

# The Sabbath Recorder.

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—EVERYBODY has heard that Mr. John A. Morris, head and front of the Louisiana Lottery, has written a letter saying that his company wishes to be law-abiding, and will obey the law as interpreted by the United States Supreme Court making it a misdemeanor to send lottery matter through the mails; and he withdraws his offer of \$1,250,000 for the privilege of doing business in Louisiana, and furthermore says he and his associates will not take a renewal of the charter of their company, though it were given to them without the payment of a single dollar as a tax. There are various opinions as to this letter, but the anti-lottery people are wisely keeping up the battle. Mr. Depew called the letter a "Trojan Horse." It is undoubtedly a great victory for anti-lottery, but it is not the surrender, and from the tone of the *New Delta*, anti-lottery organ, the "spider and the fly" tragedy is not likely to be duplicated in Louisiana.

—THERE is one feature of the case that seems inexplicable if Mr. Morris is honest. It is the duty of Governor Nichols to appoint the commissioners of election for the next term. The Governor was asked from the head-quarters of the lottery forces about whom he would appoint, and replied that he intended to appoint men whom he knew, or firmly believed to be "beyond the reach of bribery." The Lottery Chairman at once ordered twenty-six boxes of Winchester rifles and twenty-six thousand rounds of ball cartridges. "If bribery fails then bully" would seem to be the watchword of the lottery. Strange comment on the Morris letter! Here is the way the *New Delta* tells about it:

Are the polls to be surrounded with a gang of toughs and thugs? Is the deposit of every Foster ballot to be signaled by the crack of a Winchester rifle, announcing to the world that the man who had the temerity to deposit it in defiance of the mandate of "A. W. Crandall, Chairman Democratic Committee," had gone to his last account? If these are to be the tactics of the Lottery and its Committee, then we say to the people of Louisiana, "Meet them!" If the hoodlums of New Orleans appear upon the streets of this city armed with weapons placed in their hands by this Lottery Committee, sweep them from the face of the earth! If the streets of New Orleans are to be reddened with blood, let it not be alone the blood of her good citizens.

—THE *Independent* seems to feel that the Morris letter is honest and a great victory has been gained, and says it is the victory of the conscience of the country speaking out in unmistakable language; we clip a part of the editorial:

One of the things that strike us as we go back over the story is the utter blindness of some men to the moral forces that pervade the community. Mr. Morris was brought up a gambler in the State of New York. His father before him was a king of the turf, and he himself has the finest racing stud in the country. He was surrounded by bookmakers and other such blacklegs, whose business it was to get money for nothing. The only public sentiment he knew was their public sentiment. Living in this narrow circle he did not understand that there is a larger and purer community outside. To him the frequenters of the turf and the policy shop were the world, and he supposed they made public opinion. He thought everybody was purchasable; he supposed he could buy the new State of South Dakota. All he had to

do, he imagined, was to offer its price for the State of Louisiana, and he believed that half a million a year would buy it, and had no doubt but when the price was raised to \$1,225,000 it would be his. He has discovered that no price can buy the people; that there is such a thing as principle which does not go to the market. This is a great surprise to him. But it is a good lesson, though it dazes him. It is a comfortable lesson for the public to learn and to know that if they will rise in their might and say that a wrong shall not be done, they will be heard. Conscience is omnipotent if it will speak.

How would it do to try this on the New York Legislature while the liquor bill is before it?

—THE mention of the Mill's revival in the *RECORDER* of Feb. 11th, brings to mind the fact that this is a winter of wonderful activity in religious thought and life. The Presbyterians have the Revision and Briggs questions before them, and their brains have not been allowed to rest. Dr. Briggs seems to be in constant demand for addresses, and his opponents are as active as he. Dr. Abbott has made a stir in Boston by his lectures on the *Evolution of Christianity* before the Lowell Institute, in which he expressed the views which every reader of the *Christian Union* knows so well, and probably he has not yet heard the last word from his critics. The ferment in Louisiana is moral and religious rather than political. Then there are abundant reports of revivals. The students' movement has resulted in a great many additions to the churches, evangelists are kept busy and additions to the churches are reported as the result of their labor, while quieter religious movements are reported in many places. Our own people seem in a condition of activity and anxiety about their work that speaks of good things to come. May the Eternal Spirit rest on us!

—SPEAKING of Dr. Abbott, we have not seen a better thing on his style than the following taken from the Boston correspondence of the *Examiner*:

He has the air of a man who is unloading just what he finds in himself—the world and the Word. There seems no reserve, no need of it, no idea of it. He is carrying around his candle, it is lighted. He has it in a candlestick. He don't seem to suspect the existence of such a thing as a bushel. Neither does he ever entertain the idea of extinguishing it because he considers darkness better for his own personal safety. He takes you round and shows you the whole line of intellectual and theological goods that he has advertised, and if he strikes something desperately perplexing and transcendently delicate he has Herbert Spencer's masterly tact of winding himself up in a cloud of synthetic verbiage, and then reappearing when things get simpler, candle in hand.

We recall two editorials, one on "An Agnostic's Creed" and another on the "Sabbath," to which these words apply beautifully, and in which he winds "himself up in a cloud of synthetic verbiage."

W. C. TITSWORTH.

Sisco, Fla.

—IN the United States District Court for the eastern district of Wisconsin a bookseller was recently convicted on the charge of sending ob-

scene literature through the mails. Judge Jenkins fined the man \$500; but took occasion severely to censure Anthony Comstock for the means which he had used to bring the culprit to justice. Comstock, being convinced that the man was dealing in immoral publications, had sent him an order for his goods under an assumed name and had thus secured evidence against him. The Judge's criticism suggests the favorite question of the debating societies, "Resolved, that a lie is never justifiable." Is deception, strategy, ever right? Without going into an ethical discussion of the question which is usually fruitless and often endless, it may be remarked that our detective systems are based on deception, that the Post-office Department depends on decoy letters for the detection of letter thieves and it does seem that, if dissembling is ever right, it could be justified in a case of this kind. This dealer was not enticed into the crime by Mr. Comstock. He was an old offender and this seemed to be the only effectual method of catching him. Few people realize how much harm arises from this debasing traffic. It appeals not simply to the vicious and hardened, but to the young, innocent boys and girls. It is the serpent entering the Garden of Eden, promising the knowledge of good and evil, but polluting the imagination and wrecking the character. Few people realize how great a debt they owe to Anthony Comstock, who has achieved so much in the line of the purpose to which he has devoted his life. He is fighting against devils and has gotten into the habit of using any weapon or any method which will serve his purpose. If I were in a forest fighting savages I would feel no scruples about drawing their fire by poking my hat out from behind a tree. If Mr. Comstock finds it necessary to use stratagem to circumvent these moral savages, let us withhold our criticisms until we are prepared to give a practical exhibition of "a more excellent way."

—AMONG the foreign nations represented at the Columbian Exposition, Japan will take a leading position. She has appropriated a larger sum for her exhibit than has any other foreign country, and is thoroughly interested in the Fair. The Commissioner from Japan assures us that his government wishes to leave its quaint buildings in Chicago after 1893, both as a token of friendship between that country and the United States, as a permanent exhibition of the remarkable progress in civilization made by Japan. The four different periods of Japanese architecture and fine arts will be represented: the Fuyiwara period, 900 years ago; the Ashikaga, 600 years ago; the Togu gawa, 50 years ago; and those of the present day. The buildings will be duplicates of historic Japanese houses of worship, temples of the characteristic style of Japanese architecture. They will be filled with the choicest products of this enterprising people. The Japanese representatives were astonished at the magnitude of the preparations for the Fair, and will return home with increased respect for the people who have been

for some time the object of their hearty admiration.

—THE recent engagement of Adelina Patti at the Chicago Auditorium in which she was received with such enthusiasm reminds some of the older heads that her first appearance in Chicago was in April, 1853, and that the charming singer is but a few months short of fifty years old; yet it is doubtful if the *diva* ever sang here with greater effect than at the last night of her last engagement. The vast audience recalled her again and again to sing the old favorites, last of all "Home, Sweet Home." There is a moral to this. Young people sometimes get the idea that the great singers, actors, statesmen, corporation magnates, etc., are frequent indulgers in "refined dissipation," and therefore that drinking, gambling and late hours are a mark of independence and greatness. But according to the *Evening Post*, "Patti has never forgotten all these years to keep herself in training. No midnight suppers for her; no lobsters and champagne at unseemly hours. Patti has left all such soul and body destroying nonsense to the little people who hang on to the fringe of the profession and imagine themselves actors or actresses because they are tough and gay."

RIGHT in line with this are the sensible remarks of an observer of affairs in Wall Street, New York City. He acknowledges that many of the brokers on the stock exchange are hard drinkers and think it necessary on a day of special excitement to indulge freely in cocktails to brace their nerves and give them "whisky courage." "But," he says:

They are the small fellows who come and go, make money one day and lose it the next, and by the time they are middle aged men and even before, they pass away, burned out and broken down in nerve if not in mind. The great leaders, the permanently successful men of Wall street, are not found among them. These almost invariably are sober and abstemious men; for they want all their wits about them at all times. They are afraid of "whisky courage," and leave it to the fools whose folly contributes to their wealth. Jay Gould does not drink cocktails; neither does John D. Rockefeller, the president of the Standard Oil Company, and one of the very richest men in the world, himself at the start a poor country boy. They are too wise, and they have seen too many examples of ruin through drinking. The boy who has his way to make should likewise let alcohol alone as too expensive and too dangerous an indulgence for him.

—IN the midst of the theological controversy, which is always on between Calvinist and Arminian, Doctor G. W. Northrup suggests that both are right and that the Christian world will by and by come to the conviction that there is a higher stand-point which embraces the essential truths of both systems. The following contribution toward the solution of the question is offered in Bidly Hen:

Philosophers long since debated  
Which, *Hen* or *Egg*, was first created?  
This question now divides the nation  
Which, *Faith* or *Works*, secures salvation.

'Tis passing strange men fail to see  
How faith and works unite in me.  
To make that *egg* was a gift divine,  
To lay it was a *work* of mine.

—PEOPLE must keep warm. Rich and poor alike, therefore, are interested in the great coal combine recently formed by which a large part of the anthracite coal fields in this country and the rail-roads which form their outlet come under the control of one organization. It is stated that the gross receipts of the Philadelphia and Reading system will hereafter be \$80,000,000 annually and the number of its employees will

be near 100,000, the greatest number employed by any single corporation in the world. It is claimed that by this consolidation the expenses of the coal industry will be greatly lowered and the property be made more profitable without advancing prices; but the fact that men shouted themselves hoarse and nearly fought each other on the New York Stock Exchange in their frantic efforts to purchase the Reading stocks within a few hours after the trust was formed seems to point toward a coal monopoly and higher prices. \$20,000,000 has been promised to stockholders during the coming year in addition to the dividends heretofore paid; and the value of the stocks concerned in the trust have enormously advanced. Of course if prices are advanced, the outside producers will increase their output, which will tend to keep prices down. The trouble is, however, that these individual producers are dependent on the great companies for transportation. About the time the individual miner of coal is in a hurry to bring his increased product to market, by a happy coincidence, the big company along whose line his mines are located will have no cars available, and the only redress will be to appeal to the Inter-State Commission and trust to the laws interminable delays. Another great monopoly seems to be fastening his grip on us. The *Evening Post's* dejected conclusion is that "The people have but one hope left, and that is that a kind providence will send mild winters."

—As I drew the mail from the post-office box the other day, I came near overlooking a tiny packet in the bottom. The wrappings removed, there appeared a small pine slab bearing the inscription:

#### THE OLD STEPS MILTON COL.

It seems that the wooden steps at the front of the chapel building have recently been replaced by an iron structure, and some thoughtful students have been saving mementos. The bit of wood stirs up pleasant memories. I see again "the Elder" with cheery face on a sunny morning going up to chapel. I see the students standing along the jack-knife-carved railing, chaffing each other and waiting for the ringing of the college bell. I see the worn planks shining in the moonlight, sought by companies somewhat more select and of more limited number. I see the weighty structure in the "wee sma' hours" lifted upon the backs of frolicsome students and carried into the shubbery. The stout-hearted boys and girls who used to tread the familiar planks are scattered to the four winds, doing brave and honest work out in the world,—God bless them. Of course we are all glad that Alma Mater is prospering and that in token of her prosperity she has taken to herself some of the modern conveniences; but you will pardon the weakness of the sentimental old timers who, as the janitor chops the worn-out timbers into kindling wood, drop a silent tear upon the remains, for the happy "days that are past and gone."

L. C. RANDOLPH.

MORGAN PARK, Ill.

MY experience of life makes me sure of one truth, which I do not try to explain; that the sweetest happiness we ever know, the very wine of human life, comes not from love, but from sacrifice—from the effort to make others happy. This is as true to me as that my flesh will burn if I touch red-hot metal.—*John Boyle O'Reiley.*

#### THE MALADY OF SIN.

BY THE REV. JOSHUA CLARKE.

In the further study of the reasons why so many are unsaved, we notice:

1. *The influence of example.* We judge of the character of a given house and of its goods by the quality of its samples on exhibition. We determine the character of the educational institution by the samples of scholarship which it turns out. So we judge of organizations and religious systems. In like manner the world will judge of the church and Christianity by the samples of the work turned out; and, although the true church and Christianity may not be to blame for hypocrisy and bad examples of Christian living, nevertheless, the world will judge of both by their representatives. Passing up Broadway in New York, you meet a man with a placard in front and rear of his person, and you read upon it, "A. Raymond and Co., clothiers, 254 Broadway, N. Y.," and you say, "A traveling advertisement for that house." So when a man makes a profession of religion, and unites with the church he becomes, and is so regarded by the world, a representative of both. Now, he is known not to maintain family religion at home; he spends the Sabbath visiting, or idly at home, seldom ever going to church, except in pleasant weather, as a pastime; he is selfish, always seeking the advantage in trade; he is fond of amusement, loves the dance, a game at pool, or euchre; he is likely to complain when asked to pay his church dues, or something to give the gospel to the perishing; he does not believe in total abstinence, takes the social glass, and believes in, and supports license; he loves his cigar, winks or makes a significant head gesture when he hears a bit of scandal about a brother, as much as to say, "I believe it, and I could tell you something if I would." That the lives of professors of religion are read and known of all men is obvious; and that too many, who make a good beginning stumble over these bad examples, and following in their wake, lose their hold upon Christ and his Spirit, and fail of salvation, cannot be denied; and that there is a large multitude, who, in view of these bad samples of Christian living, decide that their lives are an improvement upon the samples in question, and that they peril nothing in declining to gain the religion these represent, and so are unsaved. Dear reader, professing religion, since upon our lives influentially, in this serious sense, the salvation of those for whom Christ died is pending, how infinitely important it is that we conform our lives without delay to the divine ideal. Dear unsaved reader, since the samples upon which you are looking must stand or fall for themselves, let me exhort you to look to Christ for yourselves, and live acceptably, whatever others do.

2. *Christian instrumentality and responsibility in relation to the salvation of the lost.* As in the natural world God uses agency to accomplish his work, so also in the moral world. In the agricultural world, where God alone can give the harvest, he bestows it upon condition that the agent plows, sows, and faithfully performs the part assigned to him. So in the moral world, God, who alone can give the increase, conditions the giving upon the faithful performance of the work assigned to the church, his chosen instrumentality: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In this passage the recognition of instrumentality and responsibility alike apply to both the pulpit and the pew, or the whole



church. "Sow beside all waters." "They that sow in tears, shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Indeed, God working for the evangelization of the world, in use of instrumentality, is the law of the kingdom. The Bible clearly teaches, what in a previous paper we have maintained, that there is no salvation from sin for lost men out of Christ. The Holy Spirit affirms that there is none other foundation laid, but Christ Jesus, upon which the lost in sin, in China, Africa, and the whole earth, may build securely for both worlds. In order to be saved by Christ, we must believe on him. "Believe on the Lord Jesus Christ, and thou shalt be saved." "Whosoever believeth in him shall receive remission of sins." "Without faith it is impossible to please him." "According to your faith be it done unto thee." These scriptures voice the sentiment of the whole New Testament, announcing the condition of personal salvation by Christ. "For the Scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" That the whole race in infancy, through the atonement, is in a state of justification, is most obviously taught in the gospel, and that the condition of infancy in heathendom embraces a wider range of years than in Christendom, human reason concedes, and all dying in infancy in either condition are saved by him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" and Paul speaks of Gentiles, who, not having the written law or Word of God, yet under the influence of the Holy Spirit, the light that lighteneth every man that cometh into the world, do the deeds that the law requires, and who are, therefore, accepted by Jesus Christ according to the gospel. But if it is so difficult in Christian lands, with all our advantages and helps to right living, to induce men to live for God, where are the probabilities, that in the darkness of paganism where all the tendencies are evil, men will live acceptable to God? How great the responsibility resting upon the Christian church to preach Christ to the perishing in Christian and pagan lands, since they must hear of him before they can believe on him. The responsibility of the farmer to do his part is just as imperative and important as though he could create the harvest, since God conditions its bestowment upon his faithfulness. So God, as seen above, conditions the ingathering of the golden sheaves from the great harvest of the world upon the faithfulness of his chosen instrumentality, the church. The gospel must be preached orally, and by redeemed lives to the unsaved millions of earth, by the church. There is no responsibility like this which rests upon the church involving the salvation of the lost. How fearful the consequences that result from the unfaithfulness of the church! A soul, in value, is above the price of worlds. Think that 60 every minute, 3,600 every hour, 86,400 every day, and annually more than thirty-one and one-half millions close

their probation and pass beyond the reach of Christian effort! While we find occasion for rejoicing when we study the growing interest in missions, we regret that so little is being done, and so much of the great field remains unoccupied. This is no time for retrenchment. The great work to be done and the little time we have for doing it unite in saying, "Redouble, nay, quadruple, your diligence, faithfulness, and contributions to push the great work on to a glorious consummation."

May the great Head of the church, whose instrumentalities we are, send upon the membership of all our churches the baptism of the Christ Spirit, and unify us in larger effort and outlay to gather precious jewels for the diadem of Jesus.

ALFRED CENTRE, N. Y., Feb. 14, 1892.

#### THE PUBLIC SCHOOL.

BY THE REV. MARTYN SUMMERBELL, D. D.

The attitude of the Church of Rome in this country toward the public school is understood to be hostile. This conviction has come to be generally felt not only from the utterances of priest and prelate, more or less guarded, which, however, carried but the one interpretation, but also from a line of action which has spoken aloud when words were wanting.

Were judgment taken from the surface of affairs only, it might be imagined that Rome did not know her own mind, so conflicting have been her statements and counter-statements. But such a conclusion would be unsafe. For Rome, with all her power, is singularly astute, and may be relied on as pursuing what she esteems for her own good, even when looking some other way. Not what her bishops and official organs asseverate can be depended on to disclose her ultimate intention, but rather the trend of her operations followed over a course of years. If any of her temporary moves apparently conflict with others, it is to be assumed that underneath lies some directing principle, which, rightly interpreted, will supply coherence and explanation. Doubtless her policy has been determined on, and the events of the last quarter-century are to be trusted as indicating its nature. Reviewing these incidents hastily, they follow this grouping.

First, clamor was raised against the schools that they were Protestant, and that they could not be attended by Catholic children without doing violation to conscience. Color for this complaint appeared in the New England custom of opening school with reading of the Bible and reciting the Lord's Prayer in unison. But the Bible, so said the priest, is a Protestant book. And beside this he pointed out that the Lord's Prayer was said in English, and omitted the *Ave Maria*,—the "Hail Mary." In some instances, when the controversy was in this phase, the priest would enter the schoolroom, and, in defiance of school authority, forbid Catholic children to join in the Bible reading. In order to remove all ground of objection, some friends of the schools conceded the point at issue, and omitted the Bible-reading, hoping thus to render the schools acceptable to the Catholic element.

But, with the Bible out, Rome was not to be conciliated. At once she changed front and offered the fresh charge that the schools were irreligious and godless. Coupled with this new objection, she presented complaints respecting the morals of scholars and teachers in the public schools, some of them so grave and scandalous as to provoke indignation. This result not being desirable, that attack was suspended, and force was directed to the assertion that Rome must have her children taught religion as a necessary part of their daily instruction. That Rome herself had required the putting aside of the Bible was no bar to this plea. She was seek-

ing an object, not consistency of attitude. And so, within sight of the public school, there grew up the parochial school, under command of the priest, he appointing the teachers and holding the entire concern under his thumb.

The next move, after inflaming the Catholic population to starting their separate schools, was to bring greater pressure on the priesthood, forcing one and all into line on this question. Episcopal favor was reserved for those loyal priests who had been specially active in their opposition to the public schools. But, this not altogether sufficing, the Baltimore Council took up the matter and set a limit of two years in which every priest, where there was a sufficient number of Catholic children to warrant the step, was to equip and inaugurate a parish school.

The latest development, and the logical consequent of the others, is the cautious assertion of injustice in burdening Catholics with a double taxation for schools. Much is to be made of their privations and sufferings. It is said that, for the most part, they are poor, that they have all they should be called to do in providing instruction for their own children, and that, after this, to tax them to help pay for the schooling of Protestants is unfair and inequitable. So far, this plea has been put forth prudently, and with sharp eye to its effect on public opinion. But the purpose is evident, and presently a more strident demand will follow. For the time it is enough to evoke a sentiment that Catholics are sufferers. If the American public can be cajoled into that belief, it is felt that the final movement can be easily effected.

The one thread which forms the clue to all these operations is Rome's invincible hostility to the public school system. "Any club to kill the dog" is the old saw which Rome applies to the case of the schools, by bringing any kind of a charge that may weaken its friends in their support of the institution. This explains the demand for the suppression of Bible-reading, the charge that the schools are godless, and the complaint that Catholics are unjustly taxed. The point at which Rome aims is the division of the school fund; and this means the breaking-up and overthrow of the American system.

Against such a consummation Americans have strong reasons.

1. They will oppose a division of the school fund, because the American system is that of the free school for all the children, under control of the State. This American plan has approved itself after long trial, and must not be supplanted by a system which has worked well nowhere and bears no comparison in efficiency with our American system.

2. They will oppose such division, because, when sifted, the Catholic plea of injustice has no bottom. The free public school was here before the parochial school. It is here now. Its doors are open. It is not the school tax that is unfair, but rather the second tax which the priest levies for his separate school. That is a burden and an injustice to the poor.

3. They will oppose this division, because to divide the school fund will be purchasing the sword to pierce our own vitals.—The parochial school is a menace to American ideas and institutions. For the State to contribute to its support would be of the same kind as to present an enemy with ammunition in time of war.

But the fact that the demand for division of the school fund is approaching is one that must be faced. One remedy is at hand which should be speedily applied. This lies in a constitutional amendment forbidding any State to appropriate any of its funds for denominational purposes. Over a score of the States already have this limitation in their own fundamental law, but the action should be national. We deal with a foe that never sleeps, and that takes advantage of every mistake or delay or difference of opinion which friends of the schools may stumble into.

When we thoroughly realize that Rome plots for the destruction of the public school, to be effected by dividing the school fund and so erecting the denominational system, if wise we shall call promptly for the adoption of the constitutional amendment which will render the scheme futile and impossible.—*Morning Star*.



## HISTORICAL & BIOGRAPHICAL.

### A CHAPTER OF EPHRATA HISTORY.\*

#### The Pilgrimage to New England in 1744.

BY JULIUS F. SACHSE, ESQ.

One of the most-noteworthy events in the history of the Ephrata community was the extended pilgrimage, in the fall of 1744, of the Prior and three brethren to the Sabbatarian communities as far east as Connecticut and Rhode Island.

The strained relations between Beissel and the Prior increased from day to day, and there can be but little doubt that the Prior conceived the pilgrimage for purposes of his own, which did not appear upon the surface; however, when he made his desire known to the Superintendent, adding that possibly a short absence would tend to heal their differences, Beissel at once gave his consent to the scheme, and in addition suggested that he take Brothers Jephune (Samuel Eckerling), Timotheus (Alexander Mack) and Jabez (Peter Miller), as his traveling companions, Beissel in the meantime attending to the Prior's duties at the religious meetings during his absence.

These brethren were selected with special reference to their fitness, to ensure the success of the pilgrimage as well as the welfare and comfort of the participants themselves. Onesimus the Prior represented the Zionitic Brotherhood and theosophists of the community; Timotheus, a son of the founder of the German Baptists, represented the secular congregation and Baptists (Taufers) in general; Jephune, mystic and astrologer, was the physician of the party and was responsible for their physical welfare; while Brother Jabez was the representative theologian and acted as interpreter for the party.

The preparations for the pilgrimage were soon made, all that was requisite being an extra sole under their woolen sandals, a sharp iron at the end of their "pilgerstab," and a day's provisions, in addition to a copy of the Weyrauch's Hugel, and a few Theosophische Episteln.

These simple preparations being complete, a solemn love-feast was held in the Saal of Zion, on Friday night, September 31st, when the bread was broken, and blessings invoked upon the pilgrims. These services lasted until far into the night, and even the hours between the midnight prayers and the breaking morn were passed in prayer and supplication. On the next morning, being the Sabbath, the pilgrims were present at the meeting of the congregation, after which they started upon their long journey accompanied for a short distance by many of the Brotherhood.

Once fairly upon their way they walked, as was their custom, silently in single file, the road being selected which led through the German settlements in eastern Lancaster county, to Churchtown, thence north-eastward towards their English brethren of the faith at Nantmill, in Chester county, where a stop was made, and several meetings held. From the Falls of French Creek the road was taken which led through Coventry, where visits were made and services held among the many German families of that vicinity. From here the journey led across the Schuylkill to the German settlements scattered along the Reading roadside to German-town, where a somewhat lengthy stop was made with Conrad Nathani Seelig, and the Brother mystics on the Wissahickon. The rest of the journey to the city was uneventful. Here after a short sojourn at the house of William Jung, the Philadelphia agent of the community, and visits to their brethren of the faith in the city, and on the Pennepack, the four pilgrims started fairly on their journey to a new and distant country. They attracted no lack of attention as they slowly plodded their way north-eastward, crossing the Neshaminy at the falls, and thence by way of Caryell's ferry into New Jersey. At Amwell, in Hunterdon county, a somewhat lengthy stop was made, as the converts made there some six years before still kept up their organization, and considered themselves a branch of the parent community at Ephrata.† After leaving the brethren in Amwell they took up their journey through the pines and dunes towards the ocean. Their path led for miles through the unbroken forest, where often for hours the monotony was only broken by the note of a bird, or some creeping reptile in their path. Houses were few and far

\*From the history of the Ephrata Community in preparation by the author.

†This settlement was some distance from Amwell, and is still known as "Baptist-town" (Delaware township, Hunterdon county). Fifty years ago the descendants of these people still kept up an organization and church; but as the old people died out the younger generation gradually assumed the customs, dress and Sabbath of the other residents.

between, and in addition the pilgrims were forced during several nights to bivouac in the woods around a fire to keep off any wild beasts, with no other shelter than the canopy of heaven.

October had now well set in, and the nights were already cold and frosty. This, however, did not tend to cool the ardor of our pilgrims, nor deter them from their undertaking. Their objective point was the part of New Jersey, commonly known as Barnegat, where a small company of Seventh-day Baptists had settled in the township of Shrewsbury, Monmouth county, between the waters of the Shark and Squam rivers. These Sabbatarians had emigrated from Stonington, Connecticut, and Westerly, in Rhode Island, a few years before, and were reinforced by several members of William Davis's family from Pennsylvania. At the advent of our pilgrims this community numbered but fifteen adult members, who notwithstanding the smallness of their number, met and signed a covenant, shortly after their settlement, binding themselves to live and walk together as a Christian people, although they then had no church organization nor pastor.

The pilgrims were kindly received; meetings were arranged and held in their honor. At these gatherings Brother Jabez preached and admonished them to remain steadfast in their faith. They resulted in a church being organized, and William Davis,\* the elder, though in his eighty-second year, was elected pastor.

From Barnegat, or "Squam," as the church is known in the Seventh-day Baptist records, the Pilgrims retraced their steps through New Jersey towards Schooley's Mountain, in Morris county, where there was another settlement of New England Sabbatarians. This was in the neighborhood of the Springs, between Suck-asunny plains and Hopatcong creek. These people were what were known as "Rogerenes," and were known among the earliest settlers of Morris county. They came from New London, in Connecticut, and were strictly speaking not Seventh-day Baptists, nor were they in fellowship with any of the Pennsylvania or New England churches. It appears that the pilgrims had been invited and were entertained by a "Rogerene," named Colvert or Calvert, who had previously made several visits to Ephrata. This community received our pilgrims with open arms, looking upon them as holy men. They even brought their sick to the pilgrims, in the hope that they might be healed.†

After the visit came to an end, the pilgrims journeyed back to Burlington county, to visit a hermit or recluse who lived the life of an anchorite near Crosswick creek, a short distance from Burlington. The *Chronicon* speaks of him as "John Lovell, an old Pythagorean." Who he was, or what connection there was between the Ephrata Brotherhood and this recluse, does not appear.

There can be but little doubt that Lovell was identical with the hermit who lived for almost forty years in the dense pines about four miles west of Burlington. The name "John Lovell" by which Onesimus knew the recluse was no doubt his real name, and judging therefrom he certainly was not a German, which partly explains the following notice taken from a local paper, which records his death in January, 1778:

"On the 19th inst, (Jan. 1778,) died, in the 66th year of his age, Francis Furgler, the hermit who existed alone for over twenty-five years, in a thick wood about four miles from Burlington, through all the inclemencies of the seasons, without fire, in a cell made by the side of an old log, in the form of an oven, not high or long enough to stand upright in, or to lie extended. His recluse manner of living excited the curiosity of strangers, by whom he was often visited: His reasons for thus secluding himself from human society we believe he never communicated to any person in these parts, but it is thought he meant by it to do penance for crimes committed in his own country; for he was a man subject to violent passions. He subsisted upon nuts, and the charity of the people in the neighborhood. From whence he came, or who he was, nobody could find out; but he appeared to be a German, yet he spoke that language imperfectly, either through design, or from some defect in his intellect. The evening before his death a friend carried him a little nourishment, of which he partook, earnestly praying for his dissolution; and would not suffer himself to be removed to a more comfortable dwelling. The next morning he was found dead in his cell, with a crucifix and a brass fish by his side; and on the 20th he was decently interred in Friend's burying-place at Mount Holly."

From the Hermit's hut at Crosswick the pilgrims journeyed towards New Brunswick, where they had the

\*One of the organizers of the Sabbatarian churches in Pennsylvania, in 1820.

†The *Chronicon* states that it was these people who induced the pilgrims to extend their visits to New England.

good fortune to find a vessel about to sail for New England. Onesimus at once secured passage for himself and companions, and ere another fortnight passed the four pilgrims in their strange and uncouth garb landed at Black Point in Connecticut,\* three hundred miles from home, in a strange country, without friends or money. Their only dependence was the letter of introduction from New Jersey Brethren at Schooley's Mountain to their friends in New London. Fortunately for the pilgrims, in their dilemma they found a member of the Bolles family who lived near the port where they landed, and who after reading their letters received them affectionately, and harbored them.

No sooner had the arrival of the four Ephrata Brethren become known in New London than a new danger threatened them. This unprotected seaport was then in a whirl of excitement, on account of the war with Spain. The same day that brought the news of the arrival of the Ephrata Pilgrims also brought news that France had joined issue with Spain against England. The strangers were at once suspected of being Jesuit Priests, and French spies in disguise. Officers were sent to arrest them and bring them to New London. They were accompanied by their host; who, being a respectable and influential citizen, personally vouched for the Brethren as Protestants, and secured their freedom, when they were at once taken in charge by the "Rogerenes" of New London.

The Rogerenes were a sort of Baptist Quakers, who had their origin and name from John Rogers, in New London, Connecticut. He was a son of James Rogers who was instrumental in organizing the first Seventh-day Baptist church of New London in 1674. John Rogers was a man of unbounded ambition, and wished to be something more than a common man. Early in the century he formed a sect of ("Singing Quakers,") and for a time gravitated between the Seventh-day Baptists and Quakers, assuming the peculiarities of the latter in addition to the three ordinances of the former, viz: The Lord's Supper, Holy Baptism, and imposition of hands. About 1730 he finally formed a new sect, who became known as "Rogerenes," and whose chief object was to violate the Lord's-day, insult magistrates and ministers, in addition to trampling on all law and authority both human and divine. John Rogers was frequently fined and imprisoned, but without any effect upon his turbulent spirit.

Many curious anecdotes were in former years current of these singular people. Among other beliefs it was contrary to their tenets to employ physicians or to use medicines in case of sickness; of this peculiarity the *Chronicon Ephratense* makes mention. So great was John Rogers's faith in this belief that when the small-pox raged so terribly in Boston in 1721, he journeyed one hundred miles to the infected city to prove his faith. He however caught the distemper and died from the disease, which developed after his return home; in addition he scattered the seeds of the loathsome disease in his family with fatal effect, as the old town records show. Yet, as is shown in the *Chronicon* and other records, his successors still kept on in their way.

In connection with this subject there is an amusing legend treasured among the descendants of the early Rogerenes. For example: A few years prior to the visit of the Ephrata Pilgrims, a certain cutaneous disorder broke out among the congregation, and their principles forbidding them the use of medicines, they were at a loss what to do. In this dilemma a church meeting was called to deliberate upon the subject how they might get rid of the disorder, and yet preserve a clear conscience in this respect. The conclusion arrived at was that they resolved that this disorder, the itch, or whatever else it might be called, was not a bodily ailment or infirmity, but should be considered a noxious animal, which they might innocently destroy. The usual remedies were accordingly used, the itch eradicated, and, well, their consciences preserved.

To return to our Ephrata Pilgrims at New London. After their release, meetings were held and revivals instituted by the Rogerenes, at which the Brethren took an active part. At that time there was great religious excitement in Connecticut, the so-called "New Light movement" was then at its height; disputes took place at every meeting, where often the different parties gave vent to violent passion. It was here that the good judgment and sound doctrine of Bro. Jabez became manifest, when his voice was raised in the interest of peace and order, and his presence went far to allay the excitement which then prevailed.

After a short sojourn in New London an extended visit was made to the Sabbatarian brethren of the Newport and Westerly churches in Rhode Island, the ac-

\*Lyme Twp., New London county, Conn.



counts of which, though known to be still in existence, unfortunately are not accessible to the writer.

On their return to New London from Rhode Island they were entertained by Ebenezer Bolles, one of the leading merchants of the place, a son of John Bolles, a prominent Rogerene. — The *Chronicon* mentions him as a blessed, virtuous man.

The following extract, from the *Connecticut Gazette* of July 10th, 1762, gives us some additional information about this friend of the Pilgrims: "We hear from New London, that on Thursday sennight died there Mr. Ebenezer Bolles, of that town, trader, esteemed a very honest and hospitable man. He left one child, a daughter, of about seventeen years of age, and an estate of about £5,000 lawful money. The occasion of his death was as follows: A few days before he had been cutting some vines or bushes, which were of the nox quality, whereby he was poisoned, and his body swelled to a great degree; but being of the sect called by the name of Rogerenes, who forbid the use of means in sickness, he would allow neither a physician to be near him nor the most simple medicines administered. Just before he expired, when in great pain, he seemed desirous of some help, but the Brethren and Sisters of that profession would not allow it, lest he should deny the faith."

As the month of November was drawing towards a close, the shortening days, together with the sharp blasts of the New England winter, admonished the Ephrata Pilgrims that the time for their return was drawing near. When their determination to leave was made known to their friends in New London, passage was engaged and paid for the four Pilgrims to New York, and when at last the day of departure arrived it was made a gala day in New London. A large concourse of persons of all denominations accompanied the Pilgrims to the wharf, and after giving them numerous gifts and presents, wished them God-speed and a safe and pleasant journey; many on shore watching the sloop as she passed out into the sound wuffed their blessings after the departing strangers.

Thus ended the visit to New England. For what purpose it was actually undertaken, whether in the interest of the church, or to further commercial ambitions of the Eckerlings, can only be surmised at the present day; still, from a religious point, the visit coming when it did, while Connecticut was rent with religious excitement, it was opportune and productive of much good to the communities visited; and so well were the efforts of the Brethren in the interest of peace and harmony appreciated, that more or less communication was kept up with the Ephrata community for many years afterwards.

We left the Pilgrims on board the sloop. The voyage to New York City was uneventful; but hardly had they set foot upon the shore, when their monastic garb again attracted attention, and they were arrested on suspicion of being Jesuits from New Spain, and would have been thrown into prison had not a justice of the peace, who was acquainted with their circumstances, interceded and entered bail for them.

After their release they lost no time in shaking off the dust of the inhospitable town, and starting on their long journey to Ephrata by way of Philadelphia. The road taken was from New York by water to Staten Island, thence across the Island to Elizabethtown point, to Elizabethtown, and Woodbridge, thence to the Raritan at New Brunswick, traversing a distance of forty miles, eleven of which was by water. From New Brunswick the journey on foot commenced across New Jersey to Trenton, a distance of twenty-seven miles, where the river was crossed into Pennsylvania. A stretch of thirty miles brought them once more to Philadelphia, where a stop was made, at William Jung's, for rest. Three days after they started on their weary tramp of eighty-six miles to Ephrata. The road chosen was over the old Lancaster road to Lancaster, and thence by the Reading road to Ephrata. This course was taken on account of the lateness of the season and the bad condition of the roads, which, together with the shortness of the days and severe weather, interfered greatly with their progress and necessitated another short stop at Lancaster. Finally, however, the four weary and footsore Pilgrims arrived within sight of Mount Zion, just as the sun was setting back of the Furnace hills in the west. Falling down upon their knees they offered up a prayer of thanks for their safe return. A little farther on a stop was made with a house-father, so timing themselves as to arrive at Zion while the Brotherhood were at their devotions, that they might once more hear the sweet cadence of the Ephrata Choir.

Great was the surprise of the assembled Brotherhood to see the four gaunt haggard figures silently file into the Saal and take their usual places. After fraternal greetings were over, arrangements were made to hold a general Lovefeast on the following Sabbath in Peniel to celebrate their safe return, and hear the account of their extended pilgrimage. After this was over each of the four Christian Brethren returned to his regular routine of work and prayer, as if there had been no intermission.

An exact diary or itinerary was kept of this pilgrimage from which, after their return, a full account was written of the whole journey and the doings of the par-

ticipants in detail. This account was then handed to the Superintendent and became the property of the Brotherhood. What became of this document is still a question. Tradition tells us that it was the handiwork of Onesimus, and was burned along with other books and manuscripts after the expulsion of the Eckerlings in the following year. This tradition may be true, but as a matter of fact Onesimus carried a number of his important books and manuscripts away with him when he left the community, and as several of these have within the last few years been found by the writer in his search after matter bearing upon the community, the hope is fostered that the original itinerary of this journey may have escaped destruction, and may yet be found and shed additional light upon these early pioneers, who filled so important a part in the religious history of Pennsylvania.

## SABBATH REFORM.

### THE GREAT WORK.

I was much interested in the article of L. C. Randolph in the *RECORDER* of Feb. 11th. Two sentences therein need to be much emphasized because of the important truths they contain. "The bulwark of our nation is the Christian religion, and the bulwark of our religion is the Sabbath."

Without the Christian religion what would our nation be? We can hardly think of the degradation to which it would fall only as we compare it to that of China, Japan, India and even our own country before their contact with Christianity. But this phase of the question needs no discussion. It is too self-evident for this. The second proposition is almost as self-evident. What an interest has been manifested for many years in behalf of the better observance of Sunday as a Sabbath. What an interest is felt all over the country by Christian people about the closing of the Columbian Exposition on Sunday. Christian people know very well that without a Sabbath the Christianity of the nation will descend to a level with that of other countries where no Sabbath is recognized.

The recognition of Sunday as the Sabbath-day is fast losing its hold upon the people. The Rev. Lyman Abbott, in a discourse not long since in Plymouth Church, upon "The Sunday Question," plainly tells us that "Sunday and the Sabbath are not the same. . . . The two days are neither in origin, in that which they celebrate, in their scope and end nor in the spirit of them, the same." Dr. Abbott is not alone in his opinion of the two days. Thousands of the people of this country—laymen as well as clergymen—non-professors as well as Christians—begin to realize this great truth, and it is the realization of it that causes Sunday to be treated, not as a Sabbath but as a holiday. The reasons for Sunday-observance—its non-Sabbatic character—are coming to the front as never before, and the day can never be re-instated in the hearts of the people as a Sabbath-day. Two hundred years ago Puritanism had so universally taught the people of this country that the Sabbath was changed from the seventh to the first day of the week that almost every one believed it a fact. When they learn that the declaration has no basis of truth, and that Sunday has no divine authority for its observance, there can be found no help to restore it to its former supposed sacredness. It must descend to the level of all our other national holidays.

But "the bulwark of our nation is Christianity and the bulwark of Christianity is the Sabbath." Sunday as a Sabbath is fast going and soon will be irrevocably gone. There is no power in the church or in the State that can restore it, and hence we must look only to the restoration of God's holy day if we would see

Christianity saved to this nation. When this monument of God's sovereignty is set up in every Christian home, than Sabbath-observance will draw God's worshipers near his throne and cause them to rejoice in his love.

Upon whom must this work of saving Christianity to our country devolve? Evidently upon those who believe in the Sabbath as the day established by God as a day of rest and a monument of his sovereignty—those who desire to see the whole law of God reigning in the hearts of the people. Those who observe Sunday as a civil holiday or as a church-made institution, will have no influence in this great work of saving our nation to Christianity. The Lord commits this task, under his guidance, to us. What a mission field it is—this saving of a large and powerful nation to Christianity and none to help but those who are obedient to the fourth commandment as well as the other nine. In other fields of missionary work we are as one in ten thousand, and this kind of work would hardly miss our labors if it were omitted, but in the work of saving Christianity to our country Sabbath-keepers stand alone with none to help. If the work is done we must be the agents of God to do it. Shall we heed the cry of the nation in its appeal to be saved from irreligion and infidelity? The sooner this is done the sooner will the whole world be converted to God. Then the heralds of the cross will not have to throw away the Decalogue to get rid of the Sabbath or denounce the Law and the Prophets as Jewish. Then the Law and the Gospel will go hand in hand, the one to convict of sin and lead to repentance, the other to point the way of salvation from sin and lead in the pathway of eternal life and glory. As we love God and the salvation of the world, may we do what we can to hasten on the time when this monument of God's sovereignty, the Sabbath of the Lord, shall be acknowledged by all the world.

P.

### TRACT SOCIETY.

SECOND QUARTERLY REPORT FROM NOV. 1, 1891, TO FEB. 1, 1892.

J. F. HUBBARD, Treasurer.	
In account with	
THE AMERICAN SABBATH TRACT SOCIETY.	
GENERAL FUND.	
Dr.	
Balance from last Quarterly Report	\$ 514 00
Cash received since as follows:	
Receipts in November, as published	739 69
December	262 94
January	837 00—1,839 69
	\$2,353 69
Cr.	
By Cash paid as follows:	
Publishing House, <i>Outlook</i> , \$546 39, \$97 75	644 14
Evangelist, <i>Budbarare</i>	\$41 54
\$36 73, \$25 71	103 98
" Peculiar People, \$5 77, \$116 31,	
\$61 84	183 92
" Tract Society, \$9 37, \$55 18	64 55
W. C. Titsworth, Contributing Editor, salary and	
expenses, \$15 23, \$25 35, \$15 21	55 79
A. H. Lewis, Editor <i>Outlook</i> , salary to Sept. 1, 1891,	100 00
" Stenographer and expenses, \$13 50, \$13 25,	
\$15 20	41 95
" Exchanges	10 00
W. C. Daland, Editor <i>Peculiar People</i> , exchanges	10 00
salary and expenses, \$13 66, \$1 68, \$11 64,	
\$14 23	41 21
L. C. Randolph, Contributing Editor, exchanges	20 00
salary and expenses, \$5 55, \$17 00	22 55
L. A. Platts, Editor, expense	16 80
G. Velthuisen, Holland, \$50, \$50	150 00
Exchange	1 65
Paid on account of Indebtedness, part note	225 00
Balance, Cash on hand	662 15—2,553 69
INDEBTEDNESS.	
By Loans at 6 per cent interest	2,225 00
Less amount paid this quarter	225 00
	\$ 2,000 00

E. & O. E. J. F. HUBBARD, Treasurer.  
PLAINFIELD, N. J., Feb. 1, 1892.  
We have examined the above account, and compared it with the vouchers, and find the same correct.

J. A. HUBBARD, } Auditors.  
J. M. TITSWORTH, }  
PLAINFIELD, N. J., Feb. 7, 1892.

IT is not demanded of the Christian to finish God's work. He is to follow Christ and work for him, for how long or how short,—that is God's side of the question.



## MISSIONS.

ONE hundred years ago the Bible was accessible in the languages of only one-fifth of the human race; now it is printed in over three hundred languages, and can be read by over nine-tenths of the people of the world.

We have already made brief mention of the Report of the First International Convention of the Student Volunteer Movement for Foreign Missions; and now, after having read nearly every word of it, we desire to speak of it again as a volume possessing a remarkable power to inspire the reader. We have solicited a copy for the libraries of each of our colleges, from Room 97, Bible House, New York.

### FROM HOLLAND.

The following correspondence, relating to our cause and our brethren in Holland, will be read with great interest. May needed wisdom and grace come to our brother; and in all things the Lord be honored.

HAARLEM, Dec. 27, 1891.

*Dear Brother:*—It seems to me that the inclosed translation of a letter of our brother J. van der Steur will be read with interest by you and perhaps you may judge it well to give some items from it in our weekly, that our friends in the states may know the matter and help us also in this concern by their prayers.

Let me tell you that our Bro. van der Steur with my elder son are the beginners and leaders of the Midnight Mission in this country; that by their labor they came in such contact with the recruiting depot of our colonial military troops at Harderwyk that a new mission society was born for the promoting of the evangelization of said military men, and that one of our church members was engaged in that special work, the committee giving him and his family what he needed to be able to devote himself wholly and only to that evangelical labor among the recruiting troops. By and by the need was felt to bring the Gospel among our military men in the East India Colonies themselves. A new committee was formed and they asked our Bro. van der Steur to become their missionary. He agreed because his inner heart is moved by the spiritual wants of our soldiers in India. So all was right; he should go February next, after being married. But because he wrote an article in our monthly telling again his many friends among the Christians of all denominations in this country, who love him because of his zeal for the good of poor sinners, what the Bible says concerning Sabbath and Baptism, the committee seems to have become afraid as you may understand by what the inclosed letter tells you about van der Steur's "making propoganda for the Sabbath."

I learned from this letter that our Heavenly Father in his providential care prepared our brother a blessing of strengthening before this battle began by our meetings on the Sabbath before his appearance before the committee. Very seldom he and my son are with us at Haarlem; but now it appears that the Lord guided his steps to us this time and made my service valuable for his. Of course we did not know anything about the intention of the committee. But so we see the Lord answers prayers in ways that we do not even suppose.

To his name be all the glory! He liked to use our meeting in that way and therefore it has happened so. Who knows whether God perhaps will send our brother without any help of anti-Sabbath believers. If it please God I hope to bring ere long my younger son to Alfred, and see some of the dear friends in the states. We enjoy peace in the church and true brotherly fellowship. We are continually laboring for the promotion of all good works. Two weeks ago a young sister of twenty-five years of age embraced the Sabbath of the Lord, having got at Rotterdam, on her journey through that town, a copy of *de Boodschapper*. She lives on board a vessel. We hope to see her ere long. May God grant you and your family and the brotherhood a blessed New Year.

Yours in the Lord.

G. VELTHUYSEN.

HAGUE, Dec. 18, 1891.

*Dear Brother G. Velthuisen:*—To-day I have had a meeting with the Board for India. I had come to Harderwyk Wednesday night to be there in time and be able to start at 2 o'clock to Hague where I was to address the people on missionary work in the saloons. At 2 o'clock all was happily ended. I had prayed God earnestly to remain faithful and keep me from speaking in haste.

The members of the Board received me very kindly. They were three, the fourth being prevented by illness.

After prayer by one of them, another addressed me saying that the Board wanted me to answer some questions and put some conditions.

First they wanted me to promise that, when in India I should work in common understanding with the resident members (of the State church) and not oppose them as the Governor-General did not wish it so, and never to do a thing which the Board disapproved of.

Secondly, I should have to content myself with a salary of 125 florin a month as they could not give an evangelist as much as a missionary. After three years the salary would be raised.

Thirdly, they wanted me to sign a declaration that when in India I should not speak about Sabbathism and baptism, as in the last time they had been frightened by my making propaganda for the Sabbath. They said they believed themselves to owe doing so to the Christians who supported the work in giving their money and are not Sabbatarians. They would not take the responsibility of bringing Sabbathism in India. I answered that as to the first condition I was ready not to oppose the ministers as far as truth and right would allow, even be more or less their subordinate, but that I never should be a servant of the State church as I could not and was forbidden to do so. As much as was in my power I would try to maintain peace, but not at the cost of truth.

To the second point I said that for mere salary's sake I should not withdraw, that I liked rather to go without any regular fixed pay, but the promise that they would do for me what they could.

The third point gave rise to a lively discussion as I said that I would never sign such a declaration as long as I believe the Sabbath to be in accordance with God's will, and that the Bible does not teach anything else, I said that I would lose all freedom in asking God's blessing on the labor when doing as they wanted me to.

They answered that it was the fear of the Christians no longer supporting me that stirred them, as all the missionaries in India and even the military men would be against me, if perhaps some of them turned Sabbath-keepers. I said that I had rather stand alone with God and all men against me, than with all on my side and God against me.

Much was spoken about Sabbathism and baptism. More than once I was asked if nothing could be done, they would like so much to send me, but I must avoid Sabbathism which was not the main thing and not mention it. I had to acknowledge that I accused myself before God because I had often avoided speaking about that matter and that now I could not forbear speaking about it as it was one of God's truths.

There is one of the gentlemen whom I hope this may turn out a blessing to. I believe him to be honest and sincere and he takes this very much to heart. I spoke with him alone for a few minutes, and kindly putting his hand on my shoulder he asked me: Why are you so decided? I answered: Because it is God's will. The tears rose in his eyes as he said: I have a great esteem for this, however it afflicts me to see that this should separate us. I like him and recommend him strongly in the prayers of the church. I would rejoice most heartily if this all might lead to the spread of God's Sabbath. We took leave very kindly but none of them has the courage to venture sending me because of my Sabbathism. They fear of getting A. B. and C. against me. You may understand that the meeting was a rather long one, and much was said. I have had difficult hours, but God granted me faithfulness and calm. Your sermon of last Sabbath has proved a great help to me to-day. Your words stood vividly before my mind. "As Christians we have not to dispose of ourselves," and "with God we may stand though all the world be against us." Your whole sermon was in my mind and did me much good. The Board still hope for a change in me, so that they may send me. As far as I can see God calls me to go and I wish to follow. I should be sorry not to go but do not know how things will turn now, but trust to the Lord to prepare me a way. I told the Board so and they said they would rejoice to see me go, and not oppose me, but would act in consult with me. I should like you to communicate this matter to the church and ask God with me that the Lord may send me and take me for his account.

J. VAN DER STEUR.

### AN EXAMPLE OF SELF-SACRIFICE.

The *Missionary Herald* tells of a Scotch-woman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. She thought for herself: "I have long done very well on porridge; so I'll give the sixpence to God." This fact came to the knowledge of a missionary secretary, who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host himself saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed \$2,500, and others of the party followed his example, till the sum of \$11,000 was raised before they separated. This is a good illustration of the power of example. There is nothing so fruitful as self-sacrifice.

## WOMAN'S WORK.

### THOSE HIND WHEELS.

Years ago Edward and George—such do we choose to call them to-day—boys of a few summers were at play about the yard. George, the younger, was seated in their little express cart. Edward was drawing him about the house. Round and round they went, each delighting in the fun. The halting place was at the kitchen door. Presently, as they had turned the first corner of the house on a new trip about it, George who had been sitting face forward and driving his pony, his brother Edward, dropped his lines, turned about, sat upon his knees, leaned over the back of the cart looked down and under it, then at the hind wheels, and all about as quick as a spry youngster of his age could well do it, accompanying his quick inspection of the rear end of the cart with a lusty and peremptory command, "Wait, wait a bit Edward, and let's see if the hind wheels have got to going yet."

In general outline there were, for the boys, the four corners of the house to be turned to make the circuit complete. They had just turned the first one from the kitchen porch when the little fellow called a halt to see if everything was in prime running order, of course, by the halting defeating his own hopes in seeing the hind wheels on the fly. Something must be done; he couldn't stand that. So giving new orders, and himself keeping close watch at the rear end of the wagon box, called out, "start it up again, quick, just as quick as you can, and run and we'll see what that will do to it."

Crooked thinking of the wee bits! The reflection, if one pleases, of the crooked acting of the grown-ups! Delightful to listen to in them; sets strange fantasies of thinkings at play in the heads of older ones. The philosophies of life get some of their quaintest, and almost their richest garbs from the dressings up which the little ones with untutored thinking put upon them. Many times in the years since hearing those boys at play that day, that wait to see if the hind wheels are going has pointed a lesson of graver import than the boys' sudden interest in those hind wheels.

Our General Conference is our halting place for consultation in our church work for the Master, as the years come round again and again. Here the people say, "Yes, that is right and good, go on with it another year." Many take the situation in with rational thinking and act accordingly with the months as the year goes by. But always some during the circling of the months have seemed to forget to keep a personal watch over against their own responsibilities until late in the year, when they seem to think there is something wrong with the machinery at headquarters, and they, boy fashion, call a halt to see if things are moving, and to calculate the probable course of the closing months of the year, and like the little fellow in the cart they feel at once impelled to urge a corresponding hurry up. With the first whirl of the forward wheels, the hind wheels working by well-placed mechanical device were at once put to their own appointed work—a correlated force. No waiting time was arranged for at the annual halting place; and this was no more a place of inactivity than there is for the clock at the midday striking time.

Concerning our woman's organized work for the conference year 1891-92 this is true, the machinery is in healthful play. The wheels are

all "going wound," as *Helen's Babies* put it, not as fast as those wayward fellows wanted things to go, nor as fast as the aggressive ones would like to see them move. This may be said of the money-giving side of the question. Of this, one thing may be said that it is by no means too late to make the receipts of the present year even greater than at any previous year. How? Do not depend upon anybody's plans devised, methods prescribed, or any of the devices so attractive to many for securing the mites, but do depend more than ever before upon the dictates of love for the Master. He will help women consecrated to him to change the channels of much of their money spending into more healthful and more happying ways.

By all odds the best part of our work lies in the spirit culturing, not in the money raising. This growth of spirit life is bound to come to every woman who allies herself to that to which it is the bed rock purpose of all plans—*service to Christ*. As to the rapidity of spirit growth none can speak. It is not the question. Are all of the forces within us at play? Are all of the wheels of personal abilities in motion, are they in healthful accord each with the other? That is more in point. But, to ascertain, do not call a halt upon any good efforts already started, but steadfastly looking forward to Christ as to a mark and a prize, keep at work perseveringly, courageously, joyously. The Father will help. He will delight to give to each seeker after fresh strength or power that which she wishes to possess. The spirit of the Master is in this matter, and whether there shall be much money or little he will bless the womanhood within the church, and the whole church because of that if the women shall desire him to. In fact these could scarcely prevent it that the whole church should be blessed by the spiritualizing of any integral part of it. Believe it, too, God will bless all, still the more abundantly if the women will unite their desires, and as one voice and one pair of hands seek his will and do his work.

### A WORD ABOUT OUR WORK.

There seems to be a need in some localities of a better understanding of the work of the Woman's Board, and although this may require a good deal of repetition, those who are familiar with these statements will without doubt patiently bear this restatement of them, hoping that those who have not read may do so now, and thus get a broader view of the plans and purposes of this organization. We therefore ask a careful, candid consideration of this article.

Seven years ago, the Seventh-day Baptist Conference organized the Woman's Executive Board, and whatever may be said of the pressure brought to bear upon it, which led to this action, one thing is certain and plain, no member of the present Board is at all responsible for or had anything to do with this movement. They are trying to the best of their ability, under existing conditions, to be faithful to their trust, not without making many mistakes, it is true, and are continually seeking the best ways and means to interest and enlist the hearty co-operation of all our women in all our denominational work, and a more active service in the Master's vineyard. The *New York Independent*, a few months since, in some interesting and instructive articles on Home Missions, stated that the Presbyterian Board of Missions some years ago felt there was a need which could only be met by an organized board of women, and the results have fully justified the wisdom of

their action in appointing one. Who does not know that Congregationalists, Methodists, Baptists, and indeed every other denomination, feel that their Women's Boards are an indispensable ally in their work, without which they would be stripped of their power to a great extent? Are the conditions so different in our own that we have no need of such an organization? If so helpful in every other, should it not be in our denomination? It not only may, but *must* become under proper management equally helpful.

It has been stated over and over again that, though the raising of money is an important part of our work, it is not by any means the main reason for our existence. But somebody says, why pay \$300 to raise \$600? Dear women, do not take so narrow a view of our work as that. Yet, because the query has been raised let us for a moment look at the money side of it, remembering that a considerable number of our women send their contributions direct to our Tract and Missionary Societies, both as individuals and societies.

For the year 1891 those contributing through the Woman's Board, paid:

For the Missionary Society.....	\$ 500 90
" Salary of Miss Susie Burdick .....	600 00
" Dispensary Fund.....	1,164 14
" Nurse .....	134 60
" Board expenses.....	91 26
" Tract Society.....	279 73

Making a total of.....\$2,770 63

Through the years since her appointment, our Corresponding Secretary has given largely of her time and means to prepare herself and carry on her work. The Associational Secretaries have always paid their own bills for postage, which average from two to five dollars a year. Now, in all fairness is it right that they shall, year after year, thus give so much of their time and pay their own bills? There has been a growing feeling for a long time that this is not right, a feeling which took shape at our last Conference in the form of a resolution, asking the women to raise \$300 for Board expenses. Some one says we must all make sacrifices. Indeed we must, if true to our great commission, and if this sum should be raised does any one suppose that it would not still be necessary for each member of the Board to make much of sacrifice? They are truly willing servants, not only of the Master but of the people, and their greatest desire is to know how to do better and more efficient service.

One-third of the money thus asked for will be used for postage, stationery, leaflets, reports, exchanges, etc., for the benefit of all the Secretaries, while two-thirds will go to the Corresponding Secretary, to help carry on the domestic machinery in the home that she may have time to perform the duties incumbent upon her by virtue of her appointment, give her contact with other Women's Boards, and give her the means to attend our annual gatherings, things so essential to necessary preparation for good work.

Sometimes it seems as if we were slow to grasp the situation, to appreciate the possibilities open before us, and to accept the work waiting for our hands to perform. When we look at the deepening of interest, the "arrest of thought," the increase of activity along our lines, the assurances of many on the watch towers that there has been much of growth, these things fill us with cheer and we take heart and press on praying continually for a deeper work of grace in all our hearts, that we may remember we are all stewards who need much more of faithfulness, less of self, and a deeper, grander consciousness of what the Father has done for us and of what he requires at our hands.

Too many are saying because we are so small a people we cannot do this or that, and so fail for lack of earnest effort that can and will overcome difficulties and win success. It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

MRS. O. U. WHITFORD.

MILTON, Wis.



# THE SABBATH RECORDER.

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In the rugged path of life  
 Guide thou me;  
 Bring me, through its toil and strife,  
 Safe to thee.

THAT vigorous little paper known as the *Ram's Horn* says that "the members of a church ought to be so close to each other that if one is hurt every other one hollers." That is well put. Of course this does not mean that every one should "holler" "I told you so," or "good enough for you," or any other of the many unsympathetic, ungenerous things which we do sometimes hear. We once saw the spirit of brotherly love, here recommended, beautifully illustrated. Two little boys were at play together when one of them fell receiving an ugly bruise upon his face. With arms about each other they ran to the house vigorously crying. By the noise they made it was impossible to tell which was hurt the worse, though it was easy to tell which one was bruised.

IN another column we reprint an article from *Christian Culture*, by Julius F. Sachse, of Pennsylvania, giving a chapter in the history of the German Sabbath-keepers in that state. Mr. Sachse is very anxious to get some account of the visit of the pilgrims in New England. He feels sure that there must be some record of it in the books of the old Newport, or the Westerly (1st. Hopkinton) churches, but as yet he has been unable to get hold of it. If any reader of the article has access to the records of either of these churches of that year (1744), will such person make careful examination of such records and report to this office. The article speaks of the pilgrims as visiting at New London, Conn. This antedates the organization of the present Waterford Church by about forty years; but there may possibly be some records of those earlier times in the keeping of that church. Also the points visited in New Jersey are now extinct so far as Sabbath-keepers are concerned, but it is barely possible that the churches of Piscataway (New Market) or Cohansy (Shiloh) of that period may have some records which would throw additional light on this interesting chapter. Any information from any of these sources would be most thankfully received. Let this matter receive immediate attention at the hands of those who have access to the records mentioned.

A FEW days since we enjoyed listening to the conversation of two men who were comrades in the army, fighting for the preservation of the Union, and who had not met before since standing together upon the field of battle, a period of nearly thirty years. Naturally they talked of war experiences. Speaking of random shooting, one of them made the remark that if the men on either side had taken deliberate aim before firing, a single volley would often have decided a battle which lasted for hours and sometimes for days. Whatever the truth of this remark, is it not true that in spiritual warfare

there is a good deal of random, and therefore ineffectual firing? In the work of the Lord it is of the utmost importance that we take deliberate aim. Our doctrinal teachings should be with no uncertain sound; and our exhortations should be aimed at individuals. We have no time, or energy, or means to waste over doubtful disputations. No more can we afford to flourish glittering generalities. Men are dying in sin and going down to eternal ruin. From both sin and ruin there is one only sovereign remedy,—the blood of Jesus Christ. This remedy with all the blessings which it brings to those who will accept it, we are commissioned to carry to men everywhere as we have means, ability and opportunity. The evil is positive, and therefore the remedy is definite and sure, and our duty is plain and imperative. To doubt, to falter or to handle carelessly our commission is sin.

IN the propagation of Sabbath truth, the times and conditions are equally clear and positive, and demand equally direct and deliberate work. Slowly but surely the claims of Sunday to Bible authority for its observance have given way, until to-day it is defended almost wholly on grounds of convenience, expediency, or custom, and the arm of the civil law is invoked for its protection and support. It is time for the lovers of God's Sabbath to stand by his holy Word, and cry to men that to "obey is better than sacrifice and to hearken than the fat of rams." Our every utterance on this subject should have a positive, definite and unmistakable meaning. When our venerable Bro. N. V. Hull was in his prime he had many preaching appointments among First-day people in all this region of country. A young lady who was a student at the University felt constrained to protest against his preaching so much in her home church, which, we believe, was Methodist. When asked on what grounds her objections were based, she said that Eld. Hull was always talking about the law of God. "But do not other preachers preach the law?" she was asked. "Yes," she replied, "but when Eld. Hull preaches the law *he means something.*" So may all our utterances on the law or gospel of God *mean something.*

FOR a year or more the authorities of Harvard University have been discussing a proposal of the Faculty to condense the requirements for a degree of Bachelor of Arts. This scheme was a favorite one with President Eliot, who, therefore, was supposed to be in favor of actually lessening the amount of study in a given course. But the well known fact that Dr. Eliot, since the day he became President of the University nearly a quarter of a century ago, has "labored to make Harvard's degrees weigh more and more in the world's scales, and cost more and more in honest effort and accomplishment," is a sufficient refutation of this supposition. The amount of work required in the post-graduate schools has been materially increased. Hereafter the Harvard Medical School will require four year's study upon medical subjects solely, instead of a three years' graded course. Students entering the Law School will hereafter be subjected to a rigid examination, and a full two years' course of study in the Graduate School, for the degree of A. M. is advocated. What appears to have been the end in view in the proposal of the Faculty is a shortening of the time, rather than of the amount of disciplinary work, in the College studies, with a large increase both in work and

the time devoted to it in the professional schools and for the higher degrees. President Eliot, in his last annual report, thus states the case with reference to the requirements for the first degree: "One significant fact was apparently agreed on by all parties to this prolonged discussion, namely, that any student of fair parts can get the degree of Bachelor of Arts at Harvard College in three years under the existing regulations without any unreasonable exertion, if he anticipates a subject or two at the admission examination, or makes good use of half of the summer vacation in each year." In this respect Harvard has taken an advance step in a direction in which some other schools of less note have the honor of having led the way. Even our own little University has for some time been working on a basis of a definite amount of honest and efficient work for the first degree, rather than on the old basis of four years alike for all students. By this plan a bright, diligent and ambitious student may possibly win his A. B. in three years, which degree has lost nothing in value for being so quickly won, while another student, less brilliant, but not less honest or worthy, may require four years or more to reach the same prize. The strict justice of this plan must be apparent to all. Alfred University may appropriately congratulate her big elder sister on this important advance movement.

THERE was another thing in the report of President Eliot which our own schools would be glad to have their friends and patrons ponder well, and that is the financial condition and needs of the University. We have been accustomed to think of Harvard as one of the Vanderbuilts, Goulds, or Sages among the schools of the country. It is some comfort, therefore, to think of her as needing money. We may perhaps congratulate ourselves on the fact that this is the second thing in which Harvard follows our lead. On this part of the President's report, the *New York Tribune*, of recent date, makes some comments which are worth repeating:

One sentence of his is evidently meant to be remembered: "The American people must enlarge their ideas of the cost of supporting a university." Harvard has from fifteen to twenty millions in equipment, yet it must earn or receive from its funds \$1,000,000 a year to pay its present running expenses. It now has 2,600 students, 260 teachers, 400,000 books in its libraries, and other things in proportion; but all these figures are changing and growing larger. The gain in students this year is 379. If a million is well spent each year now, a million and a half will soon be required. In fact, Dr. Eliot's seemingly moderate demands in the present report would not be quenched by less than a million in gifts within the next three or four years. And this brings up the old criticism of founding universities on insufficient endowments. The stability and wisdom of a policy which allows a new university without twenty millions of equipment, and without a million a year of income, to pay its professors \$7,000 a year while Harvard with this wealth can pay only \$4,000, are seriously to be questioned. When President Eliot says "the public must enlarge its ideas of the cost of supporting a university," he is thinking of Harvard, which must have more money. President Low is thinking of Columbia, which is saying "give"; and others are thinking of their new or old favorites among the colleges which cannot beg so generously as Harvard and Columbia because their dippers will not hold so much.

IN the expressive figure thus afforded, it will be safe to say that our little dippers, at Alfred, and Milton, and Albion, and Salem, and Fouke, are all out and right side up, with no holes at the bottom. Should any of them appear to be in any danger of running over at the top, let it be remembered that they can easily be enlarged. This our school man-



agement would undertake to do in order to keep ahead of that growing public sentiment of which the Harvard President speaks when he says, "The American people must enlarge its ideas of the cost of supporting a university." There are many causes which contribute to this necessity, not the least of which is the constantly growing demand for the best possible instruction in all departments and the very best facilities for study and original investigation.

#### SOME QUESTIONS AND SUGGESTIONS.

1. What is the present need of the hour, and the future need for all time?

A man, or men, well qualified and fully competent to meet any demand in Sabbath literature, or discussion, whose time shall be devoted exclusively to labor in the Sabbath field in any capacity which the interests of the Sabbath may demand.

2. How shall such a man, or men, be supported?

The support, to be permanent and continuous, must be by endowment; nothing short of this is continuous or reliable.

3. Can a sufficient endowment fund be secured to place one such man in the field?

In my judgment it can be done for this specific work, and that without trenching in the least upon the support of any of our Christian work. Cannot forty thousand dollars be secured from parties who, heretofore, have done but little in the way of giving for tracts, or missions, or benevolent operations, but who now would give liberally and gladly toward establishing a fund that would sustain directly the advocacy and defense of God's Sabbath for all time?

Perhaps but a portion of this sum could be raised at once, in ready cash; but the full amount might be permanently secured, not by will, left to be contested by heirs and sliced by lawyers, but by a warranty deed upon improved real estate, yielding a yearly income fully equal to 6 per cent.

There are many persons who, having amply provided for those dependent upon them, could contribute a house and lot, or a section of cultivated land, and who would part with it gladly, and thus aid in teaching and strengthening others, through ages to come, to observe and keep one of the best commandments ever delivered to mankind.

4. Have we, as a denomination, a suitable corporation to receive, take charge of, and manage such a trust; to select such men, and provide for the same, and continuously carry out the object contemplated by such an endowment?

We have such a corporation legally organized in our *Memorial Board*.

5. RETROSPECT AND PROSPECT.—For the last fifty years there has been, now and then, a short spasmodic Sabbath-reform effort, lasting seldom more than one year, and yielding comparatively little fruit, until the *Outlook* entered upon its campaign. Under the endowment plan, who can fail to see, for the next fifty years, a steady growth to the fund and not only one, but many laborers in various parts of the vineyard?

6. CONCLUSION.—Has not the time gone by when the percussion infantry of former methods can avail in this Sabbath warfare? The time has fully come when artillery of the largest caliber and the longest range must be mounted, and brought into action, loaded with a smokeless powder. The victory will come from the bursting of the shell, charged with God's fourth commandment, as it rips and tears its way through the steel-plated armor, behind which the Sunday targets have attempted to shield

themselves. May not the time soon come when there shall be many more standard bearers in the field, holding the Sabbath truth aloft? Let our heavenly Father but see this, and he will assuredly turn the hearts of men to obedience, until all will heed his commandment and keep his sanctified day.

The friends of education have endowed chairs in Universities in perpetuity for mathematics, History, Chemistry, Philosophy, Political Economy, etc. Shall not we endow a chair in the Sabbath department of God's University, to be filled by his chosen teachers until the end shall come? H. H. BAKER.

PLAINFIELD, N. J.

#### WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C. Feb. 19, 1892.

Official receptions have always been popular. The oldest inhabitant tells of ancient White House receptions which required many hours of standing or riding to get within sight of the entrance. On a late occasion the line of callers extended out to the distant avenue and many rods along the side-walk to 15th street, and around the corner away down beside the Treasury. When the weary waiter in line, tediously approaching the entrance step by step, crowds into the ante-room his real trouble begins. Closely besieged on all sides he can only move as the crowd moves him, and what the crowd may do is an anxious problem. He will be pressed and punched and jammed and rotated. Now he hangs against some bony or fleshy reef of a shoulder or is stranded upon a bosom or thrust against some mighty abdomen, or perchance crowded against a door casing. Sometimes he is lifted from his feet and sometimes overborne and crowded down upon a humbler companion in misery, but always moving, always ground, squeezed, triturated, flattened, rolled and polished like the captive rocks which a glazier pushes to the sea, or like a helpless vessel caught in a north pole ice pack. At the last presidential reception ornaments were torn from gowns, and lace, and diamonds and pins thrown under foot, while fans, handkerchiefs, ribbons and such like were scattered about in sufficient quantity "to stock a small millinery store," as one of our dailies expressed it. One army officer even lost an epaulet. A two hundred and fifty dollar diamond pin remains unclaimed. Six thousand people cannot get in where there is standing room for but twenty-five hundred. Certainly the old time White House needs enlarging as Mrs. Harrison proposes. It did very well for Dolly Madison, who some times hung her washing in the East Room, as tradition says, but the President of sixty millions needs a larger house and larger reception rooms.

At a state dinner recently given the rooms of the White House were richly and profusely decorated with palms, azalias, foliage plants, orchids, smilax, hyacinths and ferns, all variously disposed, in banks, pyramids, clusters, baskets, and festoons, and supplemented by an abundance of primroses, lilies, jonquils, tulips and roses, all in tropical luxuriance. All civilized nations were represented among the guests. The gentlemen were provided with boutonnières of a rare flower, and upon the ladies' plates were placed bows of heliotrope-pink satin. On the ribbon was the name of the wearer in gold and an engraved view of the White House and grounds. Your lady readers will be pleased to learn that Mrs. Harrison's gown was of dark heliotrope brocade, embroidered on a border of gold and slashed at the right side over a petticoat of white satin brocade; diamond ornaments.

Madame Romero, rose-pink satin brocade with festoons of corn-colored satin across the lower portion of the skirt caught with ostrich tips. Mrs. Blaine's gown was a black satin brocade, with sleeves of brussels net and trimmings of black ostrich tips. Madame Guzman wore black velvet with clusters of ostrich tips on a low neck bodice; Madame Montt, garnet velvet, with gray brocade and diamonds; Mrs. Frye, a black velvet court train, with petticoat of pink brocade; Mrs. Manderson, a yellow brocade with ostrich tips and diamonds; Mrs. Sherman, white satin brocade; Mrs. Holman, black silk and brocade; Mrs. Blount, white crepe; Mrs. Ye Cha Yun, peach blow brocade.

The Death of Princess Alice Iturbide has been recently announced. Her father once was Mexican Emperor and subsequently banished to Italy and afterwards executed in his native land that he had ruled. He is now styled by Mexican historians "The Liberator," and a national feast has been established in his honor, and for the repose of his soul masses are yearly celebrated. After his execution his family came to the United States, and a son, while attending Georgetown College, became acquainted with a daughter of John Green, of this District, and subsequently married her. When Maximilian and Carlotta ruled Mexico; Alice consented to their adoption of her child Augustus, but soon repenting tried to undo the deed. By mingled strategy and force she was driven from Mexico and from her boy. But in a short time Carlotta herself was constrained to leave Mexico and in Paris the two women met, Alice Iturbide having followed the Empress to beg for her boy. But Carlotta refused. Each urged that as the other was young she might be consoled by another boy. Carlotta denied the mother and was herself coldly repulsed by Napoleon and driven from France. She went to Rome—an insane Empress. Maximilian was soon after expelled from his imperial throne by the purpose of Grant, the most conspicuous sign of which was the presence of Sheridan and his army corps in Texas, and Princess Alice Iturbide, nee Alice Green got her boy at last. She it is that has just died. Her son, now a resident of this city, is named as a possible inheritor of the throne of the Montezumas. How stranger than fiction is history. CAPITAL.

#### THE NEW MIZPAH MISSION.

We wish to thank the numerous friends who have generously responded to the appeals in the *RECORDER* for support for the proposed seaman's mission in this city. Though the fund is steadily growing, there is need of more help.

The work as now planned for the mission is as follows: General religious and other wholesome reading will be supplied; religious service will be held three evenings in a week; the room will be open every afternoon and evening as a homelike place of resort for seamen. In the selection of reading matter special care will be taken to have the best available papers and periodicals on the reading table; among them the *RECORDER* and *Sabbath Visitor* will occupy an important place. As soon as the accumulation of funds warrants, the mission will be opened and the work actively pushed.

As this work is under the auspices of the Seventh-day Baptists, we urge upon our people the importance of communicating with the treasurer at once.

CORLIS F. RANDOLPH, } *Ex. Com.*  
MRS. J. G. BURDICK, }  
C. C. CHIPMAN, *Treas.*,  
116 West 63d Street, New York City.



## YOUNG PEOPLE'S WORK.

### THE GARDEN OF GETHSEMANE.

In golden youth, when seems the earth  
A summer land of singing mirth,  
When souls are glad and hearts are light,  
And not a shadow lurks in sight,  
We do not know it, but there lies  
Somewhere, veiled under evening skies,  
A garden all must sometime see.

Gethsemane, Gethsemane!  
Somewhere his own Gethsemane!

With joyous steps we go our ways,  
Love bids a halo to the days;  
Light sorrows sail like clouds afar,  
We laugh and say, how strange we are.  
We hurry on, and hurrying go,  
Close to that border land of woe.

Gethsemane, Gethsemane!  
Forever waits Gethsemane!

Down shadowy lanes, across strange streams,  
Bridged over by our broken dreams,  
Behind the misty cape of years,  
Close to the great salt fount of tears  
The garden lies—strive as you may,  
You cannot miss it on your way;  
All paths that have been or shall be  
Lead somewhere through Gethsemane,  
Gethsemane, Gethsemane!  
Must ever pass through Gethsemane!

All those who journey, soon or late,  
Must pass within the garden gate;  
Must kneel alone in darkness there,  
And battle with some fierce despair;  
God pity those who cannot say,  
"Not mine but thine," who only pray  
"Let this cup pass," and cannot see  
The purpose in Gethsemane.  
Gethsemane, Gethsemane!  
God help us through Gethsemane.

—Selected.

In many respects the life of our blessed Lord is the life of all of us. He is the Son of Man, the one representative of the race. He is the man we all ought to be.

The way he met temptation is the way we ought to meet it. The way he lived is the way we ought to live. The good works he accomplished are the good deeds after which we ought to strive. The calm way in which he met all false accusations and the scoffs and frowns of the world is a lesson to us. The way in which he submitted to the divine will when in the "gates of dense darkness"\* is the way in which we should conquer in our struggles with despair—conquer by yielding to him who conquers all things.

To RECOGNIZE the divine purpose in our lives, and the hand of God's providence in every experience is a solution of the problem of life which each of us ought to attain. If we become truly the "followers † of God" we shall learn gradually that he is leading us, and that most certainly when he seems furthest from us, most truly when the path we tread is that from which we shrink and to avoid entering which we would almost give our lives. In this as in everything else let us imitate our divine Master, not seeking out affliction, even praying, (if so constrained) that it may pass from us, but in it all saying, "Thy will not mine be done."

### OUR YOUNG MEN.

BY ONE OF THEM.

There is at the present time, I think, greater uneasiness among our young men than ever before in regard to what we shall make our life work. The hurry and bustle of the present age has affected even the sedate and slow-going Seventh-day Baptists. We have a greater desire to enter the trades and professions, but the opportunities for earning a livelihood in these directions in our own denomination are very

limited. The greater part of us, then, who enter the trades or professions must go out among Sunday-keepers. And right here comes the tug of war. We take it for granted that if we work for Sunday-keepers we will have to keep Sunday, or rather we will not keep any day, and the question is, "Shall I leave the Sabbath or shall I spend my life in doing something which is distasteful to me?"

This is where we make a mistake. If the Lord made the Sabbath, he is able to provide a way for us to keep that Sabbath and use the talents with which he has endowed us. The Lord never makes anything in vain. To think that in order to use our talents we must leave the Sabbath is to accuse God of being inconsistent. It shows not only a lack of faith in God which no Christian should manifest, but also a lack of firmness in the spinal column.

Let us improve our talents whatever they may be and wherever they may lead us, for I do not believe it possible for one to make a success of life, in the light with which God views it, unless we follow our natural bent. But wherever we go and with whomsoever we associate let us "Remember the Sabbath-day to keep it holy."

Faith in God, confirmed by observation and experience, has convinced me that Seventh-day Baptists who have thoroughly equipped themselves for the work to which they intend to devote their lives, and who go forth trusting in the Lord, can secure employment among Sunday-keepers and in many cases be more successful in getting positions than if they kept Sunday or no day. Not only that, but when they have secured employment their employers will have more confidence in them, and they will, if they pay strict attention to their business, be promoted to greater positions of honor and trust.

There is one thing more in regard to this subject. Do not settle where there is no Seventh-day Baptist church. If no opening can be found in any of the smaller cities where our churches are situated, then go to New York or Chicago. We have churches in both these great centers which can be attended occasionally, if not regularly, from the most remote parts. You may think you can keep the Sabbath alone. Possibly you can; but don't try it. If you are an active Christian, you need a church of your own faith in which to work; and if you are not an active Christian, you have no business alone anyway. You need to be where you can become an active Christian. To be sure, you can work with some Sunday-keeping church and derive much benefit therefrom, but if you do, unless you are an unusually strong Sabbatarian you are apt to become lax about the observance of the Sabbath. Don't do it.

I see before us a brilliant future by our going out into the world, as we do, at a time when young men who have faith enough in God to stick to their principles through thick and thin are highly prized, even by those business men who deny the existence of God himself. But always remember that in order to be successful in the true sense of the word we must "Seek first the kingdom of God and his righteousness," and then "all these things" will be added unto us.

### A LETTER FROM HOLLAND.

The following letter was sent by Miss Marie van der Steur to the young people at Milton Junction, who are supporting her as a Christian worker in Holland. It has been sent for publication in the Young People's page with the thought that it might be of interest for the young people to know what one young person is

doing for the Master under circumstances which are more adverse than almost anything we know in this country.

"Beloved Brethren in Jesus;—Because sometime did already elapse since you heard from me I intended fourteen days ago to write you; but it is delayed till now because a day and a night have no more than twenty-four hours, and they are oh! so quick passed away. When I sit down to tell you some particulars of my work I become very much embarrassed, for my labors seem to me always insignificant, but especially when I direct myself to consider what I have done. A considerable part of my time I was sickly; during five weeks I was now a day in my bed and then half a day sitting in my chair, etc. etc., but I was not able to do my usual work. Some of the people whose houses I regularly visit came frequently to see me while I was indisposed; sometimes they were at my bedside. One of them was a blind woman whom I (when I was well) visited every day, reading for her a portion of the Scriptures and praying with her.

A woman known in our whole town as being a slave of strong drink and whom I once found in a condition of drunkenness and whom I since regularly visited came also often to me. Also a girl seventeen years of age who had forsaken the ways of vice she had formerly trod, and a girl of twelve who formerly was always on the street begging alms but who now by my mediation has been clothed and taken up as a servant in a house. These came continually to me asking when I should come again to read and speak and pray with them. There were others who came but not so steadily and also not always without other reasons that were less fair. I am very glad at often seeing that people for whose good I am laboring do love me; for in such cases I say always with myself that it will be easier to get an entrance into their hearts. It is always my constant prayer that the Lord may keep me from having a bad influence. I am always very much afraid of giving a bad example in any respect. And yet every day I see that although it is my sincere and earnest desire to do only good it is nevertheless not so, for every day there are words and actions which are not good examples for other people.

Sometimes I do things which are not directly evangelistic labor but which I dare not and cannot avoid, as for instance: I know a family in whose house all things are unclean and the children are neglected. I try to convince their mother of her duty to mind her household and sew her children's clothes. When she is not able to do so and desires to become able I give her instruction as well as I can do it. When I find people who from sickness or some other reason are unable to do their home duties I lend them a helping hand. Such things often demand a great deal of my time, and yet it is not directly evangelistic work. Howbeit I cannot well leave it. Sometimes it has been the means of my getting influence with people who were at first very averse to me.

In these days I have to make many trips. The reason is I often try in sad circumstances of all kinds to remove the causes. Thus I am often looking out for places for girls who (frequently on account of bad training) have come into a life of vice. When such a girl has not yet had such sad experiences as is the case with others, and she is willing to listen to me, I put an advertisement in a religious paper asking for some family from Haarlem who will take her and protect and guide her in a Christian spirit. When such a situation is found I cannot by myself take such a girl to her new home. When going to travel I always take with me tracts, and sometimes I have agreeable experiences. I have still a great many tracts written by Bro. Velthuysen, who gave them to me some time ago. Last week I used half of them and some copies of *de Boodschapper* when I was on the train.

Last week I took three little children to an orphanage in Gelderland. The mother of these children had died and the father is in prison. When I stand in need of help in such labors (I had clothed these children), it is not difficult to get that help. Only once was help refused

\* Job 38: 17.—Not "doors of the shadow of death."

† "Imitators."—Eph. 5: 1.



me and in a thoroughly outspoken manner, namely, because I kept the Sabbath. Often I come in contact with ladies of distinction who profess the Lord, and often the Sabbath becomes the topic of our conversation. Pray for me that God may give me wisdom when I am speaking with them. Please pray for me often that God may give me more freedom, wisdom and humility. I am glad that the Lord has made it so that you are sustaining me, but I must tell you a thing that has long lived in my heart. I got, you have heard it already I believe more than once, from a lady (widow of a minister in this town) who loves me much and who always gives me help for poor people if I want it, the opportunity of becoming a deaconess of the Reformed church. Of course I positively refused; but now I am standing wholly by myself well understood. I am not alone; I am God's maid-servant. He is my Master. But so often people ask me and wonder that I am laboring wholly by myself without having an ordination. Then some people ask: "Does your labor issue from the Seventh-day Baptist church?" I have wished that I could answer such a question in the affirmative; but such is not the case. I have wished heartily in my labor to serve the church and that without any contract. I believe it to be according to God's will; but that is only a mistake of some of our church members. Please will you ask the Lord for me that he would make it so when it is indeed according to his will. I may be mistaken and see wrong; but God knows what is good.

I do not know when this letter will reach you. I never should be able to write if Bro. Velthuysen were not so kind as to translate for me. I should like indeed to write more, but I dare not do it for I am afraid that I give Bro. Velthuysen too much to do.

With kind salutations as your sister in the Lord, and wishing you all hail, I am,  
Your sister in Jesus.

MARIE V. D. STEUR.

Translated by G. Velthuysen, Sr.

## SABBATH SCHOOL.

### INTERNATIONAL LESSONS, 1892.

#### FIRST QUARTER.

Jan. 2.	The Kingdom of Christ	Isa. 11: 1-10
Jan. 9.	A Song of Salvation	Isa. 26: 1-10.
Jan. 16.	Overcome with Wine	Isa. 23: 1-13.
Jan. 23.	Hezekiah's Prayer and Deliverance	Isa. 37: 14-21 and 33-38
Jan. 30.	The Suffering Saviour	Isa. 53: 1-12.
Feb. 6.	The Gracious Call	Isa. 55: 1-13.
Feb. 13.	The New Covenant	Jer. 31: 27-37.
Feb. 20.	Jehoiakim's Wickedness	Jer. 36: 19-31.
Feb. 27.	Jeremiah Persecuted	Jer. 37: 11-21.
March 5.	The Downfall of Judah	Jer. 39: 1-10.
March 12.	Promise of a New Heart	Ezek. 36: 25-38.
March 19.	Review	
March 26.	The Blessings of the Gospel	Isa. 40: 1-10.

#### LESSON X.—THE DOWNFALL OF JUDAH.

For Sabbath-day, March, 5 1892.

#### SCRIPTURE LESSON.—Jer. 39: 1-10.

INTRODUCTION.—The capture and destruction of Jerusalem by Nebuchadnezzar, B. C. 587, and again by Titus, the Roman general, A. D. 70, are two most thrilling chapters in history. Josephus describes the latter capture, giving heart-rending details. The lesson to-day does not fully delineate it. But Jeremiah and Ezekiel assure us that it was most horrible, and it shows that the Jews were the most tenacious in their hold upon independent existence of any people known. It took Nebuchadnezzar eighteen months to reduce Jerusalem sufficiently to gain entrance. It was only after famine had nearly completed its work within the walls of the city that it fell. Such is the resistance and tenacious hold of an intensely religious people.

EXPLANATORY NOTES.—v. 1. "Zedekiah" was the last king of Judah. He was the son of Josiah and Hamutal, and own brother to Jehohaz. His original name was Mattaniah, which was changed by Nebuchadnezzar when he placed him on the throne after carrying away Jehoiachim, his nephew. He was about 21 years old when he was made king. False prophets and flattering counsellors made him believe that Judah was yet independent and powerful, and he himself a great king. Acting accordingly, his downfall soon came. "Tenth month."

Tebeth, if of the sacred year, Esther 2: 16; or Tammuz, corresponding to our July, if of the civil year. "Nebuchadnezzar." Same as Nebuchadnezzar. The greatest and most powerful of the Babylonian kings. He appears to have been the son and successor of Nabopolassar, the founder of the empire. He defeated the Egyptians under Pharaoh-Necho, recovered Coelo Syria, Phoenicia, and Palestine, rebuilt the temple Bel, strengthened and beautified Babylon, built and rebuilt other cities, constructed reservoirs, canals, and his greatness is strikingly placed before us in the book of Daniel. He reigned 43 years, dying at the age of 83. v. 2. "Eleventh year, fourth month." One year and six months from the commencement of the siege. "Broken up." Yielded to its enemies. Gates opened and walls broken down. v. 3. "Middle gate." Zeph. 1: 10. Supposed to be in the middle wall that divided between one part of the city and the other. Here the generals sat, probably to give further orders. Observe the change: Once Eliakim and Hilkiyah, bearing the name of Israel's God, sat there; now Nergal-sharezer and others bearing the names of heathen gods. These were Nebuchadnezzar's great generals. Thus is fulfilled Jer. 1: 14-16. "Rabmag." A title borne by Nergal-sharezer, who appears to be the most distinguished under the king, and is regarded as the one who afterward mounted the Babylonian throne. v. 4. "Went forth . . . by night." Loaded with guilt and fear, they fled with no other protection than darkness, which soon failed them. "Garden." These gardens were enclosures on the outskirts of towns planted with trees, etc. Walls and watch towers were often built for defense. This one was near the pool of Siloam, says the Bible Dictionary, *Smith's*. v. 5. "Plains of Jericho." A plain about Jericho traversed by the Jordan. "Riblah." A landmark on eastern boundary of Israel was called Riblah, but "the land of Hamath" denotes that this place was on the great road toward Babylonia, where the kings of Babylon were accustomed to remain to direct the operation of their armies. Here Nebuchadnezzar remained during the sieges of Jerusalem and Tyre. "Gave judgment." Pronounced sentence. v. 6. "Slew his sons." No doubt they were infants and youths, for Zedekiah was only 32 years of age. This was worse than death to himself, knowing that his own obstinacy was the cause of it all. This was foretold, chap. 28: 23. "Nobles." The great men of the country. v. 7. "Put out his eyes." He had chosen spiritual blindness, despised the light of God's Word; this was but small punishment for such crimes. "Chains." Two brazen fetters, see margin. v. 8. The houses of the king and people were burned and Jerusalem's grand walls, so strong nobody believed they could be destroyed (Lam. 4: 12) were broken down. Killing the prophets and stoning God's messengers is not profitable business. God avenges his elect. v. 9. "Nebuzar-aban." Orders are placed in his hands for execution. Twice he carries off Jewish captives. See Jer. 52: 30. "Remnant." Ten years before 10,000 were carried away. The famine had destroyed many. About 20,000 people were left. v. 10. "Left the poor." These had nothing to lose and could make no resistance. "The hungry are filled with good things and the rich sent empty away," for the "Captain of the guard" gave them vineyards. The rich had been proud oppressors and the poor patient sufferers. Their fortunes are now reversed.

LEADING THOUGHT.—Though God is not willing that any should perish, yet his severity shall be felt by those who reject his law and service.

SUGGESTED THOUGHTS.—Luxury, pride, oppression, operated in Judah's downfall, so it will in any nation or people. Idolatry became a national sin, not because they intellectually assented to the idea of other gods besides Jehovah, but because of the licentious rites involved in the pagan *cultus*. Idolatry is devotion to many vices which only weaken and cause national decay. Obedience to God is the only wise policy for any people. Positive judgment comes upon persistent evildoers. God's Word stands sure. Moral indecision is fatal weakness. The presentation of God's truth adds responsibility to the soul. Independent uprightness is an individual need. To serve the Lord does not mean the insertion of the word "God" in the Constitution. Heart service is true service. These judgments were also intended to lead to repentance. Divine wrath is tempered with love. Abuse not God's mercy, but accept it with a penitent heart.

"PROMPTLY on time we'll gather in our places,  
Every Sabbath, rain or clear;  
O let us come, with happy smiling faces,  
Greet our teachers dear."  
—Grace Tureman.

—BEGIN each lesson with aspirations toward that perfection in the school work which alone will be pleasing to the Great Teacher.

—ILLUSTRATIVE incidents may occasionally be used in teaching or in superintendent's review to good advantage, but they should be made subordinate, and should really light up the lesson, or else they will fail of their object.

—WHAT does the lesson teach in respect to daily life, in respect to the end of this life, and the conditions of human existence after death? Such questions are important but great danger lies in making the talk controversial in character. A scholar or teacher to be dreaded is one always in controversy and losing sight of the real object of Sabbath-school instruction. Stick to your Text or Leading Thought.

—A TEACHER in the primary department of a Sunday-school in Ohio often uses printer's ink to advantage. Here is a specimen of her card to the class:

Dear Little Friend;—Last year was a very happy one to me, and I hope it was to you. Our Saviour has blessed us so much. Our attendance was larger than ever before. Shall we not try to make the new year better still? I want you to love the school—not for itself, but because we meet Jesus there, and we know he is the children's best friend. . . . Let us put on our "Golden Gloves" every morning before breakfast and wear them all day. May God bless you and help you to live for him. I hope to see you next Sunday.

Lovingly your teacher.

—WHERE it can be afforded, occasional cards of like character serve to increase or keep up the interest of old and young. The writer has often issued them to good advantage.

H. D. C.

#### LEW WALLACE.

As Jesus said, "If I be lifted up I will draw all men unto me," and, when the world learns that the personal Jesus is greater than any dogma about him, it will be wiser than it is now and more Christian. And the fact that Gen. Lew Wallace—I call him Lew Wallace, for that is the way he puts it on the title-page of "Ben-Hurr"—has written a book of so extensive a circulation makes both the author and the book an interesting topic to all men who read.

A brief statement here of biography only is necessary. He is a son of David Wallace, who is one of the noted men in Indiana in his generation (a graduate from West Point, member of the legislature, the Indiana constitutional convention, lieutenant-governor, governor, congressman, and judge of the court), and was born in Brookville, Ind., April 10, 1827; so that he is now in his sixty-fifth year. He is a lawyer by profession, entered the Mexican War as first lieutenant, Co. H., First Indiana Infantry, and served in Mexico. Practiced first at Covington, then at Crawfordsville; which has since been, and is now, his home. Was four years in Indiana Senate, appointed adjutant-general of Indiana at the out-break of the war, commissioned colonel of the Eleventh Indiana Infantry, and entered the field, taking a prominent part in the contest, commanding the center of Grant's army at Fort Donelson, the right at Shiloh, the defense of Cincinnati, the battle of Monocacy, and other important positions. He was commissioned brigadier-general Sept. 3, 1861, and major-general March 21, 1862. He was a member of the court-martial that tried the Lincoln conspirators, and president of the court that tried Henry Wirz, the cruel commandant at Andersonville Prison. He served as governor of Utah from 1878 to 1881, and minister to Turkey from 1881 to 1885. In 1873 he finished and published the story of the conquest of Mexico, "The Fair God"; and in 1880 the book "Ben Hur, a Tale of the Christ," was given to the public.

The general was married in 1852 to Miss Susan Arnold Elston, who is a woman of bright mind, gentle and womanly in her ways, and a worthy companion of her distinguished husband. Mrs. Wallace has written and published several works that are in the highest degree creditable to her ability as a writer.

Such in brief are the principal events in the life of Gen. Wallace.—D. R. Lucas, in the *Christian Standard*.



## HOME NEWS.

New York.

FIRST ALFRED.—We have recently had two evenings with Bro. D. H. Davis and his magic lantern and views of the mission grounds, buildings and missionaries in China, together with some general views, all accompanied with appropriate and instructive remarks by Bro. Davis. As a result, we feel better acquainted with our China mission work, and a corresponding interest in it.—The Rev. G. Velthuysen, of Holland, with his son Peter, has been spending a few days with us. The father has now gone to visit friends at Milton Junction and vicinity, after which we expect him to spend another Sabbath with us. The son will remain some time for the sake of school advantages, in the meantime doing some work in the employment of the Terra Cotta Company, to help pay expenses. We have greatly enjoyed this visit.—After a silence of about eight weeks, during which all transportation has been by sleigh, the rattle of wheels is again heard on our streets. The heavy body of snow which has lain upon the hills and valleys all winter has melted away so gradually that no high water in the streams has resulted. Altogether, the winter has, so far, been remarkably fine.

FEBRUARY 22, 1892.

S. R. S.

INDEPENDENCE.—As various Home News correspondents indicate a desire to build up their societies and thus invite Sabbath-keepers to settle among them, we put in our bid and say we want a number of Seventh-day Baptists to come to Independence and occupy farms that are for sale or to rent. It is thought by some that a good physician could build up a practice here, there being none nearer than four or five miles each way, north and south. One of our merchants, a First-day friend, has indicated a desire to sell his business, also forty acres of land with it. This is a healthful climate; the best of spring and well water abounds. Unless Sabbath-keepers occupy these farms for sale, the society can probably no more than hold its own if it does even that. The Seventh-day Baptist is the only church here, but First-day people surrounding us are now making an effort to get a foothold in this community, and have asked for the use of our church for Sunday services. This is a land of religious freedom, for which we bless God, but the truth as we endeavor to represent it needs more help from our membership. This is one of the early lights of this part of the State. Shall it go out for want of consecration and loyalty on the part of Sabbath-keepers? Nothing but this can possibly remove the light of blessed, testing truth. Yet not a few are indifferent to the claims of God's holy law.—Rev. D. H. Davis preached twice and lectured once here this month. It was something to be greatly appreciated to listen to one who comes from Shanghai, where labors *our own* Bro. and Sister Randolph, and also hear more directly from our foreign mission. May the missionary spirit possess us all.

H. D. C.

New Jersey.

PLAINFIELD.—Very rarely has the Plainfield Church been favored with such a genuine treat as within the last two weeks. The arrival of Bro. Velthuysen from Holland, and his stay of a week or more with us, has stimulated our people to an unusual degree of interest in him and his work. In the Sabbath service, the prayer-meeting, the Sabbath-school, and the social gathering, his presence has been much

enjoyed, and he has endeared himself more closely than ever to all our hearts. Although somewhat embarrassed in the use of our language, we had little difficulty in understanding his earnest words, and these coming from the depths of a consecrated heart moved his hearers as they have seldom been moved. In the Sabbath-school a collection was taken for *de Boodschapper* fund, amounting to about thirty-five dollars, and an appropriation of ten dollars was also made to assist Sister Sarah Velthuysen in her temperance work in Holland. The visit of Bro. Main on the following Sabbath was also an occasion of unusual interest. His discourse on Sabbath morning was of exceeding earnestness and power. The importance of our missionary enterprises and Sabbath reform work, as well as the demands of God's law upon us, was presented in a manner that stirred all hearts and elicited the sympathies of his hearers to an unusual extent. His talks in the prayer-meeting and the Sabbath-school were also received with deep interest. The Sabbath-school made an offering to the missionary cause amounting to over forty dollars.

Probably never since the civil war has the public sentiment of New Jersey been so thoroughly aroused upon any question as during the recent uprising of her citizens in protestation of two pernicious race-track bills presented to the Legislature. The opponents of the track and its attendant evils were accorded a hearing before the committee to whom the bills had been referred, and on the sixteenth instant a delegation numbering about two thousand men and women, representing every portion of the State, completely packed the assembly chamber at the capital, when for nearly two hours stirring speeches were made and the utmost enthusiasm prevailed. After the session closed several members of the committee and of the House expressed the opinion that the bills had been "killed on the spot." At the present writing the bills have not been reported upon, and it is devoutly hoped that they never will be.

FEBRUARY 18, 1892.

J. D. S.

West Virginia.

GREENBRIER.—After several urgent requests from the Copeland Church, I left my home Jan. 12, 1892, and arrived there on the evening of the 13th, traveling seventy-nine miles by rail. I found the brethren there very low, spiritually. However they appeared to be hungry for the "sincere milk of the Word." During my nearly two weeks' stay with them, we had many precious meetings. Some of the brethren were revived, a score or more were converted, and about eighteen souls were at the altar, when, by previous engagements, I had to return home. On account of sickness some of our people were prevented from attending the meetings. Two of our sisters who had never been satisfied, as to their conversion, became entirely satisfied. While we had to labor under many disadvantages, and did not see all of our people spiritually revived, yet we enjoyed the work, and hope that our labors were not in vain. Copeland Church is about four miles from the rail-road that has just been built through Braxton county, opening up a country, rich with timber, coal and soil.

M. E. MARTIN.

Illinois

VILLA RIDGE.—We are having much sickness in this vicinity this winter, and a good many deaths.—There is a Methodist church within sight of our door on the east, and a Baptist church about the same distance on the west,

both having steeples pointing toward the heavens, with sounding bells. And yet neither of them has a prayer-meeting, and until recently the latter seemed to have no gatherings except when some one would die, when they would have a funeral service. Some weeks ago they held a series of meetings, which continued, I think, about three weeks. My wife being very sick at the time, I was unable to attend. But I could hear of no good results. Religion is at a very low ebb here.—We kept up prayer-meetings and a Sabbath-school in our house until near the beginning of the New Year, when Mrs. Kelly was taken sick. For more than seven weeks she was unable to step out of the house. But our very gracious Lord has been pleased to raise her again, so that her health seems better in some respects than it has for several years. We expect to resume our prayer-meeting and Sabbath-school soon. We have been hoping to have Elders Huffman and C. A. Burdick with us soon. I long for them to come; and my humble prayer is that he who called forth the sleeping dead, may resurrect our dead churches at Villa Ridge. Will the brethren and sisters pray earnestly for the good cause here?

Feb. 16, 1892.

M. B. K.

FARINA.—I think we can safely report some progress,—material, social and spiritual,—in our Farina society. Our house of worship has recently undergone repairs to the extent of about \$200 in cash. The outside has been thoroughly repaired, the inside has been painted and grained—including seats—the walls have been tastefully re-papered, and considerable change has been made in the pulpit end of the audience room. The old pulpit has been removed and a platform built twenty three feet long, the front part of which is the speaker's rostrum, and the back part, two steps higher, and enclosed with a rod and low curtains, is devoted to the choir. The inside improvements were made by the Ladies' Aid Society, authorized by a vote of our society.—Within a few months past we have had valuable accessions to our society in the persons of Dr. C. H. West, dentist, and family, C. F. Maxson and wife, and more recently in the person of the late music teacher, Miss M. J. Haven, who comes as the wife of Bro. H. P. Irish. Other families are expected in the spring.—Bro. West has built a good house, and has settled into a good practice in dentistry. He has now a very fine suit of rooms especially fitted up for his business in the second story of a new brick building erected through the agency of Bro. Thos. Zinn. The lower story of the new building has been finely finished for banking rooms for Bro. C. F. Maxson, whose occupancy only waits the arrival of a new bank safe, built to order to fit the fire proof vault. This new building is part of a brick block just built on the burnt district, and now completes a continuous brick frontage across one village block. The other part of the new building is owned by Bro. E. S. Clark.—We have had some extra meetings since the week of prayer, which have accomplished good, and we hope have prepared the way for more extensive good when Bro. Huffman comes, whom we expect the latter part of this month.—Arrangements are being made for somewhat extensive musk mellon planting in the spring, which will add considerably to our fruit industry. Our soil and location are proving quite favorable for fruit culture. We are peculiarly favored in the matter of transportation of fruits, especially through the strawberry season. The special fruit train passes here just at evening, after the day's picking is done, and reaches Chicago next morning. No fruit train runs on Sabbath, because it would reach Chicago Sunday morning. But the train does run Sundays, so that Sunday's picking goes in on Monday morning. Last year 88 carloads of strawberries and 72 carloads of peaches, apples and other fruits were shipped from here.

C. A. B.



## TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, Feb. 14, 1892, at 2 P. M. Chas. Potter, President, in the chair. There were present eighteen members and five visitors.

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

The Committee on Editorial Rooms reported on the work and correspondence for the month, and also concerning the mailing of matter from New York post-office. The report was adopted.

It was voted that A. H. Lewis be authorized to properly enter the *Sabbath Outlook* for mailing at the New York City, Post-office.

The committee also reported having completed arrangements with J. G. Burdick, whereby he devotes one-half of his time to tract depository work.

The Board, by vote, expressed their appreciation of the courtesy of the New York Church in yielding so large a portion of Bro. Burdick's time to this work.

A summary of the first month's work of the tract depository at 100 Bible House, New York City, was presented by Bro. Burdick.

The Corresponding Secretary reported a translation of the tract "Pro and Con" into the German by W. C. Daland, and an edition of 5,000 was ordered printed, after further consultation with Bro. Daland and others as the Corresponding Secretary might deem best.

The article for publication on RECORDER arrears was taken from the table and referred to a special committee consisting of A. H. Lewis, C. Potter and L. E. Livermore, with power.

Correspondence from E. H. Socwell concerning the printing of his tracts on "The Laws of Moses" and other subjects in the *Sabbath Reform Library* was replied to by the Corresponding Secretary, and the action approved.

W. C. Titworth wrote regarding the renewal of subscription for exchanges, and the matter was referred to A. H. Lewis, with power.

Communications were received from W. C. Daland and A. E. Main, the latter enclosing correspondence from Eld. C. J. Sindall in reference to tent work in the West.

The Treasurer presented his second quarterly report, which was adopted. He also reported cash on hand \$911 14, and bills due \$551 50. Bills were ordered paid.

Committee on Editorial Rooms was instructed to display the name of the Society on the tablets at the entrance to the Bible House and on the door of Room 100.

Interesting remarks were made by G. H. Lyon, of Bradford, Pa., on advertising the general work of the Society, and by Rev. G. Velt-huysen, of Haarlem, Hol., on the work through *de Boodschapper* and German tracts, and in the line of temperance, in Holland.

After the reading and approval of the minutes, the Board adjourned.

ARTHUR L. TITWORTH, *Rec. Sec.*

## SOME THOUGHTS ON BAPTISM.

To the Editor of the SABBATH RECORDER.

While I would not dictate to you, nor to the Board, or in any way find fault with our excellent paper, I confess that I have, for some time, been impressed that we are too silent on the subject of baptism. Not that I think we ought to be constantly battling against sprinkling (as introduced in lieu of baptism, now understood to be an institution of the Roman Catholic hierarchy), nor condemning those who differ with us, but the vast variety of views among immersionists certainly demands that the people be informed on this subject. I find in the

extended circle of my acquaintance those who speak of persons who have been immersed as being baptized to the society they join,—to the Baptists, or Methodists, or the Brethren, as the case may be. Again, I find those who speak of "submitting to the ordinance of baptism," as though it were a punishment. This, I think, in some instances, grows out of what those are seen to suffer who are baptized by trine immersion in very cold water. Then there are those persons who look upon baptism as a kind of penance they may suffer in their own behalf or in behalf of some other one who may be dead. There are sections of country where this has been practiced. One man asked my advice about his submitting to the ordinance of baptism for the sake of his father, who had been suddenly taken away by death, and had never been baptized; he was willing to submit to it for his father's sake.

There are those also who believe there is no forgiveness and conversion without immersion in water. Those of this faith who believe in single immersion suppose that when this penance is paid their sins are all gone, while those of like faith who believe in trine immersion suppose that when the candidate is baptized once his sins are partly forgiven, and that the work of pardon is not completed until he is baptized the third time. I learn of one person who was (as I am told) baptized nine times, an all, as I believe, without any true idea of what baptism is for. This person first decided to live a single life, and was baptized three times to that, then decided to get married, and was baptized three times to a married life. As the first baptismal vows were broken it was natural to suppose that the baptisms were of no avail. After living with a companion for years the companion died, and then the individual who had been baptized to a single life and then to a married life, decided again to live a single life and was baptized three times again to a single life. Then there are those who believe that persons are baptized into Christ by immersion in water. One man asked me to baptize his daughter into Christ, and on being told that I could not do that, said to me, "Our ministers do." After his daughter had been baptized into Jesus Christ by the baptism of the Holy Ghost I did baptize her on a profession of her faith in Christ.

Again, there are those who believe that baptism in water is the door into the church. I know one man of this belief who holds that he thus came into the church and remains a member though he is not subject to any local organization. A lady, who evidently believed that baptism in water was the door into the church, came forward with others for baptism, and when her turn came to give in her experience she arose and said, some years ago she was converted and was baptized, but she had given way to temptation and become as bad as, or worse than before, but again the Lord had forgiven her sins and she wanted to be baptized again. And why not, if baptism is the door into the church, and she, having come in by the door, and then unfortunately had sinned out, why should she come in by any other way than by the door? But I said to her, "You believe you were converted before you were baptized?" And she said she had no doubt of it. Later, I saw her at her home and she thanked me for the information which had saved her from so great a blunder. I have met one man who talked of baptizing persons into the world, but I suppose those of that faith are few. Again, there are those who believe that they can bap-

tize persons into a name. The first practical demonstration of this faith I ever witnessed was among Pedobaptists, who, on receiving a child for sprinkling, would say to the godfather and mother, "Name this child;" and if they said "John," the officiating minister would say, "John, I baptize you," and ever after that his name was John. In this country, fifty years ago, we seldom heard any one inquire for the "given name," but for the "christened name" of the individual.

In these last years there are Baptists who believe that they can baptize persons into a name, and hence use the formula, "I baptize you into the name of the Father, and of the Son, and of the Holy Ghost." And those who profess to understand the Greek language tell us that this is the way it is in the original. If this is correct is there not a possibility that the preposition *into* meant something different then from what it does now? If it were possible to baptize an individual into a name would not that be that person's name? And if this be so what strange names we would have for sinful mortals, such as we are; and especially our holy women who have followed the Saviour in the sacred ordinance!

Again, there are those who believe that baptism in water is a preparatory rite, and not an initiatory rite; that those who were added to the apostles on the day of Pentecost were not necessarily all baptized that day, but might have included some of those whom John had baptized and some whom the apostles had baptized. All these ideas of baptism are found within the range of the circulation of the SABBATH RECORDER. In other words, they are found in the sections of country to which the RECORDER goes.

In studying the subject of baptism, I think we would do well to begin with the commission, and decide, if we can, whether the dear Jesus gave a formula to be used by his followers in baptizing, and that the words, In the name of the Father, and of the Son, and of the Holy Ghost. If so, why did not the apostles follow it? Or if they did, why is it that the Book does not speak of it? Or is it not a fact that these words were used by the Saviour to show the authority by which they were to do those things? He says (Matt. 28:18), "All power is given unto me in heaven and in earth. Go ye, therefore, and teach." I submit that the language following indicates the authority with which they were invested, rather than constitutes a formula to be followed by them; hence they said, "Repent and be baptized in the name of Jesus Christ." Acts 2:38. "They were baptized in the name of the Lord Jesus." Acts 8:16. Paul explains the baptism of John to be the same thing. Acts 19:4, 5. And if those to whom Paul explained John's baptism were re-baptized, it was in the name of the Lord Jesus.

Again, in studying the subject of baptism we would do well to examine what Paul says about it in Rom. 6:3-5, where he gives us clearly the reason for being baptized. Those that are baptized into Christ (and surely this cannot be done but by the Spirit,) are baptized into his death. Therefore (or for this reason,) we are buried with him by baptism into death; planted together (with him) in the likeness of his death. Could a reason for anything be more clearly stated? That all men ought to belong to the Church of God is self-evident; but they must be born of the water and the Spirit. Or, in the language of Paul, they must be baptized into Christ's death (by the Spirit), and into the likeness of his death by some one of Christ's servants, or they cannot get into the visible church. We may tack them on the outside without it, but they will only be dead weights to pull down and destroy. To say that any man is excusable for not belonging to Christ's visible church is to charge the dear Redeemer with folly in planting his church on earth. S. D. DAVIS.

JANE LEW, W. Va., Feb. 1, 1892.



## TEMPERANCE.

—THE authorities in India grant 3,000 rupees annually for temperance work.

—“WINE is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.”

—THE loyal temperance legions of Colorado have more than doubled their membership the past twelve months.

—SINCE the general election in Great Britain, in 1886, of the 84 contested elections, 48 of the successful candidates are pledged to the direct veto of the liquor traffic.

—INTEMPERANCE fosters and aggravates nearly every disease that flesh is heir to, and sharpens the power and sting of every sin.

—“WHO hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.”

—EARNEST men are studying the question whether drunkenness can be cured, a worthy object truly. But why so much of public hesitancy in grappling with the question whether the condition for which we seek a cure cannot be prevented?

—AN old colored man who recently addressed a temperance meeting, said, “When I sees a man going home wid a gallon of whisky, and a half-pound of meat, dat's temp'rance lecture nuff for me, and I sees it ebery day; I knows dat ebery thing in his house is on de same scale—gallon of misery to ebery half-pound of comfort.”

—“AND so ye have taken the teetotal pledge, have ye?” said an Irishman to his fellow workman.

“Indade I have; and I'm not ashamed of it, either,” was the reply of the bold teetotaler.

“But did not Paul tell Timothy to take a little wine for his stomach's sake?” queried the dram-drinker.

“So he did,” rejoined the cold-water drinker; “but my name is not Timothy, and I've not got the stomach-ache.”

—“THE liquor traffic is responsible for eighty per cent of all crime,” says Chief Justice Noah Davis. Mr. Gladstone says that it inflicts more harm on man “than the three great historic scourges, war, famine and pestilence combined.” The late Dr. Willard Parker, of New York, says, “It is responsible for thirty-five per cent of lunacy, forty-five per cent of idiocy, seventy-five to ninety per cent of pauperism, and ten per cent of deaths.” The New York *Tribune* says, “This traffic lies at the center of all political and social mischief, it paralyzes energies in every direction, it neutralizes educational agencies, it silences the voice of religion, it baffles penal reform, it obstructs political reform.” Chief Justice Coleridge says, “If we could make England sober we would shut up nine-tenths of her prisons.” According to the London *Times*, it is an evil of such vast and growing magnitude that “it may crush and ruin us all.”

—THE Minneapolis city council has repealed all existing liquor laws and passed a new ordinance. It is designed to permit the running of saloons Sunday. Under the old ordinance as fast as saloons were opened on Sunday, members of the crusaders' society made complaint against violators of the law and they were taken into the municipal court and heavily fined. In the new ordinance a clause distinctly states that “No prosecution shall be commenced for any violation of any provision of the ordinance except upon complaint of a police officer.” The police officers receive their orders from Mayor Winston, who is in favor of the wide-open policy. The saloon-keeper is further protected in a section in which it is provided that in case of revocation of a license, the city shall refund to the holder thereof a sum of money proportionate to the amount paid for such license for the unexpired term thereof.

—DRUNKENNESS is both a sin and a disease. It is a sin, to commence with, and after having passed through its first stages and fastened itself securely upon its victim, it becomes both a sin and a disease. Alcohol is a distinct and certain poison; so declared by many leading physicians and scientists. When taken into the system regularly as a beverage it in numberless cases results in drunkenness. Drunkenness comes from drinking, and the drunkard always commences as a moderate drinker. Drunkenness is to be treated both as a sin and a disease. The grace of God can save any drunkard from his sin, even to the “utmost,” and multitudes have thus been saved. Medical treatment

has done much to save drunkards, and every effort in that direction should be joyfully hailed by every true friend of temperance, and due credit given for all good accomplished. At the same time all moral and social means possible should be put forward for the salvation of the inebriate.—*National Temperance Advocate*.

## POPULAR SCIENCE.

**RAZORS.**—The finest grades of razors are so delicate that even the famous Damascus sword blades cannot equal them in texture. It is not generally known that the grain of a Swedish razor is so sensitive that the general direction is changed after a short service. When you buy a fine razor the grain runs from the upper end of the outer point in a diagonal direction toward the handle. Constant strapping will twist the steel until the grain appears to be straight up and down. Subsequent use will drag the grain outward from the edge, so that after steady use for several months the fiber of the steel occupies a position exactly the reverse of that which it did on the day of the purchase. The process also affects the temper of the blade, and when the grain sets from the lower and outer point toward the back, you have a razor which cannot be kept in condition, even by the most conscientious barber. But here's another curious freak that will take place in the same tool: Leave the razor alone for a month or two and when you take it up you will find that the grain has assumed its first position. The operation can be repeated, until the steel is worn through to the back.—*San. News*.

**CARPETS AND INFECTION.**—In the wonderful progress in the science and practice of hygiene that has come about during the last ten years, it seems strange that so little attention has been directed to the contamination of carpets, an evil of which the effects can only be serious and extensive. Formerly hospitals were ornamented with carpets, but the teachings of bacteriology speedily made it clear how and to what extent danger lurks in these so-called comforts, and in hospitals, at least, carpets are a thing of the past. What is true of a hospital is certainly true, though to a less extent, of the home. We know that every nook and corner not readily reached in the daily or frequent dustings is a nidus for the lodgment, growth, and development of disease germs, and perfect sanitation would require the reduction of these *ad minimum*. Of all such depositories, none can be more productive of harm than carpets. Here is an excellent bed for the breeding of germs, and in the case of fluids, as, *e. g.*, expectoration, for their subsequent drying and dissemination of dust. The very warmth that commends the use of carpets is a potent factor in the preservation and multiplication of the bacterium. This is but one aspect of the question, though a serious one. Carpets are answerable for yet other evils. Originally devised, no doubt, as much for warmth as for ornamentation, they have come to take the place of that solidity of structure that alone can secure healthful warmth. The flimsy, poorly-joined floors and doors of modern dwelling-houses make carpets a necessity for barest comfort, and have been made endurable only because of these defects. This is the serious aspect of the question in point of remedy. An uncarpeted floor means draughts, cold, and every circumstance of discomfort; and until houses are better built, no matter what elaboration of painting, staining or polishing is bestowed upon the floors, their imperfections of structure would still make rugs or carpets a necessity. We are not aware of any statistics to prove the unhealthfulness of carpeting, nor is it plain in what way reliable data could be obtained; yet we are none the less convinced that carpets exert an evil influence, especially in the propagation of our dreaded scourge, tuberculosis. That the sputum of phthisical persons may be dried, preserved and disseminated in the dust of the room is a proposition that in the present state of our knowledge needs only to be stated to be believed. How often this has happened—indeed, is happening every day—and how often such infections pass for cases of family tendency and the like can only be surmised, but there can be little doubt that theory and fact are in close accord. What can be done to remove this evil? Little, we confess; nothing without scientific agitation of the matter. Perhaps a radical cure is not to be expected, but a compromise may be effected. The necessities of our domestic architecture, the warmth insured, and the quiet that carpets secure, will effectually prevent any attempt at removal; but the same objects may be obtained from small rugs, which can be frequently dusted and at somewhat longer intervals taken to the cleaners for thorough steaming. Large carpets fastened to the floor, and to a less extent large rugs, not easily taken up for dusting, should be condemned. A general spread of knowledge concerning

the growth and diffusion of micro-organisms will do much to secure the needed reform, but until public attention and fear are aroused nothing can be done.—*American Analyst*.

## SPECIAL NOTICES.

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

☞ THE Quarterly Meeting of the Christian Endeavor Union of the Seventh-day Baptist churches of Southern Wisconsin, will convene at Albion, Sunday, Feb. 28th, at half past two o'clock in the afternoon.

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

☞ A GOOD POSSESSION.—Every Sabbath-school ought to have a good library, and especially in country and village churches, or towns that have no public library. The opportunity to read good books ought to be considered, books of good religious tone, pure thought, for the life of the pupil or reader is largely colored by what we habitually read. The American Sabbath Tract Society is prepared to furnish such books to our schools at the lowest possible terms, at low prices. The Sabbath-school at Alfred Centre, E. H. Lewis superintendent, has just procured through us a fine assortment of miscellaneous books and we should be pleased to duplicate the order for other schools. J. G. B.

☞ A CALL FOR VOLUNTEERS.—If there are any persons who are willing to give a few days' time to the American Sabbath Tract Society, will they please to signify the same by postal? Direct to Tract Depository, Room 100, Bible House, New York.

☞ ON and after the 26th of Dec., 1891, the Mill Yard Seventh-day Baptist Church meets for worship in the Welsh Baptist Chapel, Eldon Street, one minute from Broad Street Railway Station. The Pinner's Hall Seventh-day Baptist Church worshiped in this chapel nearly 30 years, from 1825. W. M. J.

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

☞ THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

☞ THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. J. T. DAVIS, Pastor.  
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☞ THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City.



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CONDENSED NEWS.

All the members of the French ministry have tendered their resignations to President Carnot.

A large number of pamphlets have been scattered broadcast through Lithuania Russian Poland calling upon the peasants to rise against the government and the land owners.

It is said that Mexico has offered a hospitable home to the Louisiana lottery company. If the great gambling institution goes there it will be hard work to prevent its unrestricted operation in this country, for there would be no way in which to get at the offenders.

Senator Sherman who began his public career while James K. Polk was President will, at the end of his new senatorial term, serve to within ten months of the close of the century. A delegate to the Whig national convention in 1848, Mr. Sherman was elected to congress in 1854.

General Fredericks, chief of the Warsaw police, has arrested at Dumbow, the son of the famous patriot and historian, Joachim Lelewel, who was prominent in the Polish uprising of 1830, when the Russians were driven from Warsaw. General Frederick's prisoner was escorted by a strong military force from the place where he was arrested to Warsaw, whence he will be banished to Siberia. The charge made against the prisoner is kept a profound secret.

The snow fall in the eastern and central Alps has been incessant since Friday, Feb. 13th to Wednesday, 17th, and it now lies to a depth of from twelve to sixteen feet in the Semmering and Hochveitch passes. A large number of cottages at Styria are almost buried. The weather moderated to-day, 17th, and a thaw set in. This has caused the utmost alarm among the people dwelling on the lower Alps and in the mountain hamlets, as it is feared much destruction will be caused by the avalanches that are now threatening.

MARRIED.

STANLEY—COX.—In Alfred, N. Y., Feb. 17, 1892, by Rev. James Summerbell, at his residence, Mr. George Stanley and Miss Jessie L. Cox, both of Almond, N. Y.

WHITFORD—BURDICK.—In West Edmeston, N. Y., Feb. 14, 1892, by the Rev. J. A. Platta, Prof. Albert Whitford, of Milton, Wis., and Miss Emily L. Burdick, of Leonardsville, N. Y.

NICHOLS—ELLIS.—At the residence of the bride's sister, Mrs. Abbie E. Green, Alfred Centre, N. Y., by the Rev. L. C. Rogers, Feb. 18, 1892, Mr. Frank E. Nichols, of Chicago, Ill., and Miss Sarah Louise Ellis, of Alfred Centre, N. Y.

HURLEY—BURDICK.—At the home of the bride's mother, Mrs. L. E. Hammond, Nortonville, Kansas, Feb. 17, 1892, by the Rev. G. M. Cottrell, Mr. Frank Hurley and Miss Agnes Burdick, both of Nortonville.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

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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.

HALL.—In Andover, N. Y., Feb. 12, 1892, of paralysis, Lewis Hall, in the 61st year of his age. The deceased was born in Almond, N. Y., and when a child went with his parents to Hebron, Pa., where, in early life, he made a profession of religion and united with the Seventh-day Baptist Church. A few years since he united with the Seventh-day Baptist Church of Andover, of which he remained a worthy member until death.

J. C.

HEWITT.—In Farina, Ill., Dec. 26, 1891, Arthur F., son of Otis and Nellie Hewitt, aged four months.

G. A. B.

POTTER.—In Farina, Ill., Jan. 20, 1892, of abscess, Stanley Z. Potter, in the 50th year of his age.

He was born Aug. 18, 1842, in the town of Genesee, Allegany Co., N. Y., but spent most of his youth up to manhood in Hopkinton, R. I., where in 1866 he married Miss Sarah M. Irish, daughter of the late George Irish. They moved to Farina in 1868, and two years later both were baptized and united with the Farina Church, of which he was a member at the time of his death. He leaves a wife, a son and a daughter.

G. A. B.

RICHARDS N.—Near Pulaski, Ill., Jan. 27, 1892, Mrs. Sarah J. Richardson, wife of Deacon P. P. Richardson, in the 61st year of her age.

Sister Richardson was born in Perry Co., Tenn., Oct. 6, 1831; was married to P. P. Richardson Feb. 15, 1848; made a profession of religion in 1855, uniting with the North Ballard Baptist Church in Ballard Co., Ky., near Cairo, Ill. She embraced the Sabbath of the Bible in 1870, and united with the Villa Ridge Seventh day Baptist Church. She left four children, two sons and two daughters, all of whom are married except the eldest son, who from his childhood has been in a condition of helpless idiocy. This brought cares and burdens upon her such as few mothers have to bear. She was a woman of great energy and industry. She expressed herself as ready to depart. A short service was held at the graveyard before her burial, where, although the ground was covered with snow, there was a large collection of sympathizing friends.

M. B. K.

BURDICK.—Near Nortonville, Kan., Jan. 28, 1892, of la grippe, resulting in pneumonia and other difficulties, Mrs. Cora E. Burdick, in the 28th year of her age.

The subject of this notice was born in Delaware, but had passed the greater part of her life in Kansas. Of a quiet, retiring nature, a devoted wife and mother, her home was the center of her activities, and a husband and three small children are left to experience the bitterness of such a loss. She was universally well spoken of, and though she had never made a public profession of religion, she gave evidence by her life and by her words before dying that she was trusting in the Saviour. Her funeral was held at the Seventh-day Baptist church. Sermon by the pastor.

G. M. C.

Davis's Poems.

"Songs of the Age"—By Col. Dudley H. Davis, of Quiet Dell, Harrison County, W. Va.

We have tried this book of poems by a crucial test. We have read some of them over several times; they do not cloy by repetition. They will stand the gnawing of the tooth of time, and grow brighter by the attrition of years. Col. Davis is impeded by his modesty, for only through the importance of his friends, could he bring his mind to the conclusion to publish his poems. The fragrance would have perished as a withered leaf in a mountain brook, had not the overwhelming voice of acclamation encircled it into sunlight. We thank the author for dedicating one of the brightest poems in the book to us—"Peyton's Ride." That poem will go into history, and whether we would or not, tinge us with a perpetuity we had not expected. The "Johnstown Flood" is another sparkling gem, and carries with it mesmeric charm of the author's genius. But happy metres which gild the glory of the cross, will always awaken a responsive echo in the melody of spirit which re-echoes in the jubilee of the vicarious atonement. The Colonel is an exception to the rule of popularity, for he is popular at home. The first edition of this book did not last twenty-four hours. The Clarksburg papers speak of it with eulogy, and we make no doubt if the people of Johnstown could read the paragraph of their terrible scenes of deso-



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lation as depicted by the author, a great demand for "Songs of the Age" would come from that locality; but we are not drumming for subscribers. We will not be surprised if the thousand volumes which were published should be sold before Janus puts his head in the door for '92. We admire it, and will take good care of our copy and treasure it as an heirloom. Col. Davis did not publish this book for speculation, but bound the afflatus of a lifetime as a souvenir to his friends. It is the radiance of a golden sunset, whose hallowed glow will throw its beams athwart the shadows of the valley and glitter anew on the shore eternal.—Baltimore Herald.

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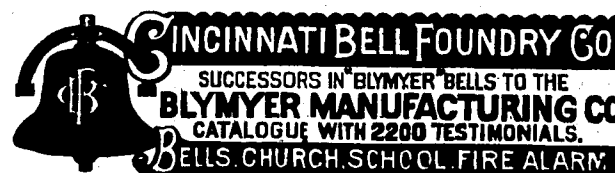
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