

# The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLVI. No. 9.  
Whole Number 2350.

FIFTH-DAY, FEBRUARY 27, 1890.

Terms:  
\$2 00 in Advance.

## HYMN.

Abide with us, for it is toward evening. Luke 24: 29.

TUNE, REFUGE.

Not alone on festal days  
When the skies are shining clear,  
But in cloud and storm, always,  
Saviour, to our lives be near.  
Not alone on Hermon's height  
May we see thee glorified,  
But in every rayless night  
Stand transfigured at our side.

Not alone when life's fair dial  
From all shadows still is free,  
But in earth's great hours of trial  
Save us, in Gethsemane.  
With thy great love to defend us  
We can walk the thorniest road;  
With thy presence to attend us  
We can tread where thou hast trod.

EDWIN H. LEWIS.

PLAINFIELD, N. J.

## TRADITIONS AND THE BIBLE.

BY THE REV. C. A. BURDICK.

Before dismissing the subject of creeds I will add two or three reflections.

1. While creeds may have served some good purpose, (I will not venture to say they have not,) I think some weighty objections can be urged against them, especially when clothed with ecclesiastical authority. (a) To just the extent that one reposes confidence in a creed, as a correct interpretation of biblical teaching, just to that extent will that creed stand to him in place of the Bible, as a rule of faith and practice. He may use the Bible as a book of devotion, or perhaps as a repository of proof texts; but if he believes that a brief, clear and correct statement of doctrine is contained in the creed, he will go to it for his doctrinal opinions, rather than go to the labor of an independent study of the Bible for them. (b) Dependence on creed statements of Bible doctrine, instead of independent study of the Bible itself, dishonors the Word. So also does the use of the Bible as a repository of proof texts for the support of a creed.

2. The supreme folly of enforcing the authority of a creed over private judgment, in matters of faith and practice, as is done where subscription to a creed is required, should be apparent from the following considerations: (a) The truths of the Bible are so broad in their scope, so infinite in their reach, that no man can, with his limited vision, take in at once a complete and comprehensive view of them, in their just relations and proportions, any more than he can, from a single stand-point in a valley, take in the details of a vast reach of mountain scenery, in which a multitude of peaks rise one behind another. (b) No two men will take just the same view of all the doctrines of the Bible. All the councils that ever attempted the construction of a creed were composed of men who held different views of the doctrines under consideration. In fact, councils were called for the express purpose of settling doctrinal controversies. And the creeds, when formed, were simply majority expressions, and not the unanimous opinions of the councils. (c) Creeds constructed by different religious parties, contradict one another in some points of doctrine. (d) Persons holding to the

same creed differ in their interpretations of some of the doctrines of their creeds; as witness the trials of Lyman Beecher and Albert Barnes, the Old School and New School controversies, and the present controversy on the question of a revision of the Westminster Confession.

If then, men so differ in their understanding of the doctrines of Scripture, their creeds certainly cannot be infallible, and why try to clothe them with doctrinal authority?

But we come now to the third tendency mentioned in my first article on "The Creeds and the Bible," as observable in the history of Christian

doctrine, viz: the tendency on the part of individuals to follow traditional teaching, and traditional interpretations of Scripture. I distinguish here between traditional teaching, and traditional interpretations of Scripture, because some traditional teaching had not its origin in scripture interpretation. The Catholic Church holds that there are two sources of Christian knowledge; Scripture and Tradition, and that these have equal authority. Tradition is what is handed down from father to son, and from generation to generation. Protestants, in theory, reject the authority of tradition; and yet in some points, a very large number adopt it in practice. It is well known that Catholics charge Protestants with inconsistency in affirming that the Bible is the only rule of faith and practice, while they accept the doctrine of infant baptism, and of a Sunday Sabbath, which they, the Catholics, say are not in the Bible, but are received through the tradition of the Church. I have a Catholic Catechism entitled "The Catholic Christian Instructed," etc., in which occurs this question: "How do you prove that infants may be baptized who are not capable of being taught or instructed in the faith?" The first and foremost proof given in the answer is this: "I prove it first, by a tradition which the church has received from the apostles, and practiced in all ages since." Page 32. Yet, history shows that infant baptism was introduced sometime in the third century as an *innovation*, based, not on Scripture examples, but on the idea that baptism was necessary to salvation, and that if infants died without baptism they were lost. The history of Sunday observance is of a similar character. Its introduction did not rest on any alleged Scriptural authority, though at a later date Protestants give an interpretation of some Scripture passages in its support. In the Catholic Catechism, from which I quoted as above, occur the following questions and answers: "Q. What reasons have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday? A. We have for it the authority of the Catholic Church and apostolical tradition. Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath? A. The Scripture commands us to hear the church (Matt. 18: 17), and to hold fast the tradition of the apostles (2 Thess. 2: 15), but the Scripture does not in particular mention this change of the Sabbath. The best authority we have for this is the testimony and ordinance of the Church. And therefore those who pretend to be so religious observers

of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humour, and not by reason and religion; since Sundays and holidays all stand upon the same foundation, viz., the ordinance of the Church." Pages 252-3.

To show to what extent traditional interpretations of Scripture are followed, we have but to refer to the fact that there are many denominations of Christians, each having its distinctive doctrinal tenets. These distinctive features are preserved from generation to generation.

The individual members of the Presbyterian Church of to-day, hold essentially the same doctrines and practices that were held in that church in the generations back. Methodists hold the same doctrines as their fathers; and so of the members of other denominations. Now who believes that all Presbyterians, and all Methodists, and all Episcopalians, and all Baptists, and all Quakers, or even all Seventh-day Baptists, have got their distinctive denominational tenets from a personal and independent study of the Scriptures? How happens it that every Presbyterian gets the same shade of doctrine as his fellow Presbyterians, and every Methodist gets the same shade of doctrine as his fellow Methodists, and so on through the whole list of denominations? The fact is patent, that the masses of Christians do not get their doctrinal tenets from the Bible. It is impossible that the Bible should teach Calvinism to every member of certain denominations, and Arminianism to every member of certain other denominations, sprinkling and infant baptism to every Pedobaptist, and immersion to every Baptist, a Sunday Sabbath to the masses, and a seventh-day Sabbath to a few. The Bible certainly cannot teach such contradictions; though the fact that so many contradictions are held as coming from the Bible has led skeptics to say that the Bible is like a fiddle, on which one can play any tune he chooses. The question is not now which of the religious denominations holds the right doctrines, but what is the *source* from which the masses of these denominations get their distinctive doctrines. The answer is manifest. The pulpit, the denominational press, the theological seminaries, Sunday-schools, and instruction in families, are the channels through which traditional interpretations of scripture pass from generation to generation.

Would I then dispense with these agencies for religious instruction because of the false interpretations given through them? By no means. But let every preacher, and writer, and teacher, and parent go directly to the Bible, in a careful and independent study of it, for the source of his teaching, instead of following traditional interpretations of it. And let every child, as soon as his mind becomes mature enough, test the teaching he has received by an impartial comparison with the Bible. The Bereans had an apostle, no less a one than Paul, for their instructor in the gospel. And yet they "searched the Scriptures daily, whether these things were so."

There are two practical questions which, as it seems to me, every individual ought to ask him-

self. 1. From what source have I received my views of doctrine and practice? From direct and independent study of the Word, or from somebody's interpretation of the Word? 2. Are the doctrines which I have received pure Bible doctrines? It is well if we have received true doctrines, for in that case we have great vantage ground in our independent study of the Word. But in view of the fact that so many false doctrines have been received in the same way in which our doctrines were received, that is, through traditional interpretations, is it safe to assume that our doctrines are scriptural, and all other doctrines are unscriptural? Is it safe to assume that our parents are sound in faith because they are our parents? That our denominational tenets are scriptural, simply because it is our denomination that teaches them, and for no other reason?

We must remember that others feel just in the same way toward their parents and their denominations. I have often wished that I could read the Word of God just as I should read it if I had never seen it before, and be free to receive just the same impressions from its teachings as I should receive if I had never known how they had been interpreted. The nearer we can approach to that attitude of mind, when we read the Word, and the more earnest desire we have to know only what it teaches, the freer we shall be from the trammels of tradition.

#### TRUTH ILLUSTRATED.

BY THE REV. A. MC LEARN.

"The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till the whole was leavened." Matt. 13: 33.

When leaven is put into meal a process of fermentation takes place, which continues till the nature of the meal is changed and assimilated to that of the leaven. In like manner does the love of God when "shed abroad in the heart" of man, produce that moral renovation which eventuates in his entire sanctification. Love is the fundamental principle of the kingdom of God. And as it operates in the heart of an individual, so likewise does it in society and the world at large; for man is a world in miniature. He is the wreck of what he once was, but grace restores him to his normal relation to his Creator; and he will finally regain the image of God in which he was created. The world was at first in keeping with the man in his state of innocency. It was beautiful as the habitation of the glorious being which God created in his own likeness. Beautiful we say, for when the Creator had finished his work, he pronounced it all "very good." It must have been beautiful then, for it was free from sin. It was worthy of its great Author. But now, like man, it is but the wreck of its former greatness. But also like redeemed man, it will be finally restored to its primeval glory.

The divine principles of love, mercy, benevolence, purity, goodness, justice and truth, as the leaven in the meal, are operating in the world, fermenting, upheaving, and permeating the great mass of humanity. And as this process goes on, the dross of incorrigible wickedness is being thrown off; and as the owls and the bats and the beasts of prey, retire before the rising sun to their haunts and hiding places, so wickedness seeks concealment from the light of the gospel of Christ. It cannot endure the light because "its deeds are evil." It is true, the devil is audaci us. He has the brazen impudence to call good evil, and evil good; to contend that liquor selling is a legitimate branch of business; that to throw around the liquor

saloons the sanction of law, making them respectable, is the most efficient means by which to bring the traffic to a speedy and effectual termination. He pleads for his votaries. Men must have liquor,—must have indulgence. He plays the role of the statesman, the philosopher. Failing in this, he transforms himself into an angel of light to gain the confidence of the people of God, that he may the more effectually accomplish his diabolical designs. Hence, we see a convention of Protestant clergymen in the American metropolis not long since for a commendable object, so confident of the sincerity of the Roman Catholic prelates in their expressions of sympathy with American institutions and Protestant enterprises, as to declare that they must not neglect to include in the great sisterhood of churches "that venerable body the Roman Catholic Church."

But notwithstanding this, and like anomalies, there is a mighty moral renovation in process in the world. It is the ultimate design of God to restore the earth to its pristine glory and sinless perfection. "The kingdoms of this world" shall "become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." "The earth is the Lord's and the fullness thereof." And he will not "give his heritage to reproach," but will realize the declaration of our Lord Jesus Christ: "Blessed are the meek for they shall inherit the earth." Then will be realized in all its sacred significance the prayer taught by Christ to his disciples, "Thy kingdom come; thy will be done in earth as it is in heaven." Yes, the Lord Jesus Christ came into the world to "restore all things." Now, it is simply a question of ability with him. Is he equal to the undertaking? We believe he is. He says, "All power is given unto me in heaven and in earth." He demonstrated this power, leaving no doubt in the minds of his disciples that his claims were just.

But as there are no recuperative elements in the natural man, by which this moral renovation can be effected; as this regeneration must be wrought by influences from above, so must the world at large be transformed by the principles of the Christian religion. The knowledge of God lies at the foundation of all true civilization. This knowledge may be indirect and partial, but the civilization of the people, their standard of social culture and their moral status will correspond to their moral distance from the center of gospel light and influence. This requires no argument to prove it, for it is demonstrable. Education without the knowledge and fear of God, is as an edged tool in the hands of children. It only renders man more capable of doing injury to his fellow being, though it is quite questionable whether education in the common acceptance of the term is possible, without at least a theoretical knowledge of God. However this may be, one thing is certain, society, "having no hope, and without God in the world," is downward in its tendency.

We might as well expect saplings turned roots upward, to become symmetrical and majestic shade or fruit trees, as to expect mankind in their abnormal relation to their Creator to rise to the social and moral dignity which the love and fear of God only can effect. The Lord says by the mouth of the prophet Isaiah: "The nation and kingdom that will not serve thee shall perish." What is true of one such nation is true of all such nations. As the love of God in the heart of the individual will eventually overcome all in-bred sin and produce entire sanctification, so will the principles of truth purify and perfect society. Then will the earth again

"yield her strength," and no more bear thorns and thistles; and sorrow and crying shall cease, sin shall be abolished, and death shall be known no more. Of what is to follow this, we are not yet informed.

#### DANGER, OR THE MYSTERIES OF MORMONISM.

BY KOMEA SHEOL, JR.

II.

The garden of Eden, that pleasant, beautiful spot where our fore-parents spent the days of their honeymoon, basking in the warm sunshine, or reclining in the cool shade, wandering beside the babbling brooks, listening to the sweet music of warbling birds, feasting on delicious fruits, enjoying perfect happiness, contentment and peace, that paradise, where was it and where now can be found its famous soil, fruits and waters? These questions have perplexed the minds of Bible students, and religious people for centuries. The Mormon prophet, Joseph Smith, has fully answered the questions, and perfectly satisfied his followers, at least, by stating that through the art of divination delivered to him by our Lord and Saviour, he has discovered the garden and unearthed the sacred altar upon which our father Adam, in his youthful days, offered up sacrifices. That spot is Jackson county, Missouri, and in the city of Independence, on a vacant lot, lies the soil that covers the ancient altar. There the Mormons took up their abode, consecrated the land, and called the place Zion, or the dwelling place of the pure in heart.

The Missourians, however, soon came to the conclusion that their new neighbors were not the pure in heart, but the very opposite, a congregation of pure thieves and robbers. In politics and in business transactions the Saints were united. Various articles of value were mysteriously transferred from farmers' barns and houses to the Mormon camp, and when the owners came to claim their property they were informed that "the earth and its fulness is the Lord's, we, the Mormons, are his servants and stewards, and have been commanded by revelation to take what we need. You Gentiles have no rights we are compelled to respect. Take your wives and children and leave." Then the Babelish tongues would begin Shibolo, Shibole, Shibola, and the old Missourians overpowered, disgusted and fearful of destroying angels, would return to their homes poorer but wiser men.

The peculiar people soon began to perform wonderful miracles, or tried to convince their neighbors that supernatural powers were used in healing the sick, by the laying on of hands and commanding disease to depart. They endeavored to frighten the Gentiles by threats of voodooism and witchery, milking their cows when miles away, causing many unholy and unearthly apparitions to appear at various times and places, and influencing small children so that they would ascend chimneys and enact strange and curious scenes. But the hardy pioneers who had earned their homes did not propose to be frightened away from them by such a band of tongue-talking land grabbers, and therefore decided that a few good hickory withs in the hands of strong men, and properly administered would effect a temporary cure for the revelation and tongue-talking mania. After much trouble in which the people of Missouri lost considerable loose property, and several lives, the Saints were forcibly repelled from the State.

At Nauvoo, Illinois, was their next attempt at making a permanent settlement, where the pure in heart from all nations should assemble and

receive the Lord at the second coming of Christ. In Nauvoo, they organized a military company known as the Nauvoo Legion, and were armed and equipped by the State. Smith was the commander-in-chief, and under his supervision the Saints were drilled in the use of weapons of warfare, preparatory to the time when, commanded by the Lord through his prophet, they should stand against the armies of the world, when the Lord would fight their battles and overcome the entire Gentile force, and his Saints would then exercise complete dominion over all of North and South America. A city organization was chartered, and the revelator, Smith, was elected mayor. Another large temple was erected by the use of tithing and individual taxation. In this new tabernacle many strange ordinances were performed. They used the building for general meeting purposes, administering of solemn vows, holding religious caucuses, and for dances and other arts of amusement. At one time Smith caused all the Saints to assemble at the temple in order that he might visibly show his power by having the Holy Ghost descend upon the congregation.

After all had been seated the prophet informed them that the Holy Ghost would descend in the shape of a dove, and then he called aloud for the dove, but the bird came not; and when a third call was made, an Irishman, who had been expected to send the dove from out the ceiling, peeped through a hole and announced, "Be jabbers the cat's got him."

A new revelation delivered in this building was one called, "The Word of Wisdom," in which the Saints were commanded to abstain from the use of tobacco, tea, coffee, liquors and meats, except in famines or when excessively cold. For a time this divine counsel caused a general reformation among the people, but like many other attempts at reform, the plan failed, and the smokers soon returned to their pipes, the sisters to their teas and coffees, the toppers to their liquors, and almost the entire brotherhood began to preach famine; the thermometer always indicated most excessively cold weather, therefore the Saints demanded their regular rations of meats. Another revelation which caused considerable confusion and much family disturbance was that enjoining a plurality of wives upon all church officials and those who desired to enter the Celestial Kingdom. In order that all the church might fully understand the importance of entering into this new plural matrimonial alliance the revelator explained the various degrees of heavenly glory. He described three heavens:—a terrestrial or earthly, designed only for old maids and bachelors who do not fulfill the measure of their creation; a celestial, a much higher degree, erected especially for those having but one wife or husband; and a celestial, the highest degree of heavenly bliss, prepared on more elaborate principles, attained only by those who live the plural or celestial law upon this planet. As soon as the new revelation was given, the prophet began to multiply his wives and concubines; and his first wife, Emma, armed herself and paraded the streets of the holy city, threatening instant death to any woman who dared to tamper with her husband's filial affections. But her threats and pleadings were of no avail, for Joseph, becoming enamored of several of the fair daughters in Zion, took unto himself many wives. Other brethren, especially old men holding offices in the church, took new wives, and it soon became necessary for women to be imported to supply the demand; several missionaries were therefore called and sent into the States and to foreign countries.

(To be Continued.)

GOD'S WORLD, AFTER ALL.

This is God's world; so the birds are singing,  
So the happy fields are glad with golden wheat,  
So the heavy heart again with joy may beat.  
Only listen how the strong words fall  
"This is God's world, after all—

After all!"

If 'tis God's world, why should we work weeping?  
Why should we go heavily by night or day;  
"He giveth his beloved while they are sleeping,"  
He loves the cheerful toiler who can say,  
"I fear no grief, no wrong that can befall;  
This world is God's world, after all—

After all!"

—Rev. Charles Kingsley.

HYMN CLASSICS.

BY JENNIE M. BINGHAM.

"Just as I am, without one plea."

In the year 1822 an eminent clergyman from Geneva, Dr. Malan, was the guest of a family whose name was Elliott, in the West End of London. One evening, in conversation with the daughter Charlotte, he asked her if she were a Christian. She replied that religion was a subject that she did not wish to discuss. Dr. Malan replied that he would not pursue the subject if it was unpleasant to her, but that he would pray that she might give her heart to Christ and become a useful worker for him. The next day the young lady apologized to the minister for her abruptness, and confessed that his question had troubled her.

"I want to be a Christian," she said, "but I do not know how to find Christ."

"Come to him *just as you are*," answered the minister, little thinking that his reply would be repeated in song by the whole Christian world. It solved Miss Elliott's problem, and led her into a life of trust.

She had literary tastes, and became editor of a magazine to which she anonymously contributed several hymns, among them this one, "Just as I am, without one plea," which was suggested by the helpful answer of the good clergyman. A philanthropic lady, impressed with its beauty and value, had it printed on leaflets and distributed through the kingdom. At this time Miss Elliott was in feeble health, and was recuperating at a watering place in Devonshire. One morning her physician brought her a leaflet which he said contained a hymn that he knew would comfort her. Her surprise was as great as his, when she recognized her own hymn and he discovered that she was the author. It had already become a favorite in religious gatherings; and now, with the author's name appended, it took its place in the hymnology of the world. It has been translated into French, German and Latin verse.

The Rev. Henry Elliott, for many years a successful minister, said, "I believe this hymn of my sister's out-weighs in Christian value all my own efforts as a pastor."

The son-in-law of the poet Wordsworth once wrote to Miss Elliott, thanking her for the hymn, and saying that it had afforded comfort to his wife on her dying bed. "When I first read it," he says, "I had no sooner finished than she said very earnestly, 'That is the very thing for me.' At least ten times that day she asked me to repeat it, and every morning from that day until her decease, nearly two months later, the first thing she asked for was her hymn. 'Now, my hymn,' she would say; and she would often repeat it after me, line for line, in the day and night."

A New York City missionary tells how a little street waif once came to him, bringing a torn, dirty piece of paper on which this hymn was printed. "Please, sir," said he, "father sent me to get a clean paper like that." Upon inquiry, the missionary found that the child's sister had

learned the hymn at a mission school, and had loved to sing it again and again as she lay sick and dying in her dreary home. After she died, her father found in her pocket the crumpled bit of paper on which the words could hardly be distinguished. "Ask the missionary for clean verses just like these," he said, "and we will make a frame for them and learn to sing them, too."

Mr. John B. Gough used often to relate a bit of personal experience in connection with this hymn. He says: "I was in a church in a strange city once, and the usher conducted into the same pew with me a person whose looks impressed me very unfavorably. The stranger had a face like mottled soap, which twitched as if a sheet of lightning had run all over it, and every now and then his lips would twist and give utterance to a strange spasmodic sound. I got as far away from him as I could. Presently the hymn was given out; and the congregation rose to sing:

"Just as I am, without one plea,  
But that thy blood was shed for me,  
And that thou bid'st me come to thee,  
O Lamb of God, I come."

I saw that the man knew the hymn, and said to myself, 'He can't be so disagreeable, after all.' I got nearer. He would sing. It was awful, positively awful. I never heard anything like it. Occasionally he would make that strange noise with his lips. Then he would commence again and sing faster, to catch up with the other singers, and perhaps he would run ahead. They came to the next verse. He had forgotten the first line; and while the organist was performing the interlude he leaned toward me and whispered, 'Would you be kind enough to give me the first line of the next verse?' I did so:

"Just as I am, poor, wretched, blind."

'That's it,' said he; 'I am blind,—God help me; and the tears came running down his cheeks and the eyelids quivered; and I am wretched, and I am paralytic.' Then he tried to sing,—

"Just as I am, poor, wretched, blind."

At that moment it seemed to me that I had never heard in my life a Beethoven symphony with as much music in it as in that hymn, sung by that poor man whom Christianity had made happy in his lot."—*Golden Rule*.

"THE CHANCES AGAINST HIM."

"The chances are all against him," we recently heard one man say of another; and as we involuntarily heard more of the conversation, we learned that it was an eminent Christian man who was spoken of, who was lying very sick with pneumonia. "The chances against him?" we mused; rather are they not all in his favor? The probability of his getting well of this disease may be small; but eternal youth, unending life, perpetual vigor, are all before him. The chances can never be against such a man. No mischance can befall him; for there is One who has given his angels charge over him to keep him in *all* his ways. Come life or death, sickness or health, all is well:

"For all is good that seems most ill,  
If it be his sweet will."

God's children take no chances. No possibility of real evil confronts them while they are about their Father's business. Could all Christians believe and act upon this truth, which they admit intellectually, how much would the sum total of misery and anxiety be reduced! "I am in great anxiety concerning my brother who lies very sick here in London," said a friend of ours once to Mr. Spurgeon. "Is he a Christian?" said the great preacher. "Yes," answered the brother. "Then why should you be anxious?" replied Mr. Spurgeon; "he is in the great Physician's care." And our friend went away lighter of heart because of his new realization of the old truth, that "no good thing will he withhold from them that walk uprightly."

## MISSIONS.

FROM A. B. PRENTICE.

HAMMOND, La., Feb. 3, 1890.

The Beulah Baptist Church, situated four miles west of Hammond, held a business meeting on Sabbath, the 1st inst., to consider the Sabbath question. There was a large attendance of people from the country for miles around, including five Baptist ministers besides the pastor of the church, and the Seventh-day Baptist minister from Hammond. When half an hour beyond the time of the appointment had passed, the deacon of the church suggested that they proceed to business. The pastor, who is chairman of the church, replied that he had selected a hymn and was going to ask a brother to pray, but if the brother was in so much hurry they would proceed to business without these usual services. The deacon protested that he had no such idea as proceeding to business without prayer, and after much persistence compelled him to have the usual preliminary service. It was an evident attempt of the chairman to create prejudice and bad feeling at the start.

Mr. Thompson, the clerk of the church, a man of intelligence and character, then showed from the scriptures that the seventh day is the Sabbath of divine appointment, and that there is no divine authority for a First-day Sabbath. A Mr. Simms, an old Baptist preacher who has of late meddled a good deal in the affairs of the church, though in no way connected with it, claimed the right to reply. The gist of his position was that Christ fulfilled the law, obeyed it for us, therefore we are not required to obey it. It was then proposed to test the sentiments of the church by those who believed in the Seventh-day and those who believed in the First-day, taking respectively opposite sides of the house. The division showed the First-day party to be in the majority, when the chair decided that they constituted the church and asked what they would do with the minority. A motion was immediately made, and carried without debate, that they be excluded. Meanwhile Dea. Desouge, who had been taken suddenly and seriously with palpitation of the heart, was being attended outside by his friends. Mr. Thompson having stepped out a moment to see the sick man, returned just as the vote was being taken and protested against their hasty and unfair action, but he was ruled out of order as being too late. He asked for the names of those excluded. They had not thought of names. No names were mentioned. He also asked what were the charges. Evidently they did not think any charges were necessary. It was clear they had come with the purpose of excluding the Sabbath-keepers without reference to names or charges and they did it. The Articles of Faith of the church do not mention Sabbath nor Sabbath-keeping, so that a charge of departure from the faith could not have been sustained. Seeing that they could not secure any just treatment the Sabbath-keepers quietly retired. When Dea. Desouge had sufficiently recovered to talk, he said: "I came here undecided what to do, but now I am decided; I go with the Seventh-day people." He has for some time admitted that the Bible supports only the seventh day, but was not quite ready to admit that it was his duty to observe it. The dishonorable action of the majority helped him to settle that question. Ten at least are now decided Sabbath-keepers, being about one-third of the members, but nearly the whole strength of the church intellectually,

morally and financially. Those whose means mainly built the church and have been its support are now cast out. I think they will come to the Seventh-day Baptist Church here, and that they will be a valuable acquisition. Interest in the Sabbath question is very wide spread in this region. I have an appointment to preach on the subject, by request of the people in the neighborhood of the Beulah Church, in three weeks.

## WOMAN'S WORK.

If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer thee.  
Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life the weak intent,  
Let me be the thing I meant;  
Let me find in thy employ,  
Peace, that dearer is than joy;  
Out of self to love be led  
And to heaven acclimated,  
Until all things sweet and good  
Seem my natural habitude.

J. G. Whittier.

## CORRESPONDENCE.

SHANGHAI, China, Dec. 23, 1889.

Miss Mary F. Bailey, Milton, Wis.

*Dear Friend,*—Since last Tuesday I have been in my Shanghai home. It has been so many days of perpetual travel to reach this point that I have to think back quite a long distance to reach the day that I left Chicago. The kindness of the friends there, as well as all along the way, is still fresh in my mind.

I was much disappointed in not meeting the young lady with whom I had expected to come on from Chicago. I still had the hope of meeting her in the train which I should take in leaving Topeka, but upon my arrival there I found that she had been on the train with me since leaving Kansas City, and had made her arrangements to go directly through to San Francisco, so could not stop with me at Nortonville for the Sabbath. Thanks to Mrs. Robinson, of Topeka, my passage through that city, both to and from Nortonville, was rendered exceedingly pleasant. The recollection of her great kindness will always give me pleasure.

The new arrangement of trains on the Union Pacific necessitated my leaving Nortonville Sabbath morning, instead of in the evening as had been planned. I think the trouble was with the train leaving Denver not connecting with the express at Cheyenne. This train was taken off, or its time changed, and there was no possibility of making connection at that point. The time was too short to admit of running any risk. This was the keenest disappointment, for I had been looking forward to that day, and had so much desired to meet the friends there, especially to look into the faces of the young people, and to know that they are with me in this work. It was so arranged that I did meet many of them, and was much cheered by it. On this occasion it appeared to be no small matter for the Union Pacific to adopt a new time card. It was just going into effect, and none of the officials seemed to know just what to expect. There was much confusion and delay. All of the trains were late, and there was so much uncertainty that it seemed especially fortunate when I reached my destination. The train which preceded ours was delayed, by snow, eight hours in crossing the Nevada mountains.

The Oceanic sailed from San Francisco at near four o'clock in the afternoon of Nov. 21st. Of the first three or four days, so far as I am concerned, the less said the better. The Pacific

did not seem especially rough, nor the wind very strong, but the steamer, evidently, was not trimmed properly, and we rocked about at a fearful rate. We were making moderate progress. The officers commenced to look sober, and there was no lack of grumbling on the part of the passengers. After five days we began to make better time, and for the remainder of the passage we were remarkably fortunate, making never less than three hundred miles, and running as high as three hundred and twenty-nine, thirty-two, thirty-four, and one day thirty-seven miles. The day before Thanksgiving was a beautiful day, clear and warm. The sea was very pacific. Thanksgiving day was not so favorable, and on Friday we ran into a regular storm. Those who cared to remain on deck were wrapped in their chairs, and the chairs securely fastened. Thanksgiving-day was distinguished from the others by an extraordinary dinner, and by a "Grand Mid-Ocean Concert" in the evening. Dr. Hepburn, of Yokohama, opened the concert by reading the President's Proclamation. This was followed by music and reading, and finally all joined in singing the National Hymn of America, and the exercises closed with three cheers for the captain and three for the steward.

The passage across the Pacific was, in one way, very monotonous. After passing through the Golden Gate we went below, and coming up three days later we found that land had entirely disappeared, and until the morning of the day on which we arrived at Yokohama, we saw nothing outside of the Oceanic, save the sky, the sea, and the birds which followed us the entire distance. The third day before we landed one little flying-fish flew on deck, and I am certain a flying-fish never met with a more enthusiastic greeting. It was not only a beautiful little creature, but it indicated that we were nearing land again, for there are no fish out in mid-ocean.

Early on Sunday morning, December 8th, we could distinguish a faint rim of land in the distance. The great mountain of Japan, Tusijama, with its snow-capped peak became visible. At about ten o'clock, we commenced to pass the queer little Japanese fishing-junks, and at four o'clock in the afternoon, almost exactly sixteen days from the time of our departure from San Francisco, we were anchored at some little distance from the land, and the crazy little steam yachts and sampans were swarming all about us, eager to take the passengers and luggage ashore.

I have heard much of the manner of landing at Yokohama, still, it was all very strange and weird. Before the Oceanic had anchored, a little steam yacht had run up alongside of us, and a Japanese, bare-headed, hair erect, his long, blue coat with the white hieroglyphics on the back indicating his trade, flying out in the wildest fashion, caught hold of a rope, jumped up on the ladder, and ran up the side of the ship, like nothing so much as Mephistopheles. He proved to be the coolie from the Grand Hotel, and he took possession of the passengers, luggage and all. He was soon followed by others, and the steamer seemed to be taken by a queer company of chattering and bowing creatures. We were taken in a small steam yacht to within a little distance from land, and then getting into sampans, we were paddled ashore.

We, seven young ladies besides myself, all coming out for missionary work, were soon put into rickshas, and the men were directed to take us to Miss Britton's Missionary boarding-house. The streets were very quiet, and everything was exceedingly strange and impressive. Suddenly all of our men stopped, and commenced talking in a

most excited manner. Such gibberish, of course, we could not understand. At first it was not a little alarming, then it grew amusing, and finally we gave up and laughed heartily. I suppose we shall never know just what it was all about. It is not impossible that they recognized us as Americans, and had struck for higher wages.

We were fortunate in seeing something of Japan. Two days we were delayed at Yokohama, waiting for the steamer. At Kobe, the Tokio waited thirty-six hours, putting off and taking on cargo. At Nagasaki we stopped all of Sunday morning, and the greater part of the entire distance we were near the Japan coast.

While at Kobe we went up to Asaka, twenty-five or thirty miles inland, for the day. Here we had our only experience in traveling on a Japanese railway. The cars, like the people, and the houses, and everything else, are very small. They are certainly not more than one-fourth as large as those in America.

In the waiting-room of the depot a placard on the wall informs the traveling public that "This line passes through some of the choicest of the celebrated scenery of Japan, affording the most charming views of soft, sylvan glades, picturesque valleys, lake, mountain, sea, river, the leaping cascade, and the foaming torrent, with an unparalleled presentment of the peerless mountain, far-famed and glorious Tusijama, whose base is skirted by the railway." We must have passed through the "soft, sylvan glades." Certainly it was very beautiful.

At Nagasaki we went into a Japanese Sunday-school, and listened to a recitation in English by a class of young men. The questions asked were by no means easy, but the young men answered them intelligently. If many of the people, who have no faith in foreign missions, could have seen this school, I am sure they would have come away wondering if, after all, such work is not well worth the attention of Christian people.

Tuesday morning found us in Shanghai, glad to be at our journey's end, and thankful to find those of our mission in such good health, apparently.

I must not close without telling you how much the "Budget" cheered and helped me. I hope in time to answer the letters, but cannot do so at once. There is much thankfulness in my heart for all the thoughtfulness and kindness of the dear friends.

I have been very conscious all the way that many of my friends were remembering me in prayer throughout all these days, and I have realized an especial nearness of the Heavenly Father. I could only pray that those who were thus bearing me up in prayer might be blessed. I will write later about the work and school.

Yours very sincerely,  
SUSIE M. BURDICK.

**MEDICAL WOMEN.**—There are over 3,000 medical women in the United States, whose income is said to range from \$5,000 to \$20,000 a year. The number is also steadily increasing, so that in time we shall probably have as many female as male physicians.

**ERIC ANDERSON**, a wealthy Swede farmer living near Victoria, Knox county, Ill., came to Peoria to renew his insurance policies, and while on his way stopped at several saloons, and got quite drunk. He finally laid down on the Chicago, Burlington and Quincy bridge, near Edwards Station, and was run over. Some boys tried to pull him from the track, but he clung to the rails until the train cut him in half.

## HISTORICAL & BIOGRAPHICAL.

### THE SEVENTH-DAY BAPTIST CEMETERY IN PHILADELPHIA.

(Concluded).

The meeting settled on at this interview took place in Philadelphia, Feb. 8, 1804, at the inn in Cherry Alley, known by the sign of the "Horse and Groom," when the following proposal in writing was submitted to Hazeal Thomas, which he refused to sign:

"February 8th. 1804 by appointment Joel Dunn of Piscataway in East Jersey a representative of the society of Seventh-day Baptists residing there.

"David Ayars representative of the society of the same order at Cohansey in Cumberland County in West Jersey with

"Hazeal Thomas Esq of the society of the same order at French Creek or East Nantmill Pennsylvania being met at Philadelphia to compromise the claim to a lot of ground in Fifth Street in the city.

"That is to say the David Ayars on the part of society at Cohansey, willing to put an end to cost and trouble that may hereafter arise in consequence of continuing a dispute about the premises offers the following viz:

"That each claim of above societies produce their full and sufficient vouchers of their several authorities to the satisfaction of each, and that we agree to abide by the terms of the lease of the tenant now in possession.

"And from the present time become mutual sharers in the powers and benefits arising there from so long as we continue to be incorporate bodies by ourselves or successors and in case this proposal is not agreed to the satisfaction of all the above societies, then the above proposal and all things therein proposed to cease and become void, otherwise to become valid to all intents and purposes witness my hand the day and date above written

"DAVID AYARS.

"I do agree to the principles and terms above proposes for and in behalf of the society at Piscataway

"Date above JOEL DUNN."

No further attempts were made to effect a compromise. On September 6, 1805, Mr. Lewis, counsel for Thomas, applied to the court for a rule to take depositions in the case, which action was followed, September 10, by notice from Mahlon Dickinson, Esq., that James Simmonds joined the Jersey churches in defending the suit; and on November 27, the case came to trial. The result of this trial, as noted in the docket, reads:

"At Nisi Prius at Philadelphia, a jury called who being duly empanelled—returned—tried—sworn and affirmed upon their oaths and affirmations, respectfully do say that they find for the plaintiffs and assess damages to six pence with six pence cost."

Although the suit went against Simmonds, there must have been some compromise between the parties, which does not appear at the present day; for he remained in possession until 1810. In 1811, a portion of the ground was enclosed with a board fence.

Early in the year 1810, the Harmony Fire Company, composed of members of the Society of Friends, who housed their apparatus at the north-west corner of Third and Spruce Streets, became desirous of obtaining a more central location, and selected the old Sparks lot for their new building. Some of the members of the company, knowing of the past litigation, had a

committee appointed to visit Hazeal Thomas, who then lived near the Yellow Springs, in Chester County, and claimed to represent all the Seventh-day Baptists in the State, to obtain his sanction to their project. Thomas readily gave his permission, and after the company received the favorable report of their committee, they at once took possession, broke ground, and proceeded to erect a one-story building. This action no sooner came to the knowledge of the Jersey brethren than they entered so vigorous a protest that for a time the work was suspended.

On the 15th of March, 1811, Wm. P. Morris, Abraham L. Pennock, Josh. H. Wilson, Benjamin Say, Jr., and Samuel L. Robbins, a committee of the Philadelphia Hose Company, made application to the Shiloh Church for permission to erect a house for their fire apparatus "on such portion of the ground not buried in," for which they offered to pay "a small annual compensation, and put up a brick wall in front of the lot as an acknowledgement of their title." In this they were joined by the Philadelphia Engine Company. Both requests were refused by the Jersey brethren. Towards the latter part of the year, the Harmony Fire Company seem in some way to have overcome the objections of the Jersey brethren for the time being, and completed their house.

The Jersey brethren, however, did not relax their efforts for possession, and the result was that in 1816 (?) the delegates of the Cohansey or Hopewell Church brought the matter before the General Conference of the "Seventh-day Baptists in America," who appointed a committee to attend to the matter, and to collect money from the different churches to defray the necessary expenses. At the next General Conference the committee reported that the prosecution of the claim would be attended by considerable expense, and the ultimate success not at all certain; so they asked to be discharged. The representatives of the Shiloh and Piscataway Churches then asked that the other Churches comprising the General Conference should relinquish all claim to the bequest, and they would prosecute the claim at their own risk and expense, which request was acceded to.

In the intervening time, the ground seemed to be an unappropriated domain, upon which every neighbor thought himself at liberty to encroach. The Harmony Fire Company opened a door on the south side of their house, and used and occupied the whole of the lower end of the lot. So sure did they feel themselves in possession that in 1819, notwithstanding the unceasing protests from the Jersey brethren, the company added a second story to their building, and neatly fitted up and furnished a room which became a favorite meeting place of numerous public societies.

On May 24, 1822, the Resolution Fire Company, one of these societies, made an effort to obtain what was left of the ground; and applied to W. O. Fahenstock, a German Seventh-day Baptist in Harrisburg, Penn., for his sanction. He, however, referred the applicants to the Shiloh congregation, who promptly refused the request, and renewed their efforts to dispossess all trespassers, and have the lot enclosed.

Shortly after this date, Stephen Girard bought the property immediately south of the Sparks lot; and, as he soon became anxious to get rid of his troublesome neighbors, negotiations looking to that result were opened with representatives of the Jersey congregations, which resulted in a writ of ejectment being is

sued against the Harmony Fire Company, in 1824. The Harmony Company, however, stubbornly contested the suit. From the following entry on the records of the Shiloh Church, it appears that the whole matter was left to Girard.

"The trustees of the first congregation of Seventh-day Baptists residing in the township of Hopewell, and county of Cumberland in conformity to the resolution made and entered on this book, February 15th, 1825,—have by their agent Enos F. Randolph and others succeeded in giting the incumbrance removed from the lot in Fifth Street in Philadelphia given by Richard Sparks, to the Seventh-day Baptists as a burying place, and have placed the said lot in the care of Stephen Girard Esq. of Philadelphia for the purpose of preventing further intruding on said burying place."

Girard now opened negotiations for possession of the lot by purchase or lease. The expenses attending the long litigation had proved so severe a drain on the brethren in New Jersey that they were forced to borrow money to press the prosecution of their claim. To pay off this debt, the trustees of the two Jersey churches, together with Caleb Sheppard, Joel Dunn, and Jacob West, agents of the General Conference, executed a lease of the whole bequest to Stephen Girard, for a term of nine hundred and ninety-nine years, from the twenty eighth day of November, 1828, the consideration being "Five thousand dollars, and a yearly rental of six cents to be paid on the first day of January in every year during the said term if it shall be demanded. Upon the condition nevertheless that the northernmost half part of the lot should be held during the term for the uses mentioned in the will of Richard Sparks."

This lease no sooner became known to the Harmony Fire Company, than they put up a board fence against Girard's house, and claimed and took possession of the whole lot. Girard retorted by tearing down the fence, and reconstructing it on the north side of the vacant ground, thus shutting up the door of the engine-house; but the members of the company were not slow in cutting this fence away. A riot seemed imminent, when all the participants were arrested and taken before Mayor Watson; but these measures only increased the bad feeling which existed between the fire company and Girard. Nothing definite came out of the matter until 1829, when, on the morning of the day set for trial of the ejection suit, a proposition was made to the company by parties professing to be adverse to Girard, that, if the engine-house was removed by a certain date, they should receive four hundred dollars, besides their other expenses. This was acceded to under the impression that steps would be taken to dispossess Girard of his hold on the property. Soon after the evacuation of the premises, the company found, to their chargin, that the whole transaction had been a sharp piece of diplomacy by Girard, who, in place of being ousted, at once took possession of the lot, removed the buildings, and enclosed the reserved part with a brickwall; and, as the Shiloh record further states, "and we have placed in sd wall a monument to perpetuate the memory of Richard Sparks, the donor and many others buried in said lot who were ancestors and Relatives of same of the seventh-day Baptists in New Jersey."

The inscription on the plain marble slab, called by courtesy a monument, now fastened to the west wall of the enclosure, reads as follows:

"This Monument erected April A. D. 1829  
By the Trustees of the First Congregation  
Seventh-day Baptists,  
residing in the township of Hopewell,  
in the County of Cumberland, West New Jersey;  
And the Trustees of the Seventh-day Baptist Church  
of Christ in Piscataway, East New Jersey;  
to perpetuate the Memory of

RICHARD SPARKS,

Who, in his Testament and last will, gave and devised this lot for a burying-ground for the use of the Society of Seventh-day Baptists, and was himself interred therein A. D. 1716, agreeably to his request in said will, with several others, Ancestors and Relatives of Members of said Societies, who were laid within 25 Feet of the North End of the same.

In Memory of ELIZABETH WEST,  
an aged widow of William West,  
who departed this Life, A. D. 1773.

In Memory of JANE ELIZABETH,  
Daughter of James and Barbara Tomlinson,  
formerly of this City, but late of Cumberland County,  
W. N. Jersey, who died A. D. 1772.

In Memory of John and Jehu, sons of  
Nehemiah and Eunice Ayres, formerly of  
Cumberland Co., W. N. Jersey,  
and late of this City, A. D. 1802.

In Memory of REBECCA, wife of the  
Rev. Enoch David, late of this City.

In Memory of James Ayres, late of  
this City, A. D. 1796,  
and formerly of Cumberland  
Co., W. N. Jersey.\*

That part of the ground not reserved for burial purposes was also enclosed by Girard, and laid out as a garden for Thomas Sully, the artist, who in 1830 had taken up his residence in the house formerly occupied by James Simmonds.

On April 22, 1830, the closing settlement in regard to the above lease was made between the two Jersey churches. The expenses of the litigation appear to have been \$1,897 98, leaving \$3,102 02 to be divided between them; of which sum Jonathan R. Dunham received \$1,500 on the part of the Piscataway Church, while Enos F. Randolph on the part of the Shiloh Church receipted for \$1,602 02, with the understanding that from that date the Shiloh Church assume all responsibility in regard to the lease and bequest. The members of the Shiloh congregation congratulated themselves on the successful termination of the long-drawn-out litigation, as it was mainly by their efforts that the victory had been won; and it was thought that the matter had been definitely settled for all time to come. Such, however, was not the case, for two years had not elapsed since the entry in the church records before given, when the news was received of Girard's death, December 26, 1831, and his bequest to the city.

The city had no sooner taken possession of the estate than the Harmony Fire Company made another attempt to regain possession of the lot, instigated, it is said, by some of the descendants of former Sabbatarians in Chester County; and, in connection with the scheme, presented a petition to Councils, December 26, 1834, taking the ground that they had never actually given up the lot, and that, by virtue of undisputed possession for more than twenty-one years, the title then vested in the Committee on the Girard Estate really belonged to the Harmony Fire Company. The Committee on Fire Companies, to whom this petition was referred, reported in the following October (1835): "As the question of the right of possession in the lot referred to is now pending in the Supreme Court of the State, the committee are of the opinion, that it ought not to be prejudiced by a grant of

\*Although but seven persons are named on the tablet, it is known that there were over twenty interments made within the original enclosure.

any portion of the premises; and ask to be discharged from the further consideration of the petition." Nothing further came out of this attempt to molest or annoy the Shiloh brethren in their claim to the ground.

A new danger for a time threatened this resting-place of the Sabbatarians. A cross street from Fourth to Fifth Street, below Market, had become a necessity; and a proposition was made to open one below Sheaff's line, cutting off twenty-five feet from the upper end of the Sparks lot, which would have obliterated all the graves in the old cemetery. To prevent this desecration, a petition was presented to court, April 16, 1836, to extend "Greenleaf's Court, or Alley, westward to Fifth Street;" a jury was appointed, and a favorable verdict was rendered on the 23d of June following, which was, however, contested by the Sheaff family, as it would cut through their property; but the verdict of the jury was affirmed by the Supreme Court, August 23, 1839. The final order, however, was not made until June 22, 1841, when the present Merchant Street was opened.

During the agitation in regard to the opening of the new street, a further complication arose by the passing of an ordinance by Councils, under the act of 1794, prohibiting any further interments within the enclosure, thus virtually making the lot useless for the purposes originally intended. This coming to the knowledge of the trustees, they called on the city to put and keep the lot and wall in good repair; but the final outcome was that the reservation was again reduced one-half; and, December 13, 1838, "The Mayor, Aldermen, and citizens of Philadelphia, Executed an agreement with the Seventh-day Baptists, agreeing to keep open and reserve the northern most twenty-five feet in front by twenty-seven in depth, of the lot etc., and that free access shall be had thereunto at all reasonable times, and that they shall and will keep the said burying-ground in good order and condition and suitably enclosed, with a gate fronting on Fifth Street and will also cause the marble slab now erected to the memory of Richard Sparks, and others to be placed in a conspicuous place," etc. This document was recorded in the clerk's office of Cumberland County, at Bridgeton, New Jersey.

The last effort to wrest the ground from the proper custodians was made in the year 1859, when the Eastern Market Company was projected. The trustees of the Sabbatarian Church, at Shiloh, however, again maintained their rights in the premises, and the new market-house was built around the lot, the enclosure forming an offset in the structure.

The enclosure is at the present time inaccessible, except through a window opening into an alleyway back of the Girard Buildings, which occupy the lower end of the Sparks lot. It is overrun with vines and noxious weeds, and has virtually become a receptacle for refuse thrown from the adjoining market-house. The tablet now fastened against the street wall is almost hidden by the rank growth of creepers, while the inscription has through the ravages of time and neglect become partly illegible. How isolated and neglected this spot is, within the very heart of the city, may be surmised from the fact that the writer, having, after much difficulty, obtained access to the enclosure, while cutting away some of the leafless briars to set up his tripod for the purpose of photographing the tablet, to his horror, discovered among the rubbish the moldering skeleton of a man, the tissue of which had long since formed the noc-

turnal feast of the rodents that infest the adjoining market.

Few of the thousands of busy toilers who daily pass the spot know anything of its history, or even that it is a burial-place; nor is there anything to tell the stranger or future generations that, within these narrow limits, shut out from the busy world by the high brickwall capped by sharp iron-spikes, rest the remains of a few of the peculiar sect of Christians who formed the first society in this commonwealth to claim the right to worship after the dictates of their conscience, under the twenty-second clause of the charter which had been forced upon Penn, after a long struggle, by Dr. Henry Compton, Lord Bishop of London, and which assured religious liberty to all men within the bounds of the Province.

## SABBATH REFORM.

### TOUCHING THE RIGHT KEY.

The *Pearl of Days* publishes the following: A prominent lawyer in Madison, Wisconsin, writes us: "The friends of the Sabbath have a great work upon their hands. Public meetings are important, but after all the leaven of Christian principle in individuals can only accomplish the desired result. The greed of pecuniary gain is like the force of gravitation, it never tires, never sleeps. Under its seductive power the Sabbath will continue to retrograde, unless it is arrested by Christian principle exhibited in the individual life."

Granting that Sunday is the Sabbath, as the *Pearl of Days* claims, and its correspondent has struck the key note to the Sabbath question. History and experience unite to declare that "Sabbath-observance" is the product of religious conscience. Civil rest days have always been holidays, and the hope that good will come to the religious observance of any day by making the same day a civil rest day, has no ground of support in experience. Those who care for the Sabbath or the Sunday, always have and always will observe these days without regard for civil law. Religion and religious duties cannot be "made easy," by adding civil law. When Christ said, "My kingdom is not of this world," he enunciated a great truth in spiritual experience as well as in politics. All efforts to forward true Sabbath-observance by human law, have failed, and the lowering of the standard of action, which is inevitable, has always produced disregard for the religious features of the day. The history of declining regard for Sunday in the United States is found in the decline of religious regard, and not in the decline of civil law.

In view of these facts, the labors of the American Sabbath Union, of which the *Pearl of Days* is the organ, are ill-advised and hopeless, so far as real good is concerned. If the good men who are engaged in that movement really believe that Sunday is the Sabbath, and that men ought to regard it as such, their only hope of success lies in teaching such observance as a religious duty, from the authority of the Word of God. Such a course might attract less attention for the present, but it would be more effective in the end. "Sabbath Reform" can come only through religious conscience. If this be wanting Sunday laws, if enforced, will only increase holidayism. The suggestion of the Madison lawyer is excellent and timely. We commend it to the *Pearl of Days*, as a basis for action, as well as an item of correspondence.

### TO MAKE AMERICA CATHOLIC.

No one can examine the papers at the late Roman Catholic Congress, without finding abundant evidence that it was the beginning of

organized effort for Roman Catholic supremacy in the United States, and hence on the American Continent. Among these papers, was one by Henry F. Bronson, L. L. D. on "Lay Action in the Church." The paper, as published in the *New York Freeman's Journal and Catholic Register*, contains some significant passages which we give below. Doctor Bronson said:

The American system is also anti-Protestant, and must either reject Protestantism or be overthrown by it. Based on natural law and justice, our institutions are incompatible with a religion claiming to be revealed, but which fails to harmonize the natural and the supernatural reason and revelation, calls reason "a stupid ass," and says nature is totally depraved.

No constitution can be more in harmony with Catholic principles than is the American, and no religion can be in such accord with that constitution as is the Catholic; and while the State is not absorbed in the Church, nor the Church in the State, but there is external separation, they both derive their life from the same interior principle of Catholic truth, and in their different spheres carry out the same idea.

But while the political and civil order of this country is not antagonistic to the Church, nor the Church hostile to the institutions and patriotism of the nation, it is not pretended that the sentiments or morals of the people are more in accord with Catholicity than in other countries. In public or private virtue, Americans have nothing to boast of over the rest of the world, whatever may have been the fact in this respect a hundred, or even fifty, years ago, and we do not ask our citizens of foreign birth to adopt our morals or sentiments, when we speak of their duty to become Americans. What we mean is that they should study the American political and civil order, and labor for the interest of American civilization.

Not only are the sentiments and opinions of the majority of the American people opposed to the Church, but many of the habits and usages of portions of the Catholic body are offensive to that majority; and as many Catholics form their opinions of the American civil and political order from the actions and expressions of the American people, non-Catholics are in like manner apt to judge the Church by its members. Catholics ought therefore to eliminate from their body such customs as are both offensive to Americans and disapproved of by the Church; study the American system and institutions, and conform to them, and let non-Catholics know the Church as she really is, and entire harmony would result in individuals and the ideal of Christian society be actualized on earth.

Let us mingle more in such works of natural virtue as our non-Catholic fellow-citizens are engaged in, and try to exert a Catholic influence outside of our own body, making ourselves better known, and at the same time that we co-operate in those good works infuse into them something of our holier religion. And as we do this, let us draw closer the bonds that unite us to one another, for union and concord among ourselves will then need strengthening, and will strengthen us in turn. Individuals count for so little now-a-days that to produce any great effect, we must form associations—local associations, and associations for special purposes, but, most of all, one grand organization of the entire Catholic laity of the United States, with regularly constituted officers and committees, meeting at regular intervals in a Catholic lay congress, for the purpose of manifesting and strengthening their Catholic loyalty and union, defending their rights, and by discussion and instruction helping those who are ignorant or weak.

Study that. Foreigners need not conform to our sentiments in order to become Americanized; Catholics should labor for the interests of American civilization; *i. e.*, to make America Roman Catholic; they should mingle with non-Catholics; exert a Catholic influence; infuse "something of our holier religion;" draw into closer relations; individuals count so little, etc. Read that last paragraph again; read it twice.

All this is right if Protestantism is a mistake, and Romanism is the only true Christianity. But if the world took a step in the right direction under the lead of Luther, Knox, and Calvin, if Protestants have any just cause for being non-Catholics the case is very different. Catholics believe they are right; hence the congress means; *Organized work among Catholic laymen,*

to eliminate from the American system—which is declared to be Anti-Protestant, and in complete harmony with Catholic principles, those abnormal Protestant elements which took root around Plymouth Rock, thus bringing the American Republic into its normal state of harmony with Roman Catholicism.

This is not a time for mere rhetoric, nor for abusive words against Romanism. It is a time when Romanism and Protestantism must stand face to face, and recognize their fundamental, and irreconcilable differences. There can be no standard by which the problem may be solved, except the word of God, unless Protestants are ready to yield to the claim of universal supremacy, as a divinely-given right of the Pope.—The papal power has been working quietly, many years, perfecting plans for supremacy in the United States. The Baltimore Congress is gradually revealing the outlines of its plans;—lay organization, co-operation with non-Catholics, etc.;—its purpose is openly avowed—"to make America Catholic." Fair-minded men can find no fault with this, so far as the relations of men with men, are concerned. The world is an open field.—Romanism believes that the field belongs to her. If Protestants are not willing to admit this claim, the battle is on; not a battle of vituperation, misrepresentation, and florid rhetoric; not a battle over outlying questions as to "why priests should wed," or whether the Bible should be read in the public schools. All this is mere skirmishing, of no value, unless it develops the main issue. That issue, concisely, is this: Is the Bible open, and to be studied, the ultimate standard of Christian Faith and Practice? If any man of power, Protestant or Roman Catholic, believes that there is common ground for the two systems in the Bible, this is the hour for him to step forward. The main point is not whether Protestants and Roman Catholics can co-operate along a few lines of work, as citizens; but whether Roman Catholicism shall gain control in the United States, and hence of the Western Hemisphere.

WHAT in brief is the one best, surest secret of a happy home? It is, that is, should be a home wherein dwelleth righteousness, wherein dwelleth the fear of God, wherein dwelleth love. And since this is in our power, therefore the blessedness which is deeper and more enduring than happiness is also within our own reach.—*F. W. Farrar.*

CHRISTIAN watchfulness need not and must not be censorious watching, but a kindly, sympathetic interest that expresses itself as cordially on the street during the week as at church. We promise a constant, prayerful effort to help new converts on toward God as he shall point out the way. We cannot tell what power is latent in any one of them. When Saul came to Jerusalem, after his conversion, he attempted to join himself to the disciples, but they were suspicious of him until Barnabas vouched for his sincerity, and thus saved for God's service one who might have given up through discouragement. Archdeacon Farrar, in commenting on this incident, says, "Next only to the man who achieves the greatest and most blessed deeds is he who, perhaps himself wholly incapable of such high work, is yet the first to help and encourage the genius of others. We often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition."

# THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

His perfect plan I may not grasp;  
Yet I can trust Love Infinite,  
And with my feeble fingers clasp  
The hand which leads me to the light;  
My soul upon his errand goes,  
The end I know not—but God knows.

THE *South-western Presbyterian*, published in New Orleans, La., comes to our desk at the beginning of its twenty-first volume, enlarged to a six-column quarto sheet, standard measure. The *South-western* is a valued exchange, and we are pleased to note its improved form, and increased facilities.

ALFRED UNIVERSITY has many staunch friends, whose friendship is manifesting itself in a material manner. Among these friends is Mr. P. A. Burdick, the renowned temperance lecturer, whose goodwill and interest in the school is seen in the establishment of a permanent lecture course, free to students and teachers of the University. Mr. Burdick is so constantly among, and intimately associated with, the most able speakers of the country, that he is especially well able to furnish only the best. Two prominent men have already filled their places in the course, whose lectures reflected much credit upon the course, and were a source of instruction and entertainment. The third in the course will be given to-night (Thursday) by the Rev. Dr. D. W. C. Huntington, of Bradford, Pa., subject, "Rambles in Europe." This is his first appearance here, but his reputation as an eloquent and instructive speaker is such that we can safely predict a highly entertaining and thoroughly profitable evening to all who may attend.

WE frequently hear the remark that a college course of study is not conducive to the religious life. Some go even further and assert that it is unfavorable to such a life. But such assertions come, as a rule, from those who are least qualified to speak on such matters. President Patten, of Princeton college, recently said: "There is an undergraduate sentiment represented by the ripest scholars and the men of highest intellectual rank among us, that is not only favorable to Christian life, but also aggressively and earnestly interested in Christian work. So that, if your religious life is not strengthened and stimulated by your connection with the college, the fault will not be with the college, but with you." That which is true of Princeton college is true of all our Christian colleges. That some college-bred men are irreverent and irreligious is no argument against the character of the particular college from which they may have graduated, or against college training in general, any more than the fact that some men reared in Christian homes sometimes go wrong, is an argument against Christian homes. The religious character of men is determined by the disposition of the heart rather than by the training of the intellect.

MANY friends of our venerable brother, Eld. Leman Andrus, will rejoice at the good report

of his continued health and vigor, as given this week by our correspondent from Farina. Could personal inquiry be made concerning him, probably the first question from every friend, east or west, would be, "Does he still sing?" for at thought of him one must instantly recall his singing, so inspiring and so full of spiritual devotion. An incident comes to mind, which he will pardon us for relating here. Many years ago, he, with others of our clergymen, was in attendance upon the session of the Ministerial Conference of the Western Association, at Little Genesee. In the parlor of Eld. Thos. B. Brown, of saintly memory, Eld. Andrus played and sang hymns and anthems for some time, to the evident enjoyment of all present. At the conclusion, Eld. Brown said to him, "Bro. Andrus, did you ever play on a harp?" His answer was, "No; I don't know that I ever did." "What are you going to do, when you get to heaven?" With the rapidity of thought the reply came: "I never saw an instrument yet that I couldn't learn to play in fifteen minutes." The RECORDER extends its congratulations to our brother, with the hope that learning to play the new instrument may be deferred yet many years.

SOME weeks ago we mentioned the fact that Dr. H. K. Carroll, of *The Independent*, had received a commission from the Superintendent of Census, as a Special Agent, to gather the statistics of all the religious bodies in the country. This is a work outside of that performed by the regular enumerators. Nor are the circumstances such as will enable Dr. Carroll to personally correspond with the individual churches, in compiling the materials for his department. In order to make the reports of our denomination as full and complete as possible, he has placed in the hands of our Associational Secretaries, blank schedules to be filled out and returned to him. These schedules call for some information which the Secretaries must obtain from the churches themselves. The Secretaries are performing their part, and reports from some of the churches have already come in. Others, however, have not yet responded to the request for the desired information. We mention these facts that we may urge all who may be called upon, to comply with these requests as soon as possible. Without the co-operation of those in position to aid in the undertaking, our reports must necessarily be incomplete. The importance of the work is readily apparent to all. Our present position is unprecedented in our history. The *Outlook*, and others of our publications, have awakened a deep and widespread interest in our distinctive doctrines. Many clergymen are greatly exercised upon the Sabbath question, and seriously contemplating allegiance to us as representatives of divine truth. They want to know more of us as a denomination, the location of our churches, their strength, numerically and financially, and other such information as the census reports will furnish. Legislators who are called upon to consider questions which may infringe upon our religious liberties, want to know all about us. One fact continuously brought up by our opponents, and one which may have some weight in the popular mind, is that we are a small and insignificant people. We are a comparatively small people, but we are stronger and more prosperous than many suppose. When we consider that these reports will be quoted from and used as authority the world over, we may appreciate the necessity of a full and accurate representation. So not alone for ourselves do we speak thus; but in behalf of the government which is making the effort; and in behalf of all who are

interested in the advancement of the visible body of Christ in the world, and especially its progress and standing in this country. We urge immediate and hearty co-operation with the government in this matter.

## WHAT WILL BE THE HARVEST?

The other day I picked up in the street a primary Quarterly for the first quarter, 1890, with the imprint of the Presbyterian Board of publication and Sabbath-school work. The only author whose name appeared in it was "Pansy." This name appeared in each lesson and at the end of the book. Upon opening it at Lesson 9, I read as follows: "One day Jesus was in Nazareth where he lived when a boy. On *Sunday* he went to church. He was asked to preach to the people." Among the treasures for the young to store up is this wonderful example, "Jesus was in the habit of going to church on *Sunday*" (?) and referred to Luke 4: 16.

The lesson story for Lesson 10, commences as follows: "Every *Sunday* while he was in Capernaum Jesus went to the synagogue and taught. One *Sunday* a man was there who had an evil spirit." Among the questions on the lesson is this; "Who came to a church in Capernaum one *Sunday*?" I read this to a minister of the M. E. Church, and asked him the question, "Suppose you teach your children such lessons and when they grow up and find out that the Jews and Christ did not keep *Sunday*, what will they believe?" He answered, "They will not believe anything."

On primary lesson cards used in our own Sabbath-school, and actually distributed to little children are such questions as these: "On what day did Jesus rise from the grave?" The answer is, "The First-day of the week. Our *Sunday*." "Where did he come that same evening?" Answer, "To a prayer-meeting of his disciples." The following lesson hymn is on another:

"Every week in Jesus  
Thus do we begin;  
Who redeemed and called us,  
Saving us from sin,  
And our week day labors  
Are forever blest  
By the gracious worship  
Of the *Sunday* rest."

Nearly every Quarterly Review card commences as follows: "There have been thirteen *Sundays* this quarter. How many times have you been to *Sunday*-school?" The first stanza of one of the songs our school sang for several years was: "There's a song ever new that the angels are singing Thro' streets that are golden, from hearts ever blest, There's a song ever new that the sweet bells are ringing As each week begins with its Sabbath of rest."

What are we expecting our children to believe when we put such books into their hands and have them sing such songs? When it was suggested in our Sabbath-school that the primary classes could use the lessons in the *Sabbath Visitor*, the excuse was made that they do not come early enough to be distributed the Sabbath before the lesson. One teacher whose class uses First-day publication Quarterlies refused to give the class collection to the treasurer because the school had voted to furnish scholars the *Helping Hand*. Is there any wonder that our young men and women care no more for the Sabbath? Is there any use of trying to teach the sacredness of the seventh day and put into the hands of the young such writings to learn their lessons from? It seems to me like a waste of ammunition to try to teach Sabbath doctrine by using *Sunday* arguments. Is this the reason we as a denomination are so small to-day, because we have used such works in our Sabbath-schools? Is there no way out of this dilemma?

I write this to see if anything can be done



to help this matter, or shall we drift on still? If so, What will the harvest be?

M.

### THE COMMITTEE OF INVESTIGATION IN SOUTH DAKOTA.

PLEASANT GROVE, S. DAK., Jan. 12, 1890.

To the Editor of the SABBATH RECORDER:

Our own people, and others, would like you to publish in the RECORDER the following statement of Hon. Don C. Needham, in reference to this most beautiful land. I have every confidence in the truthfulness of the report of the committee, as set forth on the drought, crops, etc., of 1889. We can rebut the slanderous reports on South Dakota sent East for publication by inconsiderate and unreliable parties here. We have our drawbacks as all new countries have; but ours are not such as should deter or frighten people from settling in either of the Dakotas. Truly yours, etc.,

R. TREWARTHA, D. D.

The committee appointed by the Watertown convention has gone carefully over the ground of investigating the present condition of South Dakota with reference to crop shortage and consequent destitution, and submits the following report:

Your chairman has spent several weeks in gathering statistics; has in person visited several counties, talking to the needy, and has sent out over 750 letters and received 393 replies thereto. Nearly every member of both houses of our legislature, together with chairmen of board of county commissioners, treasurers, registers of deeds and prominent farmers have replied.

We find that over a very small area of territory within this State was the loss from drought total, but in several localities there was a shrinkage of the average yield below that of previous years.

We also find the suffering from any cause not to exceed one-twentieth part of that reported by the Eastern press.

It is apparent that the class of farmers who keep out of debt, or "pay as they go," are not only not sinking, but are not needing aid.

There are thousand of farmers in South Dakota who came here with little or nothing who are now in comfortable circumstances, owning 160 or more acres of land, with good buildings, well improved, and have a good start in stock, while on the other hand we find those coming here under similar or even better circumstances, now badly involved, their homesteads mortgaged as well as their chattels.

From reports received it is safe to say that we have purchased too much farm machinery to economically till the acreage we have under cultivation. We have paid exorbitant prices for the same and have not properly cared for it, so that in a very short time it has been necessary to replace it.

With a smaller crop than we had anticipated, we have been unable to meet our obligations, and in consequence have borrowed money at unusually high rates of interest, and the low price for produce, the decline in the price of beef, pork and other products of the farm has compelled the renewal of obligations until the principal and interest have swept away the total crop in many instances, and left those who are asking aid, in some cases, really deserving.

While we find our crop has fallen below an average and that a greater amount of rain-fall would be beneficial, we are led to believe from personal observation as well as from the reports of a very large portion, indeed nearly all our correspondents, that the cause for the destitution that does exist is not chargeable to either the soil or climate of our State.

Thirty-seven correspondents report destitution and want caused by drought. Fifty-six report cause poor management, buying too liberally of machinery and other goods, and 198 report high taxes, high rates of interest, usury, elevator combinations, and high freight rates.

It is evident from the foregoing that to other causes than the drought must be attributed the greater portion of the appeals for aid.

Reports coming, as they have, from every county in the State, and from the very best men in every county, ought to be as convincing to the world as sensational newspaper reports, circulated for the purpose of injuring our good name. It must be remembered that an average of nearly eight to each county have replied to our circular, from which the above facts have been gleaned.

DON C. NEEDHAM, Chairman Com.

### EVANGELII BUDBARARE.

THE SCANDINAVIAN PAPER.

Thinking it of interest, and for the sake of giving information to the readers of the RECORDER, I have felt it both a duty and a privilege to write something about our Scandinavian paper. It may not even be known to all that the Tract Society is publishing such a paper. To such we would say that such paper has now been published for the past five years. It has been issued at the Publishing House at Alfred Centre, N. Y., up to the present volume. During these five years it has gone out with a strong testimony for the Sabbath of Jehovah, and other Christian doctrines. Some 1,200 copies have been scattered monthly, among Scandinavian readers. We are confident this has not been in vain. Light has been given upon God's holy law and Sabbath. Eternity alone can reveal the good it has done.

Owing to some inconveniences in publishing a Scandinavian paper at Alfred Centre, without Scandinavian help, and for other reasons, the Board decided to move the paper to Chicago, and appointed an Editing Committee of five persons: Elds. L. A. Platts, J. W. Morton, P. Sorensen, A. Carlson and O. W. Pearson; two Americans and three Scandinavians, to provide matter for the paper; Dr. Platts writing editorially and doctrinally, Eld. Morton representing the Missionary Board, and the three Scandinavian brethren furnishing field notes and matters of general interest.

At the beginning of the present volume the name of the paper was changed from *Evangelii Harold*, to that at the head of this article, and in character it is to be of a more general missionary spirit. To bring souls to Christ, to edify the children of God, to get at the hearts of the people, and gain their sympathy and confidence by presenting to them the unspeakable riches of the gospel, is what we are trying to do. In this we hope to be given wisdom from on high, and to be directed by the spirit of God.

We have now sent out two issues of the paper from Chicago, of 1,500 each. The prospects of the paper are certainly encouraging. Correspondence has come in from many quarters of the country, with words of encouragement and cheer. Nothing but Jesus can satisfy hungry hearts. I feel to praise God for the happy lot that has befallen me, though so responsible, to be gathering with Christ. Means and subscriptions have also come in to some extent. We hope, by the grace of God, to make the paper both worth reading and worth paying for.

Some might say that the platform I have mentioned of the paper, is not fully in accordance with the object of the Society; that being especially the restoration of the broken law. But I am confident that neither the Society nor the people who are sacrificing their means to carry on the work of God, will ever regret that their money has been used in pointing souls to the Lamb of God that taketh away the sins of the world, and in encouraging feeble Christians to gain the victory and win eternal life. Besides this, we expect to uphold the law of God as the Christian rule of life, and as we proceed, make more prominent the fourth commandment, although the paper has, for the past five years, borne a straight testimony on that subject.

Our only hope of success in the enterprise is that we may have such connection with God, that he may so guide us in the work, that the paper may be an instrument of doing much good, and may bear fruit to his glory. We desire the sympathy and co-operation of all our American brethren for *Evangelii Budbarare*.

O. W. PEARSON.

SUMMERDALE, Ill., Feb. 16, 1890.

### ELDER LEMAN ANDRUS.

In my Home News communication this week, I mentioned Elder Lemman Andrus as being in good health. I refer to him again in order to mention two somewhat notable incidents.

Three days ago Eld. Andrus preached at the funeral of Mr. Cosad, a citizen of this township. Eld. Andrus is the oldest man in the township, and Mr. Cosad was the next oldest man. Eld. Andrus will be ninety-three if he lives until next April, and Mr. Cosad would have been ninety-one in April.

A few years ago, Eld. Andrus preached the funeral sermon on the death of Mr. Cary Crandall, who was then the oldest man in this township, Eld. Andrus being the oldest man, after the decease of Mr. Crandall.

I called on Eld. Andrus yesterday and found him at work at the wood pile, with axe and wedge, splitting a stick of timber. He lives with his daughter, Mrs. Child, and has prepared all their firewood, after it was hauled to the door in wagon lengths.

He is still enthusiastic in Bible study, and has recently prepared Bible-readings on several subjects.

C. A. B.

### IN MEMORIAM.

Resolutions adopted by the W. C. T. U., of Shiloh, N. J., Feb. 6, 1890:

God has called from our midst our beloved sister, Mrs. Mary H. Gillette, widow of the Rev. W. B. Gillette, who for many years was our pastor. She was zealous in every good work. With her assistance the Shiloh W. C. T. U. was organized and until her death she remained a very efficient member. She loved the young people and took great pleasure in their advancement. Her life has been one of untiring effort, and we have reason to believe that she has entered that "Haven of Rest" awaiting the faithful; therefore,

*Resolved,* That while we, as a society, deeply mourn her loss, we thank God that we were blessed by her prayers and example so many years; and that each of us will endeavor so to live that we may truly say as did she, that, "For to me to live is Christ and to die is gain."

MISS M. D. AYARS,  
MRS. M. W. DAVIS,  
MRS. A. M. GLASPEY, } Com.

### AN ALGERIAN WEDDING FEAST.

A marriage celebration in Algeria is an interesting relic of ancient customs. The bridegroom goes to bring the bride, and the guests assembled outside the house will wait for his coming. Soon the sound of pipes is heard coming from the summit of some neighboring hill, and the marriage procession approaches the bridegroom's house. The pipers always come first in the procession, then the bride muffled up in a veil, riding a mule led by her lover. Then comes a bevy of gorgeously dressed damsels, sparkling with silver ornaments, after which the friends of the bride follow. The procession stops in front of the bridegroom's house, and the girl's friends line both sides of the pathway. The pipers march off on one side, while the bridegroom, lifts the girl from the mule, and holds her in his arms. The girl's friends thereupon throw earth at the bridegroom, when he hurries forward and carries her over the threshold of his own house. Those about the door beat him with olive-branches, amid much laughter. In the evenings, on such occasions, the pipers and drummers are called in, and the women dance, two at a time, facing each other; nor does a couple desist until panting and exhausted, they step aside to make room for another. The dance has great energy of movement, though the steps are small and changes of position slight, the dancers only circling round occasionally. But they swing their bodies about with an astonishing energy and suppleness. As leaves flutter before the gale, so do they vibrate to the music; they shake; they shiver and tremble; they extend quivering arms, wave veils, and their minds seem lost in the abandon and frenzy of the dance, while the other women, looking on, encourage by their high, piercing, trilling cries, which add to the noise of the pipes and drums.—*Ladies' Home Journal*.

## YOUNG PEOPLE'S WORK.

THE Executive Board of the American Sabbath Tract Society have requested our young people to canvass for subscribers to the *Outlook*, as it is now newly issued in a more improved form.

SAMPLE copies have been mailed to every RECORDER subscriber and to every young people's organization. The secretary will request every young people's organization to take this matter in hand. We trust that her instructions may be followed by all.

THOSE interested in places where there is no organization of young people, and who may be willing to undertake a canvass in those localities will please write to the Secretary, Miss Agnes Babcock, Leonardsville, N. Y., for full information. We trust that all will be inclined to cooperate in this work and secure a large paid circulation for this, now our most influential representative organ. If we support it heartily ourselves it can have an assured life and can more hopefully pursue its conquests abroad.

### THE MISSION FIELD.

BY L. C. RANDOLPH.

Extracts from a talk before Conference on Young People's afternoon.

One hundred years ago the English Parliament passed a resolution requiring the East India Company to do something for the elevation of the natives of India; but it was universally agreed at that time that the project of sending missionaries to that land was the most mad and useless that could be conceived. But the cause of God marches on and the decrees of Parliament cannot control the convictions of men. Over in America was a young man whose heart was burning within him for that part of the great world beyond the sea sitting in darkness. He had graduated from college with the highest honors of his class and the world held out to him the most alluring prospects of success, but he laid his life on the altar of missions. His name was Adoniram Judson, and there are few Christians who have not heard that name. With his wife and two others he went to India. They went against the earnest protests of friends. Their friends told them that if they would stay at home they had lives of great usefulness before them. If they buried themselves in that dark land their lives would be thrown away. But they went. One year passed, two years, three, four, five, six, seven years passed and no results; not a single convert, and the people at home said, "I told you so." But in the eighth year the first native convert was baptized and from that time onward the history of that mission is the history of the foot-prints of God. I wish that everyone of us could read the history of missions. It is a history of faith in God and his promises, willing self-denial, patient work, and wonderful results. But it is reserved for our own day to see the greatest movement in the history of missions. There are now in American colleges between three and four thousand young men and women who have taken the pledge, "I am willing and anxious to be a foreign missionary." It will be worth our while to consider what has led these young people to this decision. Almost all with whom I have talked said that for them the call to the work was the *need of workers*. It seems to be the grand opportunity of the ages. I do not know of any land which is not open to Christianity.

Look at Japan. Less than fifty years ago Japan was sealed to us. Now Christianity is welcomed. The Japanese have the greatest admiration for our institutions and are making rapid strides in civilization. The time is ripe. It is either Christianity or atheism for Japan. China is more conservative, but is surely taking the same direction. India, the home of a people deeply religious, but whose religion has been awful perversion and cruelty. Africa, "the dark continent," of which the dying Livingstone said, "God bless the man or woman who will do something to heal the open sore of the world."

Of course our interest centers most around our own little mission in China. It has been and is doing a work whose greatness we cannot estimate by the visible results. In how many souls the good seed has found a lodgment we never can tell until the great day. It has now a firm foothold and is prepared to do "greater works" than before.

I don't suppose it is necessary to defend missions to the Seventh-day Baptist people. We may be sure that God will not bless our work at home, if we selfishly hug the gospel to ourselves, refusing to send it to those who "have never yet heard." We never can have the millennium in America until the rest of the world is ready for it too.

Each of us has our own work. Some of us will be called to the foreign field. Some of us will preach the gospel in our own land. Most of us will find our work in the larger home field, the preaching of every day living, and praying and working for those who have gone to a special work. Each of us has our own work, and God pity the man who is so absorbed in his selfish schemes of life that he hears nothing but the clink of the gold, while the land is filled with the cries of the sick, the helpless and the dying.

### A LITERARY ODDITY.

The "Brewers" should to "Malta" go,  
The "Boobies" all to "Scilly,"  
The "Quakers" to the "Friendly Isles,"  
The "Furriers" to "Chili."  
The little snarling, carolling "babes,"  
That break our nightly rest,  
Should be packed off to "Babylon,"  
To "Lapland," or to "Brest."  
From "Spithead" cooks go o'er to "Greece,"  
And while the "Miser" waits  
His passage to the "Guinea" coast,  
"Spendthrifts" are in the "Straits."  
"Spinsters" should to the "Needles" go,  
"Wine-bibbers" to "Burgundy,"  
"Gourmands" should lunch at "Sandwich  
Isles,"  
"Wags" at the "Bay of Fundy,"  
"Bachelors" at the "United States,"  
"Maids" at the "Isle of Man."  
Let "Gardeners" go to "Botany" Bay,  
And "Shoeblocks" to "Japan."  
Thus emigrate, and misplaced men  
Will then no longer vex us,  
And all who're not provided for  
Had better go to Texas.—*Ex.*

### GOOD LITERATURE.

#### DRAMAS AND HISTORICAL NOVELS AN AID TO THE STUDY OF HISTORY.

From the eighteenth century down to the present time every writer who has essayed to give moral instruction to the young has made an attack upon the novel. If we would believe some of these mentors the words novel and wickedness are synonymous, and the most lenient generally speak as though to read a word of fiction is at least a waste of time which should be better employed. This warning was all true enough a century and a half ago when a modest

girl could not have openly read a novel; but when spoken now it is so perversely opposed to the truth that we cannot help being stirred to wrath whenever we meet with the advice usually given on this subject.

In the beginning of these papers we expressly stated that books were to be treated on their literary merits alone. We are tempted to break through this rule long enough to say a few words upon the morality of the average "Sunday-school Book," which in modern times has been offered as a substitute for the novel to the parents who would be particular about their children's reading. However we forbear, only stating in passing that we cannot at all understand the man who would hold up his hands in horror at the idea of placing "Ivanhoe" in the Sabbath-school library, and yet would admit "Arthur Bonnicastle." Nor can we enter into sympathy with the mother who would be shocked at the sight of her child reading "Oliver Twist," but who would smile complacently at the earnest little face engaged in drinking in such caricatures of religion and such silly and unnatural views of life as are usually found in the neatly covered volume bearing the Sabbath-school label.

The novel is of the utmost importance as a part of literature. The value of the best specimens of this style is extraordinary in its good influence. But just now, leaving all other departments of fiction, we wish to consider the usefulness of the historical novel,—and its near ally, the drama,—as a help to that noblest of pursuits, the study of history. In treating this subject in this way it is impossible to consider the list of historical novels which is usually given in any work on literature. Too many of these are historical only in name. Others are so utterly misleading as to do more harm than good. Moreover there are a few books which do not aspire to the title historical at all, which yet, by a few touches here and there, bring us more fully into sympathy with the time in which the story is laid than would an exhaustive treatise upon the manners of that period. The author of "Lorna Doone" in his preface expressly disclaims the title of "historical novel" for his work; yet the fact remains that the most trustworthy history could not give a more correct representation,—and would certainly give a far less vivid and lasting one,—of the whole spirit of the latter half of the seventeenth century than may be found in the pages of this romance. It is this catching of the spirit of an olden time which marks the true historical novel, and this faculty is not possessed by a great many writers whose novels bear a title which is by no means deserved. Sir Walter Scott stands head and shoulder above every other writer in this field. We do not believe that certain men and women made just the speeches which Sir Walter puts in their mouths, but we are confident that just such men and women, dressed just as he describes, and actuated by just such passions and emotions, did walk this earth centuries ago. The portraits are just as correct as those in Hume or Macaulay. To make the story move properly and with the dramatic effect which is essential to a good novel, the author must often vary from the exact historic facts. This may be safely done provided the spirit of the time is maintained. For instance, in "The Abbot," Scott changes quite a good deal the circumstances pertaining to the escape of Mary, Queen of Scots, from Lochleven Castle. This is perfectly permissible for several reasons. Even had not the author in his copious notes given

the true facts of the case, no one's conception of the history of the period would have at all suffered. The main thing to be remembered is that Mary was imprisoned in Lochleven Castle, that she made two attempts to escape, and that the second of these was successful. Having told us this, he has given us as much exact information as any history of the period would afford, and in making these scenes vivid and real to us he is at liberty to exert his imagination to its full extent. But when Miss Porter, in the *Scottish Chiefs*, in order to take away from her hero the ignominy of death upon the scaffold, invents some extraordinary jugglery which carries Wallace to heaven before the rope can do its work, and deceives the senses of all the spectators upon Tower Hill,—she commits a grave offense, and one which makes her book unsafe for those who have not already mastered the historic facts in the case. The reason for this condemnation is plain. The fortunes of Wallace are followed with breathless interest throughout the story, and when the sad end is reached, the reader is only too glad to snatch at that which the author presents to take the place of the revolting fate which is expected. When a little later, the young student of history reads in a few prosaic lines that Wallace was hanged, drawn, and quartered, and his head afterwards displayed upon a pike,—the shock is a great one. We speak from personal knowledge in describing this experience. "The *Scottish Chiefs*" is indeed one of the worst specimens of the historical novel. The gross violation of truth which has been pointed out is only the last of a long list of absurdities, which make the book an utterly unsuitable one for the very class by which it is most eagerly read. "Thaddeus of Warsaw" is not open to the same objections. The historical portion, besides being but a small part of the story, is too near to modern times for the author to take many liberties with the facts, while the people and circumstances among which the English scenes are laid, being those with which Miss Porter must herself have been familiar, we may presume that they are true to nature. This book may be commended as an interesting specimen of the old-fashioned novel.

(To be continued.)

## EDUCATION.

—THE English language has another victory. It has been chosen for use in the recording of important treaty engagements between Russia and China.

—THE late Mrs. Worden, who endowed Houlton Academy, in Maine, has left a fund for Colby University for the education of young women.

—THE State Board of Education of Wisconsin will enforce the Bennett law, which provides that children must attend school not less than twelve weeks in each year in a school in which the English language is taught.

—OF nine thousand children, examined in the public schools of five cities, twenty-six per cent were found defective in hearing.

—WYOMING has one law on its statute books that has no counterpart in any State, and that is the law securing equal pay for equal work to women and men as school teachers.

—AT a meeting of the Directors of the Missouri School for the Instruction of the Blind, it was decided to introduce the phonograph into the school. The teachers will record the lessons on the phonographic cylinders, allowing the pupils to reproduce them at will. A gymnasium will also be attached to the institution.

—THE feeling against the faculty of Washburn College, Topeka, Kansas, which has been quite intense during the present year, culminated lately when it was known that the faculty had decided that on no account would the young ladies boarding at the cottages be permitted to attend the State oratorical contest at Lawrence. This privilege has been enjoyed by all students alike for the last three years.

—ACCORDING to the *Cincinnati Commercial Gazette*, Johns Hopkins University, in addition to a sum of money amounting to nearly \$150,000 received during the summer, has recently been made the residuary legatee of an estate, and been presented with a certified check for \$100,000. The permanent funds of Lincoln University have been increased by \$32,000. Madison University has recently erected a library costing over \$150,000. The State college in Pennsylvania spent over \$200,000 in improvements within the last two years. D. K. Pearson has given \$25,000 to endow a new Latin chair in Knox. Marshall Field has given land worth \$100,000 to the proposed Baptist University in Chicago. This is the institution to which J. D. Rockefeller gave \$600,000 on condition that \$400,000 more be raised. It would be pleasant to hear of some colleges in which we have at more direct interest receiving some handsome gifts. Our schools cannot do the work the Lord requires to be done in the nineteenth century without ampler revenues. No money is more wisely invested than that which is used to endow institutions of learning. Their gifts will bear fruit for all coming time.

## TEMPERANCE.

—"BEER is a far more dangerous enemy to Germany," says General Von Moltke, "than all the armies of France."

—THE Temperance Society of the Free Church of Scotland has been in existence only three years, yet it already includes 632 pledged ministers, and possesses a membership of 63,979.

—THERE is a law against cigarette smoking, at West Point. The cadet who violates it, is obliged to carry a musket for twelve consecutive hours, pacing his beat, back and forth, rain or shine, for that length of time.

—THE difficulty of securing State "prohibition" in America, and municipal "local option" in England, may indicate the greater difficulty of persuading all the interested States of Europe to pass an effective prohibitory law for Africa.

—A MASSACHUSETTS manufacturer, in payment of his seven hundred operatives, gave each one a crisp ten dollar bill. Each bill was marked so that it could be recognized. The Tuesday following, four hundred and ten of these bills had been deposited in the bank by the saloon keepers.

—THE law of Minnesota is now such that a man who appears in the streets drunk will be fined, for the first offense, from ten to forty dollars; second offense, from twenty to fifty dollars; third offense, imprisonment from sixty to ninety days. For first and second offenses imprisonment may be substituted for fine.

—LIQUOR-DRINKING among children seems, from medical returns, to be alarmingly on the increase in Austria. Children of four to eight years die from the effects of drink; and there are many recent cases of epilepsy due to the same cause. One boy of five years, it is said, drank two or three glasses of brandy a day. One of five years, now in the hospital at Berlin for delirium tremens, has been accustomed to drinking liquor for two years. His mother gave him a glass of Hungarian wine every day for dinner, "to strengthen him," and in the evening he drank Bavarian beer with his father. This was in addition to the spirits given him each day by his grandfather, who kept a *carbaret*, or saloon.

—A POWERFUL line of steamers to the west coast and to the Congo, a French line, two Portuguese lines, two powerful English lines to the west and south-west coasts, and two more to South and Eastern Africa, besides many ships belonging to private trading companies, aggregating more than 100 steamships, carry from nearly all the European nations, and from England, more rum and gin than of any, if not of all, useful articles of commerce. And the devil is so anxious to implicate our own America in the guilt of this nefarious traffic that, at this moment, he has a vessel from Boston sneaking in with a freight of 250 tons of rum.—*Bishop Taylor*.

—"THE regulation of the sale of ardent spirits," says Speaker Husted, of the New York Assembly, "is the question of the hour. It can neither be shirked nor evaded. The rum-shop is the curse of civilization and the enemy of good order and good government. If its power for evil cannot be suppressed, it can certainly be checked and restricted by compelling it to pay from the proceeds of its sales sufficient, at least, to support the criminals and paupers it has made." We stand related to this evil as our fathers did to the sin of slavery in this country. There is no compromise.

## POPULAR SCIENCE.

It is said that to collect one pound of honey sixty-two thousand heads of clover must be drained of their nectar; and to do that requires three million six hundred and fifty thousand visits from the bees. It means something when we say, "Busy as a bee."

USE OF THE PHONOGRAPH.—The use of the phonograph in connection with typewriting is making progress in this city (New York). A firm of young women has opened an establishment in Broad Street, with the view of making a specialty of transcribing by means of typewriters dictation on the phonograph. This method dispenses with the services of a stenographer.

AN ELECTRIC SNOW SWEEPER.—The electrically driven snow sweeper in use on the West End Street Railway in Boston consists of a platform car, mounted on a four-wheel truck, two Thompson-Houston motors of 15 horse power each being attached to the axles. Underneath each end of the car is a large cylindrical brush made of rattan, set at an angle of about 45 degrees, and reaching across the track. The brushes are revolved very rapidly by power from a fifteen horse power electric motor which is on the platform of the car. The sweepers are propelled precisely the same as the electric cars, the long pole reaching the trolley wire being fixed to a post on the platform.

MAKING SODIUM GLOBULES.—Sodium may be obtained in fine, clean globules by half filling a small beaker with water, adding to this about an inch layer of paraffine oil, and plunging pieces of sodium, on the point of a wire, through the oil into the water, where they will be superficially oxidized, detaching themselves from the wire, and floating to the surface of the paraffine. In case there should be globules of water in the oil, they may be got rid of by standing in a tall bottle for a few hours, when they will sink to the bottom. I have found this oil an excellent liquid for the preservation of sodium, as it has the advantages of cheapness, non-volatility, and non-explosiveness, which "potassium naphtha" has not. These globules are especially useful for demonstrating the properties of the metal. They float on the oil, but sodium coated with oxide, as in the commercial metal, does not.—*English Mechanic*.

METALLIC PRODUCTS OF THE UNITED STATES IN 1888.—Pig iron, spot value long tons, 6,489,733, \$107,000,000; Silver, coining value troy ounces, 45,783,632, \$59,195,000; gold, coining value troy ounces, 1,604,927, \$33,175,000; copper, value at New York, pounds, 231,270,622, \$33,833,954; lead, value at New York, tons of 2,000 pounds, 180,555, \$15,924,951; zinc, at New York, tons of 2,000 pounds, 55,903, \$5,500,855; quicksilver, at San Francisco, flasks 33,250, \$1,413,125; nickel, at Philadelphia, pounds, 195,182, \$115,518; aluminum, at Philadelphia, pounds, 19,000, \$65,000; antimony, at San Francisco, tons of 2,000 pounds, 100, \$20,000; platinum (crude), at New York, troy ounces, 500, \$2,000; total, \$256,245,403.—*Engineering and Mining Journal*.

It is well known that at a certain stage of heart disease dropsy inevitably sets in. Professor German See, of Paris, has long been experimenting with a view to discover what element in milk rendered it such an admirable agent to stimulate the kidneys, increase the flow therefrom and hence prove of such great service in dropsies. The conviction which he arrived at was that the one important element is sugar of milk. Acting on that theory he selected twenty-five patients with heart disease, in all of which there was more or less dropsy. To each he gave 100 grammes of the sugar of milk a day, dissolved in two quarts of water. In all these cases a marked effect on the kidneys was felt within twenty-four to forty-five hours, and the dropsies diminished rapidly, and after a series of treatment lasting from six to eight days, almost all such swellings disappeared. This discovery is regarded as one of the most important which has been made in the medical world for years.

SELF-EXAMINATION is not a mere looking at one's self and his deeds for the purpose of self-gratulation or of self-humiliation. It is rather a withdrawal from the busy, bustling world, as the day is closing, and an entering into the heart's secret chambers, that we may talk over the day with God, who has seen more of us and understood us better than we ourselves, and has been able to test the purity of our motives.

THOUGH you may have known clever men who were indolent, you never knew a great man who was so.

# SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1890.

### FIRST QUARTER.

Jan. 4. The Forerunner Announced.....	Luke	1: 5-17.
Jan. 11. The Song of Mary.....	Luke	1: 46-53.
Jan. 18. The Song of Zacharias.....	Luke	1: 67-80.
Jan. 25. Joy Over the Child Jesus.....	Luke	2: 8-20.
Feb. 1. Jesus brought into the Temple.....	Luke	2: 25-35.
Feb. 8. Childhood and Youth of Jesus.....	Luke	2: 40-52.
Feb. 15. The Ministry of John.....	Luke	3: 7-22.
Feb. 22. The Temptation of Jesus.....	Luke	4: 1-13.
Mar. 1. Jesus at Nazareth.....	Luke	4: 16-32.
Mar. 8. The Great Physician.....	Luke	4: 33-44.
Mar. 15. The Draught of Fishes.....	Luke	5: 1-11.
Mar. 22. Christ Forgiving Sin.....	Luke	5: 17-26.
Mar. 29. Review, or Temperance, or Missionary Lesson.		

### LESSON X.—THE GREAT PHYSICIAN.

For Sabbath-day, March 8, 1890.

#### SCRIPTURE LESSON—LUKE 4: 33-44.

33. And in the synagogue there was a man which had a spirit of an unclean devil; and he cried out with a loud voice.
34. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.
35. And Jesus rebuked him, saying, Hold thy peace, and come out of him; and when the devil had thrown him in the midst, he came out of him and hurt him not.
36. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.
37. And the fame of him went out into every place of the country round about.
38. And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.
39. And he stood over her, and rebuked the fever; and it left her; and immediately she arose and ministered unto them.
40. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him, and he laid his hands on every one of them and healed them.
41. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he, rebuking them, suffered them not to speak: for they knew that he was Christ.
42. And when it was day, he departed and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them.
43. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent.
44. And he preached in the synagogues of Galilee.

GOLDEN TEXT.—He cast out the spirits with his word, and healed all that were sick. Matt. 8: 16.

#### INTRODUCTION.

The events of this lesson occurred on the Sabbath-day following the events of the last lesson, only one week intervening. We have seen in the last lesson that Jesus was treated with violence and driven out of his native city on account of his authoritative teaching in the synagogue. Even his former acquaintances and neighbors in Nazareth would not endure his presence in their midst. It seems from the narrative that he left Nazareth at the close of that Sabbath-day and proceeded directly to Capernaum, about twenty miles to the northeast. During this intervening week, he taught such as might gather about him on the shores of the lake outside of Capernaum, and it was during this time that he called to be his permanent disciples four of those who had previously followed him, but had not left their calling as fishermen. See John 1: 40-43; 2: 1, 2. Jesus had now been preaching about one and one-half years, and was between thirty-one and thirty-two years old. On the Sabbath-day, according to his custom, he with his disciples attended the synagogue service where he preached to the people. It was during this synagogue service that the remarkable event occurred which forms the theme of our lesson.

#### EXPLANATORY NOTES.

It is proper here to call attention briefly to the nature and design of miracles. There are several words in the New Testament having the same general import, and frequently rendered by one and the same word. A miracle may be defined as the personal intervention of God, by his will, into the chain of cause and effect in nature. It is not a violation of natural laws, nor even a suspension of them. But it is the exercise of the supreme power of the author of nature's laws. It is a special manifestation of the divine will and power in a particular case and for a definite purpose; namely, to reveal his own personal presence and divine authority. We see the likeness of this manifestation in the exercise of human will every day. A man lifts a stone and sustains it for a moment in his hand. He has by no means suspended the law of gravity over that stone, else it would have no weight while in his hand; he only shows his superior power over that of gravity, and also reveals his personal will, with direct reference to some distinct purpose. Christ's teaching impressed all his hearers as being with authority; the question, therefore, would instantly arise by what authority; was it simply human, that of a Galilean, or was it divine, the authority of God? This question could be settled only by his personal manifestation of miraculous power. The personality of this miraculous power

was always manifested in the definite and beneficent character and purpose of the miracle. Having made this statement in regard to miracles we proceed.

V. 33. *And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice.* During the service, while Jesus was preaching, the evil spirit of this man was aroused, and the man under its influence and controlling power, made disturbance. Ordinarily the man might be quiet and excite no attention to himself, but when he heard some truth antagonistic to his ruling propensity, and especially to the demoniac spirit within him, he is at once excited and uncontrollable. This evil spirit is something more than simply disease of the body or of the mind, though these conditions may always attend its presence, as a result in any individual life. It seems to be the indwelling presence and power of the evil agency that tempts, pollutes and destroys the peace and life of the person who is thus possessed.

V. 34. *Saying, Let us alone! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.* This man was evidently completely under the control of the evil spirit. He thought and felt and willed, and hence spoke just as the evil spirit would have him do. The first utterance was that of repulsion. He would be let alone; he would assert his independence and repel any invasion; his antagonism was instantly aroused. He felt that a superior power, a personal Holy Being stood before him, and he could not endure his condemning presence. *The evil spirit is not slow to understand the holiness and power of the good spirit whenever it is manifested.* The case before us is not alone, for there are many like it in this sinful world.

V. 35. *And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.* Jesus had spoken with authority, now he commands with authority, and his authority is clothed with power. But the evil spirit has so fastened itself into the very life of the man that the separation is a terrific experience for the man, and at the same time a glorious deliverance from an infernal enemy. No other than divine power can effect such a deliverance. The people in the synagogue were astonished. The wicked rage of the man had first alarmed them, his defiant words spoken to Jesus, and then the firm and gentle command of Jesus to the infuriated spirit, to come out of that man, was sufficient cause for sudden astonishment. But when they saw the man in convulsions of agony thrown upon the floor, apparently dead, they were astonished beyond measure. In a few moments the man was found to be alive and in his right mind, delivered and unhurt. Such a scene they never had witnessed before.

V. 36. *And they were all amazed, and spake among themselves, saying, What a word is this, for with authority and power he commandeth the unclean spirits, and they come out.* They now looked upon Jesus as clothed with authority and power able to command the obedience of demons. Such authority and power they had never conceived as possible for man. This Jesus must be far greater in his mighty power than any common man. But then with all this power and authority he was an irresistible friend to the most helpless human being.

V. 37. It is no wonder that the news of this event should be quickly scattered all over the surrounding country.

V. 38. *And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.* At the close of this Sabbath service Jesus goes to the house of Simon. This may have been his temporary home, or he may have gone on this occasion by invitation; at least it would seem that he was acquainted, and it is scarcely to be doubted that this was Simon Peter's home. The mother of Simon's wife was tenderly cared for in that home. Just at this time she was suffering with a very malignant fever, which was by no means an infrequent malady in that locality at various seasons. Some of these who had witnessed the event in the synagogue were doubtless with Jesus in this house, and began to question him concerning this case of sickness, which is the true import of the expression, "They besought him for her."

V. 39. *And he stood over her, and rebuked the fever; and it left her, and immediately she arose and ministered unto them.* He turned his attention to her case fully apprehending its real nature and expelled the disease by the exercise of his own intelligent will. That she was thoroughly healed was clearly demonstrated to the whole household, by the fact that she immediately arose and ministered unto them. With their knowledge of the malignancy of the disease, which an hour before had such complete possession of her body; they could

no doubt for a moment that this was another manifestation of divine power and mercy.

V. 40. *Now when the sun was setting, all they that had any sick of divers diseases brought them unto him; and he laid his hands on every one of them and healed them.* By this time the news of his power over diseases was so widely scattered through the city that many having sick friends were suddenly moved with hope that an unfailing remedy was at hand, for surely a mighty physician was in their midst. As soon as the oppressive heat of the day was passed, multitudes came from all parts of the city bringing their sick and helpless ones, seeking his healing power to be applied to them. It was a work of mercy, a work of tender love, for him to lay his hand upon each and by an act of his holy will and divine supernatural power to deliver each one from their particular malady.

V. 41. *And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God.* The case of demoniac possession witnessed in the early part of the day in the synagogue, was not the only one existing in Capernaum at that time. The very knowledge of his presence and of his power soon aroused many that were possessed of evil spirits, and they could not suppress their antagonism with him, but in their bitter rage acknowledging him to be the Christ the Son of God, they came out of their helpless victims and obeyed his commanding word. Surely this Sabbath-day in Capernaum was filled up with events that demonstrated the divine human in Christ, his mighty power not only in authority to teach, but in authority over every disease, and over the very demons that get possession of human souls.

V. 42. *And when it was day, he departed and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them.* While it was very early and before the throngs were moving Jesus arose and quietly went out of the town to a secluded spot. He desired silent and private communion with the Father, preparatory to the work next pressing upon his hands to be accomplished. Some of those who were watching his movements most closely soon found him and wished to prevent his departure from their town. It seemed to them that there was great need of his continued ministry in Capernaum. They had just begun to understand his mighty power and wisdom and tender love for the poor and helpless. Their attention and sympathy was centered in their own neighborhood; they did not realize that there were the same needs and necessities everywhere all over the country.

V. 43. *And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.* He declares to them what must have been a new thought to their slow hearts; though they were deeply interested in his ministry, yet they had taken but very narrow views of its application to the world and of the wide necessities everywhere demanding such a ministry. He could scarcely spend more than one day in a single city; his heart is yearning over all the cities; over every home in the land.

V. 44. *And he preached in the synagogues of Galilee.* This statement covers the work of several months, going from place to place, from city to city, and there were a great many of them in Galilee. He was preaching in their synagogues with authority and power, announcing to the people the immediate presence and establishment of the kingdom of heaven. This was a grand missionary uprising; for he sent his disciples out everywhere, two and two, preaching and declaring to the people the personal advent of the world's Redeemer. This lesson brings before us in a most impressive manner the real work of Christ in the world, his supreme authority and his power to save men from all their maladies, spiritual and physical. Could his disciples be thoroughly inspired with this divine mission of Christianity in the world, not another generation would pass before Christ and his salvation would be proclaimed to all the peoples of the earth.

#### QUESTIONS.

What was the subject of last lesson? and what Golden Text? What intervened between the last and present lesson? How far and in what direction is Capernaum from Nazareth? Give an account of what occurred in the Synagogue. What was the effect of this event upon the people in the synagogue? What is the nature and purpose of Christ's miracles as illustrated by this case? How does being possessed of an evil spirit, a devil, differ from a common disease? Does the evil Spirit manifest intelligence, malignity, and will power? Show how this fact is recorded in v. 34, 35. Give an account of the miracle at Simon's house. Give an account of the events of the evening at Simon's house. What was the incident of the early morning? What was the great lesson inculcated by our Lord to his disciples? What was the real example of Christ to his disciples?

## HOME NEWS.

New York.

ALFRED CENTRE.—The interest manifested in spiritual things in our midst, especially among the students, is greatly increasing. Besides the regular Friday evening prayer-meeting, which is gaining both in attendance and interest, several others of scarcely less importance are being held. Sabbath afternoon the Christian Endeavorers enjoy most refreshing seasons, the vestry being often quite crowded. The Sunday evening student's meeting, which a few months ago was attended by scarcely more than a dozen, now numbers from one hundred to one hundred and fifty, a large proportion of those attending participating in the exercises. Wednesday evening is devoted to a special church prayer-meeting, whose power and influence are on the increase; and on Thursday evenings the Senior Class of the University meet in the prayer circle. Never since we have known the school has there been such a deep feeling among the young people of the school and community. The field is rapidly ripening for the harvest. Pray for us that we may receive wisdom and guidance from on high and be enabled to gather in the precious sheaves.

E. S.

WELLSVILLE.—After having been laid up for nearly three weeks by the prevalent influenza, supplying my appointments for two weeks on the Sabbath, and taking up my appointments at outposts, I have been able for two weeks to resume my work. Last Sabbath I administered baptism at this place to a mother of about 50 and her daughter of 18, both of whom unite with the church, and still others are expected to follow. For these tokens of the Master's favor continued we give him all the praise. During the first week of my illness Mrs. Clarke was taken violently sick, and we despaired of her recovery; but through the blessing of God she is gaining and will recover if nothing new sets in. Mild weather continues, mud, occasionally frozen, instead of sleighing, has been the character of this winter upon this field.

ALFRED CENTRE, Feb. 19, 1890.

J. CLARKE.

FIRST VERONA.—The Bible-school of the First Verona Church made their superintendent a genuine surprise party on the evening after Third day, the 18th inst. About fifty members of the school, with a few other friends, unceremoniously took possession of the manse, and proceeded to have everything their own way until about twelve o'clock. Everybody seemed happy; and the evening was pleasantly spent in social visiting, music, etc., the children delighting themselves in innocent amusements. A bountiful collation was provided and partaken of by all present; after which Brother Arthur A. Thayer, the assistant superintendent, made an excellent speech of the short metre order, and concluded by presenting Elder Backus with \$22 in cash, in behalf of the school, as a token of their appreciation of his services as superintendent. The surprise was complete, but the Elder responded as well as he could under the circumstances; thanking his kind friends for their visit and generous donation. The next morning sundry articles of value, which had been left, were discovered about the house, which increased the donation to about \$30. The affair was a success in every way gratifying to all concerned.

B.

Rhode Island.

WESTERLY.—The "la grippe," in its march westward still lingers with an almost undying

grip in our eastern towns. There are a few cases yet in our village, and it seems to go harder as it gradually lets go its hold on the people. Very few have died among us from the influenza itself, but quite a number have from pneumonia and other diseases superinduced by it. Great care had to be used to escape serious after effects. We are all willing to bid it good-by,—a long and everlasting good-by.—We have as yet no ice. The ice men and those who have to use ice in their business carry dejected faces, and draw long sighs. Good prospects before us of an ice famine, and that if we have ice next summer it will have to be imported or manufactured, and consequently will be a costly luxury.—Our public lecture course closes next week, with recitations and impersonations by the well-known elocutionist and impersonator, Leland T. Powers. Our course this winter has been unusually good and satisfactory.—The Women's Relief Corps of the Budlong Post G. A. R., are holding their Annual Fair this week.—Last Sabbath and Sunday, the 15th and 16th, the Quarterly Meeting and Conference of Christian Workers of the Seventh-day Baptist Churches of Rhode Island and Connecticut held their services with our church. Sabbath morning Rev. I. L. Cottrell gave us a good sermon on God's call for workers and the need of them at the present time. The service was followed by the session of the Sabbath-school. In the afternoon an interesting and soul-refreshing prayer and conference meeting was held by the young people, and in the evening a praise and prayer service, conducted by Rev. E. A. Witter, followed by a sermon, clear in thought and expression, from Rev. O. D. Sherman, upon the good which comes to those who work with Christ and Christians. Sunday was occupied by the conference of Christian Workers. This organization was formed at our last quarterly meeting. The purpose is to investigate truth and consider methods of Christian work. The morning session was opened by an excellent address from its President, William L. Clarke, on "Our work as a people and its present condition and needs." This was followed by an able doctrinal sermon upon "The personality of God," from Rev. Dr. A. McLearn. In the afternoon session, a large audience listened with great interest to a talk on "Reminiscences of a journey in the Holy Land," by Mr. William L. Green, of Boston, the husband of the eldest daughter of the late Deacon N. H. Langworthy. In a graphic and charming way he gave an account of the journey that he with his wife, and others bearing them company, made through Palestine. He took us through as they went, speaking of places and scenery giving biblical and historical items connected with such a journey, incidents, etc., all of which was of deep interest to the Bible reader and scholar. This was followed by an able, concise and well read, paper on "The relation of the home to the church," by Miss Amelia Potter, of Westerly. The evening session was opened by a praise and prayer service led by Rev. L. F. Randolph, followed by a paper upon "The advantages of the topical study of the Scriptures," from Dr. McLearn. The closing paper by Miss Harriet Carpenter, of Ashaway, on the "Relation of the young people to the church," was a well considered, comprehensive, and finely presented production. The sermon and papers were followed by discussion as time permitted. This Quarterly Meeting was one of the best ever held with our church, and our people felt that they had enjoyed a rich feast of good things.

O. U. W.

Illinois.

FARINA.—It was reported in "Home News" two weeks ago, that Bro. J. W. Morton was with us in Farina. He remained here nearly two

weeks, preaching every evening, and nearly every afternoon. The indications are that at least a portion of the church, those who could attend the meetings, were much profited by his instructive and moving sermons. Many Sunday people attended the evening meetings. His visit will profit us in more ways than one, if a certain missionary project can be carried into execution as planned.—My attention has been called to the statistical report of this church to the last meeting of Conference, as printed in the Minutes. It is not very flattering, as it there stands, in the column of moneys raised for miscellaneous purposes. The amount, as printed in that column, is \$17 14. But our treasurer tells me that he reported \$67 14, and that his figure 6 must have been taken for a 1. And his report did not include nearly all the money raised within the church for miscellaneous purposes, if that is meant to include funds raised for benevolent purposes. Our Ladies' Aid Society, which is the Woman's Missionary Society, practically, for this church, has raised respectable amounts for various benevolent purposes. The moneys raised for the C. M. Lewis monument fund, for the Bible Society, and some other contributions, all made up within the church, were not included in his report. But who reads statistics, and who knows the difference?—Father Leman Andrus, now in his 93d year, is enjoying good health, and is still a good walker.—A recent number of *The Farina News* published a statement of the shipments on the Illinois Central Railroad from this station, during the year 1889, from which I extract the following figures, representing the number of car-loads shipped: Oats, 225; corn, 220; hay, 144; hogs, 45; apples, 46; berries, 26; cattle, 11. These are the main items given. When it is remembered that the past season was very wet throughout this whole section of the State, extending north at least 100 miles, and so unfavorable for oats and corn, the above is a pretty fair showing for this Farina region. If I were going to buy a farm, I should, from what I have seen in this than to go to any parts farther west that I know anything about; considering, with all, the prices of improved land, and the adaptability of the section to fruit-raising.

C. A. B.

North Carolina.

FAYETTEVILLE.—Bro. R. Newton writes, asking earnestly for the fervent, effective, "mighty" prayers of Christians, in his behalf. Will not the readers of the RECORDER bear in mind this request?

Nebraska.

NORTH LOUP.—We have spent the winter here so far very pleasantly. Mrs. Todd's health is restored, we are not discouraged, but in very good health and spirits, and expect in the near future to be on some field of toil, wherever the master shall open the door.

J. M. TODD.

Mississippi.

BEAUREGARD.—We have a most excellent Sabbath-school at Hewitt Springs, with a membership of 44. The present officers are Mrs. Lottie D. Clarke, Superintendent; Assistant Superintendent, Lester R. Davis; Secretary, Miss Edna O. Davis; Treasurer, Mrs. T. R. Hobbs Chorister, A. H. Davis; Organist, Miss Esther Davis, Librarian, Miss Myra Jaines. The year 1889 has been a prosperous one for our church, both as to numbers and spiritual growth. We have added 16 to our membership during the year, with five more since the first of January 1890, and a prospect of still other accessions soon. The colony moves steadily along.—Our people are very busy arranging for vegetable and fruit gardening. Thousands of strawberry plants and fruit trees are being transplanted and vegetables of all kinds are being planted and cultivated. Spring seems to be fully opened and all vegetation is springing forth.

R. B. HEWITT.

FEB. 5, 1890.

## MISCELLANY.

### A LIVE VALENTINE.

BY MARY E. BRUSH.

"We're going to send her the nicest ones we can find,—silver lace, frosted, with flowers and Cupids and pretty verses on them. Won't she be surprised, though? Guess no other teacher in Dakota'll get such nice ones! But then Miss Toby is the best teacher that ever lived!"

These sentences came from a group of school children gathered around a large lignite coal-stove in the center of a Dakota school-house.

Olaf Jansen made the fires. He was a big Danish boy, whose shock of yellow hair and clumsily made garments gave him a comical appearance, though his fair forehead and ruddy cheeks were wholesome-looking, and the big blue eyes under his shaggy brows the most honest one ever saw. Olaf had a big, honest heart, too, and it beat loyally for the bright, pretty teacher. He was very sorry that on this particular morning she was kept at home sick of a cold; and as he sat by the stove, opening its door now and then to throw in a chunk of lignite, he wished that he were able, like the other scholars, to send her a pretty valentine. But, unfortunately, he had no money with which to buy one.

He tried to make one with red ink on a sheet of note-paper, drawing a circle in which he copied some stanzas from the Third Reader. Over the circle he drew a pair of storks, staring at each other in what he considered a very affectionate manner. True, doves were represented on all the other valentines; but Olaf knew how to draw storks better, and, besides, he had an especial fondness for these well-remembered birds of his Danish home.

But the scholars laughed long and loudly at this humble production, and Olaf, coloring up to the roots of his yellow hair, tore his valentine into bits. Downcast and disappointed, he applied himself to his studies and to the care of "Little Boots," his teacher's five-year-old brother, who had come to school that day under his care.

Little Boot's real name was Jamie, but nobody thought of calling him that since he had put on his new felt-lined boots of which he was so proud. He was short and fat; and had you seen him in his thick Dakota wraps, you might have thought him a very plump pincushion, with a little round head on top and two little boots beneath.

There were three things that Little Boots loved best,—candy, his pretty sister, and Olaf Jansen.

This particular Valentine's Day had been an especially bright one, with a clear blue sky and a mild "chinook" wind blowing. Who would have thought that so sudden a change was at hand? Olaf was the first to apprehend the coming evil. He noticed a low, ominous howl around the chimney, and from his seat near the window he saw a dark bank of clouds rising up from the north-west. He held up his big red hand, and said bashfully:

"I t'ink ve haf vat you call von of those blizzard."

The young lady who had taken Miss Toby's place for the day looked up with an anxious face; and even while she looked the sunlight seemed to fade away, and the air grew chilly, though one side of the big stove glowed like a huge red cheek. The wind around the chimney grew so loud and hoarse as to nearly drown her voice when she bade the children to don their wraps and hasten home.

The younger children were packed closely in the sleigh of a farmer, who fortunately chanced to pass by just then. Little Boots was the last one tucked in.

"You jump in too, Olaf," said the young teacher, with her charges nestling around her.

"No," said the lad, with a smile. "There is not mooch room. I walk. It won't be so very long ago already before I gets home all right!"

The black circle of clouds in the north grew larger, crouching like wild beasts preparing to spring upon their prey. The snowflakes came thicker and faster, and presently both earth and sky seemed a white, blinding, bewildering mass.

But Olaf trudged on serenely. Suddenly a sound that was different from the wind's shriek fell upon his ear. It was a child's voice, crying piteously. It seemed to come nearer,—again,—almost at his feet! There loomed up out of the snow a small, round bundle,—Little Boots!

"I tumbled out of the sleigh, and nobody stopped to pick me up!" blubbered the child.

And that was just what had happened. A rough jolt of the sleigh, and Little Boots, who was near the end, was pitched out, and, in the blinding storm and general excitement, nobody had missed him till it was too late to go back.

At first Olaf thought he would retrace his steps to the school-house, where it was warm. But, should this blizzard continue for days, what would they do for food? No; he must take the chance of reaching home.

He took up the child in his arms, and hurried on. How cold it was! The wind flew by like a race-horse. The snowflakes stung his cheeks. Olaf was strong for his years, but the child was a heavy burden. Again and again he was obliged to turn his back to the wind, which seemed to blow from every quarter. His hands and feet were benumbed by cold. The moisture of his breath turned into ice on his tippet. He was often tempted to lie down and rest. Then he would give his yellow locks a decided shake that sent the snowflakes flying from them, saying, as he did so:

"No; it is not good that I sleep! The little lad would die, and then what would the teacher say,—the kind teacher who has been so good to me?"

As he trudged along he prayed for help; for Olaf was a good boy, who knew that it is always safe to trust God. And presently help came.

He heard voices, struggled toward them, and soon came to several men, who, hand in hand with a rope, had sallied forth from a house in hopes of assisting some storm-beaten one. Happily, it was the place where Miss Toby was boarding. She was lying on a lounge, sick in body, but still more sick in mind with worry over her little brother.

Olaf carried Little Boots in. He was as red as a winter's ankle from cold, and he whimpered from the stinging pain, but otherwise he was unharmed.

The young Dane deposited his charge in a chair, proceeded to remove his wraps, and, in reply to Miss Toby's grateful exclamations, he said modestly, yet with a twinkle in his blue eyes:

"The other children send you pretty cards and pictures to-day? Yas! Vell, Little Boots vas all I haf to pring you! You t'ink you like him so vell as the other valentines, hey?"

And Miss Toby was quite sure that she did.—*S. S. Times.*

AN incident related of Nicholas Poussin, the distinguished French painter, strikes the keynote of right endeavor for every sphere of life. "I have often admired," said Vigueul de Marville, who knew Poussin at a late period of his life, "the love he had for his art. Old as he was, I frequently saw him among the ruins of ancient Rome, out in the Campagna, or along the banks of the Tiber, sketching a scene which had pleased him; and I often met him with his handkerchief full of stones, moss or flowers, which he carried home, that he might copy them exactly from nature. One day I asked him how he had attained to such a degree of perfection as to have gained so high a rank among the great painters of Italy. He answered, 'I have neglected nothing.'" The man who would succeed in these days must put his heart into the work, and neglect nothing.

THANKS be to God there is something beyond the philosophy of the men who see no Providence, know no Saviour and trust no God. Where philosophy sits down baffled, faith gets up and goes to work; and when man is helpless, is a present help in every time of need.

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To COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: *Conference*, 1825, '45, and '46, and all previous to 1821. *Missionary Society*, 1845, '46, and '51. *Tract Society*, 1845, '46, and '47. A full set of Denominational Reports would be of great value to Bro. Velthuysen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

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. The Mission Sabbath-school meets at 2 P. M. The preaching services are at 3 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 973 W. Van Buren Street, Chicago Ill.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, 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.

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### CONDENSED NEWS.

#### Domestic.

The prospects for the unemployed Pennsylvania miners is more cheerless than ever.

Hon. Hannibal Hamlin has subscribed \$4,500 to the building fund of the G. A. R. at Bangor.

Senator Spooner's bill to regulate inter-State commerce carried on by telegraph, has been favorably reported.

Two years ago it cost the Boston and Maine Railroad \$100,000 to keep its track clear. This winter the snow-plough has not made a single trip.

As a specimen of California's variety of climatic resources, it is stated that two hours' travel will take one from twenty feet of snow to the orange orchards of Placer county.

The anti-Mormon victory in Salt Lake recalls the fact that twenty years ago the gentile vote there was only 1,469, while the Mormon vote was 21,656. Two years ago the poll stood 3,484 gentile to 10,375 Mormon. The recent victory is of the utmost importance and marks the doom of Mormonism.

The Vermont authorities have got out a map of the State showing its deserted farms. Some townships show as many as 10,000 acres of farm lands with good buildings, which can be bought for from \$3 to \$10 per acre. The worst exhibit of all is by Windham county, 14 townships of which are designated as abandoned.

According to a careful estimate made on the spot, the summer boarders in New Hampshire annually leave behind them not less than \$3,000,000. Under the circumstances it is hardly surprising that the business of taking summer boarders is gradually but surely supplanting the farming industry.

Since the year 1860, the people of the United States have paid to the officials of the custom houses the enormous sum of \$4,600,000,000. This money represents the tax known as a "custom duty" upon commodities coming into this country from abroad which entered into the daily consumption of the people.

The date palm is successfully cultivated in Hillsborough county, Fla. The trees come into bearing in six years, and one cultivator has trees which bring him in from \$5 to \$15 each. They produce good crops every year, without regard to the weather.

#### Foreign.

The Russian Government will begin next spring to build its great railroad across Siberia.

The Chinese wall is the largest wall in the world. It was built by the first emperor of the Tain dynasty, about 220 B. C., as a protection against Tartars.

After forty years of suspension of paper money, the English Government has decided to return to it, as the more convenient currency.

Mr. Henry M. Stanley has been elected a member of the Russian Geographical Society.

Twenty battalions of infantry and thirteen batteries of artillery of the volunteers in Ireland are to be called out for training in field operations.

In Northern Africa has lately been discovered a river that has worn a bed through the rock 300 feet deep, and then makes a perpendicular leap 650 feet, while all around are deep, yawning chasms and gigantic peaks.

London is to have a tower 1,200 feet high, or 200 feet higher than the Eiffel Tower, at Paris. The same Chicago elevator company that built the elevators for the Paris tower will also supply the London edifice. The enormous profits of the Paris enterprise is the inducement to London capitalists to make a like venture.

President Diaz has done, and is still doing, much for Mexico. His latest plan for upbuilding its commerce is an excellent one. He has named Ramirez Valera, of Mexico, and Edward H. Goff of New York, to act as commissioners of commercial intelligence in order to bring about the establishment of reciprocity in trade between the United States and Mexico.

There are 7,000 diamond cutters out of work in Amsterdam alone. At a meeting of more than a thousand of them, recently held there, M. Van Prang counseled either the establishment of a workingman's company, with 500 grinding-stones, and a capital of 500,000 florins, or the transfer of the trade to London, where the dealers in raw diamonds and the owners of the diamond fields were living.

#### Elmira Honored.

Dr. Thad S. Upde Graff who has lately returned to Elmira from a three years' study in Europe of his specialty, the eye, ear and throat, has been made a fellow of the Societe Francaise S'ophtalmologie of Paris.

#### BOOKS AND MAGAZINES.

THE *National Magazine* for March will contain the continuation of an interesting article by Professor Schele de Vere, of the University of Virginia, entitled "How we Write," giving many curious historical facts. Rev. J. C. Quinn, LL. D., will contribute "Biblical Literature." F. W. Harkins, Chancellor of the National University of Chicago, will describe the working of the "National Circulating Library" of 20,000 volumes and the new non-resident courses of study of the University. A timely article on the University Extension System of England is by Rev. C. C. Willett, Ph. B. The ladies will be particularly interested in the new Woman's Institute on an unique plan, described in this number. Published the first of each month at 147 Throop St., Chicago, Ill. Sample copy, 10 cents.

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#### MARRIED.

**DUNN—LARKIN.**—At the residence of the bride's parents in Dunellen, N. J., Feb. 13, 1890, by Rev. L. E. Livermore, Mr. Walter G. Dunn, of New Market, and Miss Ella S. Larkin, of Dunellen.

**STOUT—LULLING.**—In Albion, Dane Co., Wis., by W. H. Ernst, Mr. Joseph W. Stout, of Stoughton, Wis., and Mrs. Mary I. Lulling, of Madison.

**LAUGHLIN—SIMPKINS.**—At the home of the bride's parents near Garwin, Iowa, Feb. 13, 1890, by Rev. E. H. Socwell, Mr. John R. Laughlin, and Miss Belva J. Simpkins, both of Garwin, Iowa.

#### 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.

**BROWN.**—In DeRuyter, N. Y., Feb. 12, 1890, Alice E., daughter of O. L. Stillman, and wife of B. J. Brown, aged 23 years, 9 months and 10 days.

A beautiful child, a happy girl, a joyous Christian and a glad wife and mother, her short life seemed intended to show how much one could love and be loved. The funeral services held on Sabbath morning in our church, of which she was a devoted member, and where she had sung in the choir with her father so many years, were attended by the whole community, who bore witness to their sympathy and sorrow. Words of sympathy were spoken by the pastor from the text, Rev. 21: 9, "And they sung a new song." The Methodist pastor invoked God's blessing upon the weeping family.  
L. R. S.

**GARDNER.**—In Rockville, R. I., Feb. 12, 1890, Jennie Evelyn, second daughter of William H. and Clara A. Gardiner, aged 17 years, 3 months and 5 days.

Deceased was a young lady of rare excellence. It is seldom that the death of a young person so affects the community at large, as the unusually large congregation in attendance at her funeral attested. She was beloved by all who knew her for her amiable disposition and winsome manners. She was not connected with any Christian church, but gave good evidence that she was at peace with God. Her afflicted parents have the sympathy of the entire community.  
A. M. G.

**CROSSLEY.**—Near Farina, Ill., Jan. 30, 1890, of diphtheria, Clarence, son of N. W. and Jennie B. Crossley, aged 3 years, 10 months and 5 days.  
C. A. B.

**WELLS.**—At Sycamore, Ill., Mrs. Lurana Rogers Wells. She was the granddaughter of Ethan and Nelly Rogers, of Preston, N. Y., and was born in that place, June 27, 1826.

In her youth she gave her heart to the Saviour, and united with the Seventh-day Baptist Church. In 1845 she was united in marriage to Halsey Wells, and removed to Sycamore in 1854, where she united with the Baptist Church, and continued to keep the Sabbath. Funeral services were conducted by the Rev. W. S. Kingsbury, who spoke from Job 3: 17. "There the weary be at rest."

**BURNO.**—At Chicago, Ill., Feb. 4, 1890, Mrs. Phebe S. Burno, wife of J. Newell Burno, in the 32d year of her age.

Sister Burno was a daughter of Jeremy and Kezia Davis. She was born at Walworth, Wis., and, when quite young, removed with her parents to Alden, Minn. There, at the age of 14, she made a profession of religion, was baptized by Elder N. V. Hull, and united with the Church of Seventh-day Baptists in that place. Not long afterwards she removed her membership to Walworth, where it remained till the organization of the Seventh-day Baptist Church of Chicago, of which she became a constituent member. Before the organization of this church she assisted in the organization of the Mission Sabbath-school, of which she was one of the teachers and one of the main stays, till about a year ago, when failing health forced her to retire from active labor. She still continued to manifest a deep interest in both the church and the school to the very last, sometimes sending to the children bouquets of choice flowers from her own little garden. Her life was beautiful, abounding in good works, and her death was peaceful and happy. Funeral services were held at the house on the second evening after her death, in which several of the church members, besides the pastor, participated. The tributes to her worth, from those who

had known her for years, were touching and tender. The next morning her remains were taken to Walworth for interment. The funeral discourse was on the text, "I will both lay me down in peace and sleep, for thou, Lord, only makest me dwell in safety." Psalm 4: 8. Public services, with preaching, were also held at Walworth on Sixth-day, conducted by Elder S. H. Babcock.  
J. W. M.

**DOBSON.**—In Garwin, Iowa, Feb. 9, 1890, of congestion of the brain, Maud, daughter of S. S. and Lou Etie Dobson, aged 5 years and 5 days.

Little Maud was a very intelligent, affectionate child and had won the love of all who knew her. She was sick only twenty hours when death released her from suffering and she passed to the land of rest. The congregation at the funeral services was the largest ever assembled in our village. Sermon by the writer from James 4: 14.  
E. H. S.

**HAMMOND.**—In Nortonville, Kan., Feb. 13, 1890, of dropsy, Mr. F. A. Hammond, in the 41st year of his age.

The deceased was born near Lansing, Mich. In 1879, he was married to Mrs. Libbie Burdick, of West Hallock, Ill. For several years they have resided in Kansas. He never made a profession of religion until during his last illness, when he professed conversion, found comfort in prayer, and died in the hope of immortality. A funeral sermon was preached by the writer, Sabbath-day, Feb. 15th, from Isa. 40: 1, "Comfort ye, comfort ye my people, saith your God."  
G. M. C.

**PERRY.**—At Rulo, Neb., Jan. 24, 1890, Mrs. Martha Burdick Perry, aged 78 years.

She was born April 14, 1812, at Truxton, now Cuyler Hill, experienced religion under the preaching of Eld. Wm. B. Maxson, was baptized by him and united with the Seventh-day Baptist Church in that place, at the age of nine years. She was married at 19 to James H. Perry, and soon after moved west. Her husband and two of their six children survive her, and of her father's family of thirteen children, only one, Mrs. Luanna Burdick, is now left. She bore her last sickness with Christian patience and died in the peaceful hope of a blessed immortality.

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