which spirits of the just are admitted after death. Then Lazarus died and was carried away by the angels Then we, which are alive and remain, shall be present at the coming of the Lord, for we walk by faith and not by eye, speaking of the doom of the wicked, says: "The sower... sows on good ground... he... shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4:16.

Paul says of that time, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Peter, speaking of the doom of the wicked, says: "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7.

Bishop Martensen says: "According to the fundamental representations of revelation the life of man is to be lived in three cosmical spheres: first, the sphere in which we dwell in the world and toward his church, the conclusion of the present world, and toward his kingdom of Christ as well as of the overthrow and final doom of the kingdom of Satan.

The Inadequate Ideas on the subject of our duties to others which generally prevail are strikingly illustrated in an article in The Ladies' Home Journal on the cost of living. The author has made careful investigations, and gives a detailed account of how incomes of various amounts may be divided to secure comfort in living.

All the expenses are put down, but that which was the most startling was the amount allowed for "charities." On an income of one thousand dollars, the sum which was named as proper to be devoted to the good of others was five dollars! An income of fifteen hundred dollars, it was considered that the amount devoted to "charities" might be increased to ten dollars; from a two-thousand-dollar income, fifteen dollars was allowed; and when the income reached twenty-five hundred dollars a year, the maximum sum of twenty-five dollars was admitted to be the limit of the proper expression of our "charity" or love for others! This amounts to one-hundredth part of the income.

To be sure, it is stated at the end of the article: "The religious" was not defined; but the extent of religious obligation recognized and recommended is for pew-rent, and it is stated that, "even in fine churches it is possible to exist at a moderate price." And it is one ashamed of civilization to find such unrelied, and exaggerated selfishness advocated even in a secular journal. And in many despises, set aside one-tenth every third year for the poor, in addition to their contribu- tions for the support of their religious institutions. And it is simply disgraceful that people who pass under the name of Christians should subscribe a part of their income and less is enough to satisfy the claims of all the rest of the world, and all the remainder of their income may be spent on themselves." - Baptist Missionary Magazine.
SABBATH REFORM.

GOD'S COVENANT WITH, AND CONCERNING MEN. * 

BY REV. J. L. LEE.

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

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

A covenant between men is a contract or agreement voluntarily entered into by each party. Such a covenant may be either positive or conditional. But when this word is applied to covenants made by God with his creatures, it is with profit by those who deny the existence of the Sabbath until it was given to Israel in the wilderness. The Sabbath was the first covenant which God delivered to man, and as the sign of his authority was placed prominently in his unchangeable law. God made a covenant with Noah that the earth shall no more be destroyed by water. And of this covenant he gave the rainbow as a sign. This covenant is with all the descendants of Noah. That the rainbow is a covenant sign is no proof that there was no rainbow before the flood; but is God's pledge that so long as the atmospheric conditions necessary for the appearance of the rainbow continue, the earth shall no more be submerged. Many see the sign, but do not think of the promise.

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

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

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

This covenant made no provision for disobedience. God's promised blessings were conditioned on their obedience to all the commandments which he spoke from Mount Sinai. Had but one of the ten been broken, the covenant would have been broken, and no provision was made whereby they could still claim to be God's people. Nevertheless the covenant which God made with Israel was, not by his oath, or by his law, but by his grace, so that even by his grace, or by the mediation of Moses, they obtained another law which, the apostle Paul says, was added because of transgression until the seed should come.

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

This added law never became the basis of a covenant between God and man, but was given as a medium of bestowing God's favor and of its reception by those who had transgressed against the law of God. The rainbow is the seal of the covenant made no longer period, for through the length and the breadth of the nations of the earth be blessed. This law, given through Moses, was not given to take the place of the law given direct by the hands of God and which was the basis of the covenant, but was added to that law to make provision for its transgression, that by sacrifices typical of the sacrifice of Jesus, the people might have a way of approach to God. And through this added law of typical sacrifices God's favor was shown to them in all their acts of obedience.

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

Here the law of faith in Christ Jesus shows its unity with the Law of God as it becomes the law of life, proven such by the love of God controlling the life of the indweller through his heart, and inviting the transgressor, through faith in the favor thus shown, to take the place of a child of God, and exhibit in the world the character of Jesus.

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

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

There is not in the Bible an intimation that the new covenant is based upon or concerns a different law from the old. Nevertheless men often speak of the one as the covenant of works and the other as the covenant of grace. And we are sometimes told that the covenant of grace is based upon the "law of pardon." The phrase "law of pardon" is not merely an unscriptural term, but it expresses an unscriptural idea; for the pardon of a criminal only relieves him from the penalty due to his crime and sets him at liberty among his fellows, but leaves him a criminal still. God had purpose only to pardon the transgressors of his law, the transgressors of his Son would have been unnecessary. God loved the world, notwithstanding their rebellion against him, for he did not love the rebellion itself. His determination was to save from among these rebels a people who should love him because he first loved them. To do this he must put a new spirit within them; but they were under sentence of death because of their willful transgressions against God's law. Jeremiah 1:5. "I will set my face against thee, and give thee for meat unto them that seek thy life, to drag thee up by the ears, and bring thee into a land of graves." They desired a death sentence, but would leave them still at enmity toward him, and could not produce love to God and to his holy law. The death sentence must be executed and a new life imparted, if God's law was vindicated and man restored to the condition of an upright being.

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

But the plan was in accordance with what is revealed concerning the true covenant of grace. A covenant or agreement between the Father and the Son, wherein the Father offers unto the Son the Son's power and authority, his person, his unbelief, his sin, and the possession of the earth, upon condition of his incarnation, or becoming man through a fleshly birth, and in his humanity keeping inviolate the law that God gave to men, thus making it honorable among men; and after that taking the transgressors, not to death, but in his stead suffering the death penalty. That this offer was conditioned upon his becoming flesh and dwelling among men is intimated in the prophetic utterance of the psalmist when he declared the decree, "Thou art my Son; this day have I begotten thee." Here the offer made to the Son, the rule he is to follow, when he, as Saviour, took the transgressors' place, is stated; it is given as the connecting link to the offer which follows, "Ask of me, and I shall give thee the heathen for thine inheritance." Here the covenant promise is conditioned upon the asking. The prayer of Jesus shows that the offer of the new covenant is not a mere sentiment, but a thing that can be obtained. If Jesus had been slain in accordance with the covenant unto him Jesus; then with his understanding of the condition of man, His knowledge of the inward parts, He was ready and able to take the place of the transgressors and to fulfill the law and suffering for them that were included in his Father's covenant, from the words of the prophet Philip which follow, "Isa. 56:4-8. The covenant here referred to in the benefit of which the eunuchs and the sons of the stranger are partakers, is certainly the new covenant, for the plain meaning of the Mosaic Law prohibited these, while under the old covenant, from entering the tabernacle or the temple, or presenting their sacrifice upon the altar thereof. The eunuch who was treasurer of the Queen of Ethiopia in the days of the Apostles went up to Jerusalem under very discouraging circumstances. He could approach the altar with his offering, but could only come into the court of the strangers. Doubtless the prophecy of Isaiah concerning such as himself was precious unto him; and it was the role of that prophet which he was reading when Philip approached him.

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

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

So also through faith was Cornelius the stranger grafted in to be a partaker of the root (Continued on page 193.)
MISSEIONS.

It is said that six-sevenths of the people of India can neither read nor write.

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

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

Educated Hindus are now saying to the Christian missionaries, "It is not new," rather than "It is not true." They are claiming that truths of Christianity are found in their sacred books also.

Bro. O. U. Whitford, has reached California, where he has gone on a missionary tour. His visits and labors among our people to whom the truths of Christianity have neither but do great good; and we hope and pray that much may be accomplished for the building up of the cause on the Pacific Coast.

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

The Presbyterian Church at Elm Springs, among the Cherokee, recently received 11 new members. At Sacaton, Arizona, among the Piaans and Papagoos, 29 were received last year. At Mora, N.M., 11 new members were received last quarter. At Box Elder, Utah, 26 have lately started in the new life.

There are said to be 1,000,000 Roman Catholics in New England, who, thus, outnumber the combined strength, as to membership, of the Baptists, Congregationalists, Episcopalians and Methodists. According to one of the Quebec papers a company of Catholics, upon departing for New England, were told by a Roman Prelate that they were not coming here to become citizens of the United States, but as propagandists, to their relations, urging them to join the foreign land.

The Missionary Secretaries feel saying a few words in regard to three men who have recently passed on to the other life—Elder Summerville, C. D. Potter, M. D., and the Rev. Dr. Williams. He was baptized by Elder Summerville, who became his first pastor; and thus was begun a most pleasant relationship, lasting to the end. Adams, the home of Dr. Potter, was also the home of our boyhood and young manhood. In the recollections of our early church life that are freshest, he is a prominent figure.

Many a time was he the first to pray and speak in meeting, and we the second, after Pastor Tomlinson. We thought him an extremist on the subject of Sabbath Reform; but he certainly did a great, valuable and enduring work for our cause—a work he might not have done, had he not been true, gentle, firm, and the writer and his friends have been for many years.

We collect him first as pastor at Plainfield, and call to mind how, on a visit there in our student days, he treated the young minister with great kindness, cordiality and sympathy. We have always held that he would have returned with him upon educational and missionary subjects, in both of which he felt a deep interest. His faithful and self-sacrificing labors at Alfred ought to be an inspiration to all who have known and loved him. To all whom death has thus bereaved, we extend our warmest sympathies.

THE S. Y. M. F. M.

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

SPARKS FROM BAPTIST MISSIONARY ANVILS.

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

In China, 9 stations, 56 missionaries, 21 churches, 50 native preachers, 1,651 church members, 115 converts. In 1842 we were praying, "Lord, open the door of China." In 1846 the doors began to open.

In Germany in 1834 one church with 7 members; in 1891, 111 churches with 22,000 members, with affiliated work in Austria, Switzerland, Russia, Holland, Denmark, and Roumania; 3,200 baptisms in 1891; a publishing house issuing 42,000 Bibles and Testaments and 3,000,000 pages of tracts; 155 ministers and 580 helpers preaching the gospel at 793 places; 2,500 teachers in 359 Bible-schools; 32 students engaged on the Bible; 14,000 members. In 1809 a statement was made that 625 would support a bed one year.

The letter of theirs removes a portion of the burden off my mind, as I can now take in the very poor to occupy that bed without hesitancy. In about 6 hours from the time a poor old woman, seventy years of age, asked the privilege of entering the ward, and I gladly gave her that place. She is able to be up a portion of the time, and comes into the adjoining room each day to attend prayers. A few evenings ago, after the services were over, she wanted to know how to thank the Father in heaven and what words she ought to use in prayer. This was a glad sound to our ears, and Lucy Taung, the Bible woman, is happy in spending more time than before in explaining the way of life to her.

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

E. F. SWINNEY.
WOMAN'S WORK.

GOD'S WORK.

BY MRS. C. O. S.

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

John : 35, 36.

Oh! these fields are ripening, Sisters bear ye the call! Her toils' handle need strengthening, Oft, come, o'er me, ye! What! Would you know the joy of reaping In the field He's placed you let? Share in the bliss of gathering In the harvest of sin? Then lend from out thy treasury, Bestow it with prayer And God will bring upon thy head, A double blessing down.

Add a new leaf to the brow, He'll place a starry crown.

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

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

Jewish wives and maidens went with their faces unveiled and mingled freely and openly in the duties and amenities of life. They also played an important part in ceremonies and State affairs, frequently held public office, that of prophetess or teacher being the most usual. The poems of Hannah, Deborah, and Ruth, evince a high degree of culture, which of itself speaks for the men to take notice of. The greater proportion would be shocked if told by a prophetic instinct that their loved ones would come to a bad end. They hope and expect to see them "turn out well." But they do not make any special effort to have it so. This, I believe, is the secret of so many parental disappointments. They do not watch the tender shoots of character, but presume all will be right, and on this presumption leave their little ones unguided, untrained.

The growth of Christian virtue is no vegetable process, says a distinguished writer. If we would have a generation of upright, virtuous children to take the place of grace the present age, Christian parents must begin in the cradle and train their little ones, with prayer and patience, in the way they should go. Is not here a sufficient field of labor? But we become dwarfed if we confine our labors to one sphere. As for me I bid my sisters God-speed in every work for God and humanity. But for women to enter the political field side by side with men, I fear we should suffer irreparable loss. It is a sad truth that the majority of our public men strive for popularity, no matter how long, how noisy, how many, and how many blasted, wasted lives would have been saved had not daughters been taught, directly or indirectly, that marriage is the ultimate of their earthly good! Woman is proving to the world that all in is possessed of capabilities to which man can but make obeisance. All through the world's history we find records of women who have wrought nobly, zealously, devotedly, and the number is increasing, and the entire sisterhood, to a greater or less degree, feel this elevating influence.

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

LEONARDVILLE, N. Y.

LETTER FROM PLAINFIELD, N. J.

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

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

The Society holds a social every month, being entertained at the homes of its members. These are pleasant occasions, always well attended, and bringing the church members in closer social relations. We are interested in the work done by our sister societies. Although our work is not so diversified, we are glad to hear of the progress of other societies, since we are all working in the same cause and for the same results.

MRS. T. C. SMITH.

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

EvangELICAL Christians in the United States are credited with possessing $13,000,000,000. They contribute annually 26 cents per capita for Foreign Missions, or one cent per cent of one per cent of their wealth. Do they possess this wealth, or are they possessed by it?—Dr. A. J. Gordon.

Of the 1,500,000 people in North Carolina 500,000 are colored; and of the 600,000 church people 260,000 are members of colored churches, and of these the Baptists claim 150,000.
Worship is the holiest thing in earth or heaven; To lift us from the earth the devil and curse. This dear employment must we do give, While there is went in God's great universe. —Ecclesiastes.

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

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

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

We are in receipt of a Postal Note for $3, with a request to give credit to the sender for the amount on Recorder subscription. We are unable to comply with this request as the name of the writer does not appear in the letter. The same was dated at J-Buiter, N. Y. If the person sending the above amount will make us acquainted with his or her name, it will afford us pleasure to give due credit.

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

There is a difference between knowledge and wisdom. Knowledge is learning, erudition, scholarship. One may have much knowledge and still not be wise. Wisdom is knowledge practically applied to the best ends, or to the true purposes of life. Cowper states it plainly: Knowledge and wisdom, far from being one; Have oftimes no connection. Knowledge dwells In heads replete with thoughts of other men; Wisdom is measureless, and in their own. Knowledge is proud that he has learned so much; Wisdom is humble that he knows no more.

Cultivate the habit of charity. In common law every one is adjudged innocent until proven guilty. Christians should not be behind the ordinary justiciary. The President of England makes the charitable observation that a writer may profess one purpose, and may even be sincere in the belief that such is his purpose, and yet may so treat his subject that his readers will see that quite another purpose is really accomplished by his work. For example, he may think that his purpose is to show that the Scriptures are worthy of reverence, and this may be his aim; he may really wish to sustain the religious faith of the world, but his work may be such as to destroy reverence for the Scriptures and empty them of power to nurture religious faith and life.

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

Look out for your boys and girls. Where are they to-night? Who are their most frequent companions? What books and papers are they reading? They cannot grow up strong, manly, womanly Christians and citizens if they live in a sickly, tainted atmosphere. Who would build a hospital in a damp, unhealthy spot? The power of the poison in the surrounding conditions would over-power the best medical skill and good nursing. Guard the children well. Give them a fair chance. Keep them at home evenings. Select their companions, their reading matter, their amusements.

You will be amply rewarded in after years for your solicitude and toil, in thus patiently planning for more efficient work than ever. Endeavor organizations for religious liberty; to look after Seventh-day Baptist's affairs. Select your country and the church and society affairs. He is willing to do all in his power to further your welfare, and will be pained to learn that quite another purpose is really accomplished by his work. For example, he may think that his purpose is to show that the Scriptures are worthy of reverence, and this may be his aim; he may really wish to sustain the religious faith of the world, but his work may be such as to destroy reverence for the Scriptures and empty them of power to nurture religious faith and life.
of the then statutes of Tennessee be, and are hereby so amended, or changed as not to apply to persons of Christian professions, known as Sabbath-Baptists, or Adventists, whose religious teachings to conscientiously object that any day in the week, as the Seventh-day, is objectionable, the same being the day of rest or Sabbath, as established by the said persons as a day of rest, the said persons and any other persons who shall be disposed by, and accored to, others of the great majority, and I believe that if others will only give the subject due consideration they must view it as I do. As provided in the principles of our free government nor the principle of true Christianity, for the strong to impose upon the weak and helpless simply because they have the power to do so.

- Zoro

G. H. SLAUGHTER

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

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

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

On a Sunday night of the union gospel services at Milton Junction it was decided, by an overwhelming vote, that the meetings should be continued another week. The attendance was large, the interest was high, and a few had made a start in the Christian life. But nineteen of the people who had been in attendance were Christians. The multitudes who needed the gospel were not there. With some hesitation it was decided to move the meetings to a centrally located hall. The first night there was with the church by the half of the audience were unconverted people. The evangelists preached with courage, the people gave the shout of faith, and the walls of Jericho trembled. The proprietor of the billiard hall below the hall gave permission for a gospel meeting to be held in the following Sunday afternoon. There was no lack of sowers.

The following dialogue took place between one of the evangelists and a rough man, as they stood beside a billiard table:

"Why don't you hold your meetings in a church? We would be happy to have you come there. What good will you do by having them here?"

"Do you generally go to church?"

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

"Well" (good naturally), "old fellow, we have done one good thing by coming here, we have saved your life."

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

"Yes."

"I thought so."

After their clever and powerful service in which several hands were raised for prayer, he was asked (accompanied by a hearty handshake): "Well, how did you like our Salvation Army meeting?"

"First rate" (with warm emphasis).

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

A church of Christians is "a city set on a hill, whose light cannot be hid." It is a torch which should set the country afire for miles around. The church maintains in the business centers, the schools, in the church buildings, the community center, in the business, the church in the home, it ought to grow in grace, but that is not its central mission. If it were it might as well be translated bodily to heaven at once. Every church should be, a missionary center. The gospel wherever men gather, let the torch burn ever so brightly, it cannot ignite the hearts of men until it is brought close. Let the church be lighted along the highways and byways. It is a Church nonprofit spirit of the age, which will never have been reached by his gospel.

It will be seen that while this bill was intended to protect certain classes of Christians in their religious rights, it especially provides that no religious sect shall do anything which in any manner interfere with the peace, quiet or religious rights of others on the day usually and generally observed as the Sabbath.

Section 2. Be it further enacted that all acts or practices of any kind and sort are hereby repealed, and that this act take effect from and after the passage of the public welfare requiring it.

It should be remembered that the Sabbath or Sabaiday worship is not a regular, but divinely ordained, "blessed" and "sanctified" by God himself as a day of rest, uninterfering with the works of men. And it is further a well-known fact, that, in accordance with the teachings of the Bible, all Sabbath-days or Sundays known to either the Christian or heathen world, who originated that God's creation of the earth in six days, and his resting upon the seventh, which was a "blessed" and "hallowed" day of rest in every generation. Therefore it cannot be said that these Seventh-day people have no grounds upon which to conscientiously object. The religious convictions as regards the seventh day of the week being the proper one to be observed as a day of rest in church and state, is the subject of the present paper, and it is probable that many of the leaders in the business centers, in the school-houses, in the church pulpits, and in the distant countries and isles of the sea.

FRANCES DRAPER WELLS.

Frances Draper, wife of Deacon F. S. Wells, and granddaughter of the late Rev. Thomas Fisher, was born at DeRuyter, N. Y., Dec. 28, 1861. She passed from the earthly life into the heavenly rest March 10, 1866. Her first public avowal of faith in Christ was made in the Seventh-day Baptist Church at DeRuyter. She was baptized June 16, 1857, and united with the M. E. Church. From the age of sixteen to twenty-eight she was a successful teacher in the years of that time being at Cleveland, Ohio.

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

Insidious and unsuspected disease soon compelled her to withdraw from active life. Seen only from the earthly side, her going hence was all too soon; since a life was thus cut short which promised so much to a happy home, and to the cause of Christ. She belonged to that class of women whom to know is to love. When such are called, the shadows grow deeper; and the duty of consecration in the love of God, they rest where no night can be:

"where they need no candle, neither light of the sun, for the Lord God giveth them light."

If so "after glow" came back from such lives, death would be an unexplanable problem, and the soul who saw "to what purpose" no longer. Christ's promises we lift our sorrow-blinded eyes, that God may wipe away our tears, even as his loving touch has already made it impossible for the redeemed ones to weep again. Absent evidences of sympathy and regard showed how greatly Mrs. Wells had found her way into the hearts of the church, and community. But amid such sad experiences, sweeter even than the sympathy of friends, are the messages of the gospel, and the balm of Gilead which the "cloud" brings.

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

"When through the deep waters I call thee to go, The rivers of sorrow shall not overflow."

For I will be with thee, thy troubles to bear, And I will make thy feet be like the feet of a deer."

She did not go through the deep waters, but up the shining way, and through the golden gates, to her eternal abode "in glory above," in which she had dwelt was laid away glad in her bridal robes, fit symbol of the truth she had gone to her guest at the "Marriage Supper of the Lamb," in the home where sorrow is not and the touch of death is unknown.
YOUNG PEOPLE'S WORK.

WAITING.

I am waiting in the shadows,
Where is the light and sunshine?
Waiting, with a nameless longing
Fills my uttered, aching breast.

Waiting, then, is the waiting,
Which perchance may pass my way;
Waiting, though 'tis more than useless;
Still I am waiting all the day.

I could toll or I could wrestle
To secure the treasure dear,
But I am waiting in the darkness,
And am waiting, waiting here.

—Ringold Foster, from an old paper.

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

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

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

There was a gospel meeting in the hall at Milton. The quartet sang from the stage of the hotel; a crowd had gathered to hear the music, but could not be induced to go to the hall. It was dark and rainy and joy, but three young girls in His name went among the crowd, and sang so eloquently in influencing many of the men and boys to come over the hall to the gospel service.

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

THE WIDOW'S MITE.

Yes, the widow's m-i-g-h-t-i! It requires but a thought to see that the widow, of whom Christ said she had cast in "all her living," acted in accordance with the injunction "whatever thy hand findeth to do, do it with all thy might." This is just the kind of Christians we want nowadays. Those who will coöperate not only the "mite" of the pocket-book, but the "might" of the body and spirit.

I fear that we, as young people, do not realize the strength of our might. If we could only become so devoted to the work of our Master that whatever we do should be done with all our might, mind, and strength, what an increase of power we might have! If in prayer-meeting we should speak and pray with our whole heart, how much more interesting our meetings would become! Especially in singing. Our beloved President says he does not think Christians realize half the power there in song to win souls to Christ. I believe that he is right. If everybody would sing with no reservation, as though these meant it; sing as members of the G. A. R. at their reunions sing old war songs, we would surprise Satan himself. Some of us are too bashful and diffident; we allow our feelings to govern us sometimes to our disadvantage and to the detriment of Christ's cause. With due regard for the humbleness of spirit which should characterize all Christians, for "Whosoever exhalteth himself shall be abased; and he that humbleth himself shall be exalted," I fear that in many cases in our desire to be meek and lowly in spirit we think too much of ourselves and not enough of Christ and his power to strengthen.

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

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

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

THOUGHTS OF HEAVEN.

Is it not too common among us when we think of heaven to think of the joys and their pleasures? When the unconverted think of it, they think only of its loneliness and its splendor, its rest and its calm, its rivers of pleasure and its fulness of joy. They think not of the source of these joys in a holy God and of the presence of nature and of all the resources of the heavens, and of the holiness and purity of all its rest after labor, which presupposes. This is the reason why so many who will never reach heaven are yet, in the time of disappointment and the hour of trial, clinging to the hope of it. They all look upon it as a rest after labor, as a termination of all their trials, as a quiet haven in which, their burden of pain and anguish, fear and anxiety, they feel still more, and above all, the load of sin. "We that are in this tabernacle do groan, being burdened;" and, the chief part of our burden is this, that sin is still clearlie among us. One of his chief delights is to long so much for the mansions of light that there, not only sorrow and sighing, but all sin and pollution pass away. He has the beauty of heaven, not for himself, but as the permanent possession of his people, not only for a blessedness such as he has never been permitted to enjoy on earth; he hopes that he shall fill all the empty places in the presence of God and Christ, and be among the angels who are holy. — Dr. McCooch.

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

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

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

SECOND QUARTER.

April 1. The Afflictions of God.

April 2. Christian Endeavor.

April 3. Job's Appeal to God.


April 5. Morte's Warning.

April 6. Men of Woe.

April 7. The Excellent Woman.

April 8. Brevity.

April 9. Reverence and Fidelity.

April 10. Job 1-10.

April 11. Messiah's Kingdom.

April 12. Backster.

LESSON I.—THE APPLICTION OF JOB.

For Sabbath-day, April 1, 1893.

SCRIPTURE LESSON. Job 2:1-10.

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

INTRODUCTION.—As a poem, the book of Job is generally admitted to be of great literary merit, and one of the most sublime of the whole of Scripture literature. It opens and closes in prose, but the other portions are in poetical form. Some critics compare it with Homer's epic poems, some with the Zendavesta. Others have said, one cannot hope to combine all these. We are not positive as to the authorship, but have no doubt as to its inspiration. The introduction in Job 1:1-7 is simply a preface in regard to the book of the book, being real history or mere poetry. References to Job by Ezekiel and James indicate a reality with which he was familiar as a preacher or writer of himself. Some Bible students deny that Job was a real person, but the vast majority of biblical scholars agree that he was, and that he lived in patriarchal times. Scholars declare the Hebrew of the book to be very difficult and the unsatisfactory translations that many have made. To better observe its poetic form, read the Revised Version.

EXPLANATORY NOTES.—v. 1. "Again there was a day." Having special reference to the second appearing of Satan among the worshipers of God. See 1:6. "Job came also." This has become a proverb. The Evil One, mingling with those who worship the Lord. The wicked have their portion in every rightly-ordered assembly. "To profit greatly"—not a word to be profit greatly. A fallen spirit remains and acts like a devil even in God's presence. v. 2. "The Lord said." Not to seek information, a word of the Lord. God gives instruction. v. 3. "Job sat down." A fallen spirit remains and acts like a devil even in God's presence. v. 2. "The Lord said." Not to seek information, a word of the Lord. God gives instruction. v. 3. "Job sat down." A fallen spirit remains and acts like a devil even in God's presence. v. 2. "The Lord said." Not to seek information, a word of the Lord. God gives instruction.

CHRISTIAN ENDEAVOR TOPIC.


How many times have we heard that fifteen chapter of First Corinthians read at funerals, until now we sit dreaming, listening while the minister solemnly and slowly reads, and how glad we are when the preaching begins? Job is a difficult chapter in which Paul answers some of the greatest questions that have puzzled the human mind. Dear young readers, do you believe that you will be able to say, "What would be if Jesus were not risen from the dead, and if the dead rise not? All hope were vain! All preaching, all Christian Endeavor vain, if there is no resurrec-

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

(Vol. XLIX, No. 12)

HOME NEWS.

New Jersey.

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

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

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

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

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

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

During the winter we received a few back into our church by letter, and we shall receive one or more by baptism in the near future.

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

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

WISCONSIN.

MILTON JUNCTION.—There was held a Y. M. C. A. Conference in our village, Feb. 17-19, conducted by Mr. H. W. Kellogg, of Milwaukee, Assistant State Secretary, assisted by three students from the Beloit College. Our appointments were the 9th, 15th, and 22d. Each appointment on Sunday, were given up for this Conference. The attendance was large, and the religious awakening very marked. By urgent request, Mr. Kellogg—remained, holding union meetings a few nights longer. The harvest was abundant, and C. Randal dolph was secured to succeed Mr. Kellogg in this extra work. After about two weeks of work in the churches, the meetings were moved into a hall up in the business portion of town, hoping to secure the attendance of some who never attend religious services. Our highest hopes are resting on the young people who have been coming here every night for weeks, much more than ever before in carrying the gospel to the people; they will not come to the gospel until they, in some degree, are interested. So we are trying to "go out into the by-ways and hedges," and they are coming into the Lord's feast. The prayers of fathers and mothers, wives and husbands, brothers, sisters and parents are being answered every night. Wanderers are returning, penitents are inquiring the way, and many are "almost persuaded."

Bro. E. A. Saunders has been added to the force of work. The college quartet, and a number of faithful workers from Milton have rendered much valuable aid, and all the Christian people of our village are interested in and longed to go for the additions to our little church. Farmers are thinking about the ocean to bring back her daughter, Dr. Ella Swinney, from China. She said yesterday that she had little fear she would never see her again, but has now won the victory in her own mind, and says she can give her again as ten years ago. We hope mother and daughter may both be spared to meet again.

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

MARCH 15, 1893.

IN MEMORIAM.

Died at Bolivar, N. Y., March 13, 1893, of bronchitis, Mrs. William A. Rose, in the 56th year of her age.

Dell C. Rose, daughter of David B. and Ellen Satterlee, and great-granddaughter of Rev. William Satterlee, of blessed memory, was one of a family of six children. She was born in the town of Horneville, N. Y., May 1, 1834, and died at her home in the town of Hartville on March 1, 1893. She was a member of the Beloit College. She was the first of her family to move to this house and place, and has been a member of our church and was long a faithful student and worker, and a good Christian lady. She was united in marriage to Wm. A. Rose, in the spring of 1861 the two began housekeeping. She was a devoted mother of five children, and a Christian wife. She was gracious and good natured, and a woman of great power and influence. Her life was long, and her death was called with but little pain to her; but she longed to go to her Father's house. She was a zealous and devoted Christian, and spent many years in active and zealous Christian work. She was a devoted worker for the Baptist Church of Alfred. Some time after their removal to Richburg, N. Y., in 1880, Brother and Sister Rose took letters and joined the Seventh-day Baptist Church of that place. Shortly before her death she requested that she might again remove her membership to her home church in Alfred, which request was cheerfully granted.

In 1886 she adopted a daughter, Pearl C. Rose, whom she has faithfully cared for, and given unlimited educational and other advantages. She has been the first family in the Baptist Church of Alfred. Some time after their removal to Richburg, N. Y., in 1880, Brother and Sister Rose took letters and joined the Seventh-day Baptist Church of that place. Shortly before her death she requested that she might again remove her membership to her home church in Alfred, which request was cheerfully granted.

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

COMMUNE

TRACT SOCIETY—BOARD MEETING

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Piasfield, N. J., on the 4th day of March, 1883, at 2 P. M., Chas. Potter, President, in the chair.

Nineteen members and three visitors were in attendance.

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

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

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

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

By vote, L. E. Livermore was appointed a committee to take into consideration the editing of the Helping Hand and lessons helps for the Sabbath school, to prepare suitable resolutions on Lord's Day and Sabbaths, to request the Board to fill the vacancy caused by the death of Rudolph M. Titworth.

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

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

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

The Treasurer reported cash on hand $762.90.

Bills due $454.10.

Bills were paid and recorded.

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

Minutes read and approved.

Adjourned,

ARTHUR L. TITWORTH, Sec. Soc.

GOD'S COVENANT WITH, AND CONCERNING, MEN.

(Continued from page 181.)

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

So also in this present time the Gentile Christian (The sons of the stranger) has by faith in Jesus laid hold on the better promises on which the new covenant rests, as an excuse for transgressing God's laws.

By vote, A. E. Main was requested to fill the vacancy caused by the death of Rudolph M. Titworth.

To the Sitter of the Sabbath Recorder:

I have received a letter from Sister M. A. Hitchcock, a solitary Sabbath-keeper residing up the Ohio River, requesting to fill the vacancy caused by the death of Rudolph M. Titworth.

Very truly,

N. KINNE.

BUSHNETT, N. Y., Jan. 6, 1893.

My Dear Brother Kinne:—How a very long time I have wished to write once again to you, to tell you of the great goodness and mercy of God to me in leading me on in the glorious light of the Sabbath truth of the Lord. In October last I went to the city and met with the Seventh-day people a few times. November 4th I came back to my mountain home to be alone as I thought for the winter; but the Lord meant otherwise. On the 7th of November a poor old woman and her grandchild came to me, and the old woman is with me yet. She is only a girl, and has been two weeks with some of her father's people. Her father was killed by the cars seven months before her birth. Now, dear brother, I write about this that you may rejoice with me that God has led her to this, in order that she may have her own holy day. Blessed be his glorious name forever for wisdom and might are with him. I laid no commands upon those friends when they came to me, yet now I see I should, for God says the stranger that is within thy gates shall be as the native in thy land. When I think of the truth, I prayed every morning and evening at the prayer altar, about the great and grievous dishonor done to Almighty God in the change of day made by that accursed prince of princes, the Emperor Constantine. God had it for the man if he had never been heard, but also good for the church of the Lord God, for he the servant of Satan did succeed in leading away from the true commandment of God, the whole church. No, thank God, not all, for there are a few who are on the road from the Sabbath of the Lord in a few weeks. These inmates of my little home saw the truth and embraced it with all their hearts. The little girl is nearly ten years of age, and is very earnest in prayer and faithful in duty. This has been a comfort to me in my sorrow and mourning over the lost glory of the true Sabbath. God made the Sabbath for man, universal man, and how could I, with the Bible in my home, and reading it every day, have been so long in seeing this great truth. Many young people who are not so are, in a measure, good enough for me. And there are also among my friends some excellent spirits who are preaching from Sunday to Sunday trying to convert men from oneerror to another. Now I seem to see this change of day as the Sabbath, as the great truth, when I get my sights set on the princes of our Israel, following the decrees of a pagan prince, the Lord gave me a glimpse of hope, of gladness and joy exceedingly in reading fastal, last chapter, and the verse before the last; as often as I get to sorrowing before the Lord about these great losses of the church of God, then this verse brings me comfort and joy. Many passages of the divine Word are now very plain as I read them, now made very clear by the divine spirit to know of the "strange apparel" that one of the prophets writes about. What a joy it is to be right, as Rev. 22:14, "Blessed are they," etc. My dear brother, may you be one of those who shall get the victory. One of my special friends, a minister (the pastor of Ocean Hill Baptist Church), has been laid aside from duty by sickness. God help me pray that he may see light in God's light before it is too late. He has fought the old Jewish Sabbath with all his soul, forgetting that God made the Sabbath before the law. He has asked that if his friends may bless you in your old age and feebleness is the prayer of your sister in Christ the Minister.

From one who unite with Bro. Barclick's church in New York, so will these dear young converts to the Sabbath truth. Glory, honor, praise and power be unto our God forevermore and amen.

M. A. HITCHCOCK.

NEW YORK TRACT DEPOSITORY.

(Continued from page 101.)

Bills due...

$85.50.

NEW YORK CITY, March 15, 1893.

THE SABBATH RECORDER.

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SAVRequestBody BY S. WILSON, ATTALLA, Ala.

Nowhere in the Scripture is eternal life promised to any except on conditions of faith in Christ, the Redeemer, repentance of sin, and change of heart. “For there is none other name under heaven given among men by which we can be saved;” and “Now God commendeth his love toward us, in that while we were yet sinners, Christ died for us.” Romans 5:6. Therefore, his death and the severity which has taken from him a loving and beloved companion, and thus left him alone with the responsibility of providing for himself and training of the two motherless little ones.

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

C. A. BURDICK, Editor and Publisher. Ethel Irish, Secretary.

TEMPERANCE

No Occasion for Surplus.—Of late we have been called to officiate at two at burial; in each instance the immediate relatives expressed their surprise that the death should have come on them so unexpectedly. We saw in each case neither occasion for surprise. If opulent and influential citizens set the accursed thing on their tables, or keep it in their houses, our Saviour has no need of such a sacrifice. If some of our children die bloated drunkards, and fill the hopes, cheerless graves where God’s withering curse rests. If young people are so flexible to cajole, but merciless in victory. It is the Saviour of those that believe and accept his love, and to whom all communications pertaining to it should be addressed.

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

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

Resolved, That, while our hearts are deeply saddened at her unexpected departure, yet we will bow in humble submission to the will of our heavenly Father, knowing that he that hath lost that which he values highly has seen best to take our sister to the better life.

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

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

Resolved, That we send our congratulations and every good wish to her new and better home. We trust they will be long and happy.

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

Resolved, That, while our hearts are deeply saddened at her unexpected departure, yet we will bow in humble submission to the will of our heavenly Father, knowing that he that hath lost that which he values highly has seen best to take our sister to the better life.

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

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LOCAL AGENTS.

The following are appointed as local agents to purchase
all amounts that are desired for the Publishing House,
and pay in cash.

Western, I. - J. Osler, Lawrence, Kans.
Rockville, I. - A. M. Burlieck, Rockville, Md.
Hope Valley, I. - A. B. Biddle, Hope Valley, R.I.
New Rochelle, N. Y. - C. F. Page, New Rochelle, N. Y.
Plainfield, N. J. - J. B. Sibley, Plainfield, N. J.

THE OXFORD UMBRELLA

Shoemaker and Secretary.

A. W. Daggett, Editor.


Plainfield, N. J.

AMERICAN BAPTIST TRACT SOCIETY.

EXECUTIVE BOARD.

M. E. Gill, Secretary, 169 Broadway, New York City.

A. W. Daggett, Editor, Ashaway, R. I.

The Seventh Annual Meeting of the American Baptist Tract Society was held at Plainfield, N. J., Oct. 9, 10, and 11, 1893.

The following officers were elected for the ensuing year:

President, M. E. Gill, Secretary, 169 Broadway, New York City.

Secretary, A. W. Daggett, Ashaway, R. I.

Treasurer, R. E. B. Babcock, V. P., Pittsfield, Mass.

The auditors were elected:

W. S. Stillman, Attorney at Law.

C. Potter, President, 52 Green St., New York City.

THE SEVENTH BAPTIST MEMORIAL BOARD.

The Board of Directors of the Baptist Memorial Board meet at New York City, Feb. 1, 1894.

THE SABBATH RECORDER.

Published every Friday.

G. GODDARD, President.


Leaders and Tracts.

BAPTIST DIRECTORY.

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Leonardville, N. Y.

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

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