

# THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

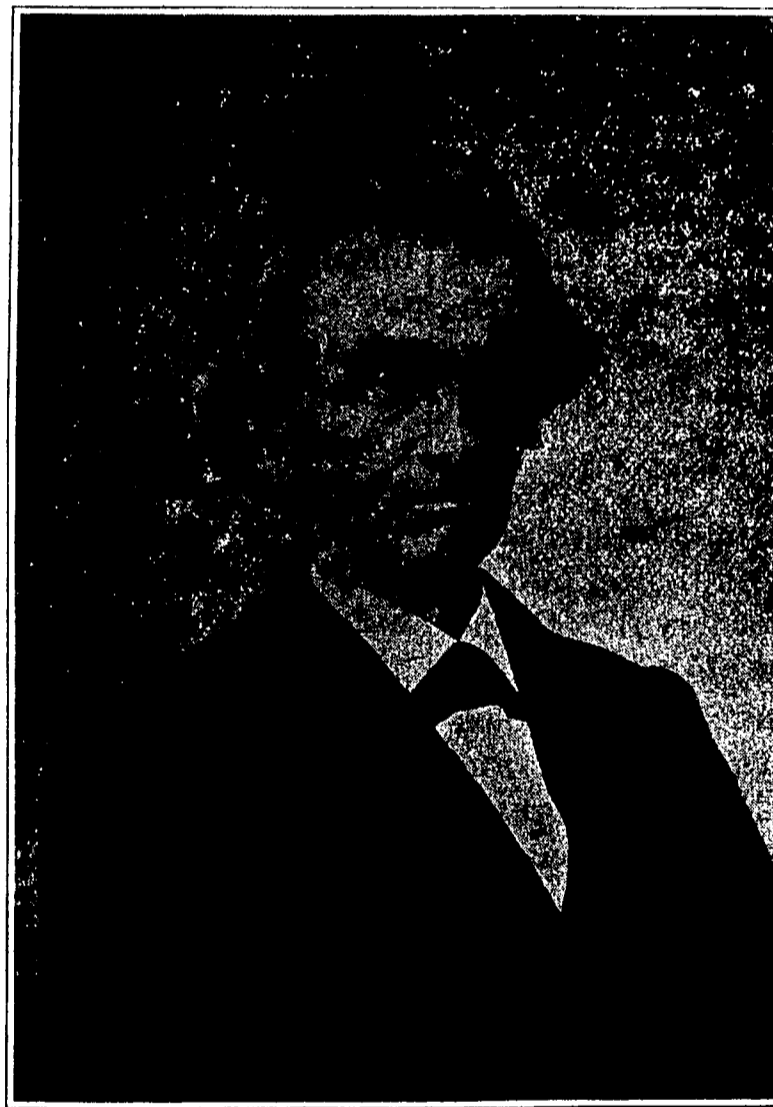
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THOMAS B. BROWN, D. D.

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## Sabbath Recorder.

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THERE is no crime upon which there should be visited severer punishment than that of deliberate, intentional training-wrecking. This is wholesale murder, and the penalty for murder should be promptly meted out to every one convicted of the crime, whether actual death follows or not. This form of wickedness is becoming fearfully common, and can be checked only by the most prompt and "heroic treatment."

By request, we publish, in another column, an item from Ex-President Bascom on "The Dismissal of Bemis." We have no wish to take any prominent part in this controversy, but since we have expressed our own opinion, and one or two others have had a hearing favorable to the University of Chicago in its action, in discontinuing the services of Prof. Bemis, it is no more than fair that the other side should also have a hearing.

THE genealogy of the "Dunham Family," as written by O. B. Leonard, Esq., of Plainfield, will be found in this issue and will doubtless be read with much interest, not only by the immediate descendants of that family, but also by our people in general who are interested in our beginnings in this country. One of the descendants, Rev. Edmund Dunham, was the first pastor of our oldest living church, Piscataway, New Jersey, for a period of twenty-nine years, as will be more fully mentioned in a subsequent paper.

SPEAKING of revivals, some one has said that it does not require a large audience and an eloquent speaker to make a revival. Christ and a convicted soul are enough. Is there not danger of relying too much upon professional evangelists? Pastors sit down and wait, under the impression that there cannot be a great revival unless he comes. If pastors would lay out the work as an evangelist does and go to work, relying upon the Holy Spirit for help, there would be little need of the specialist. Get the people together, set them to work, pray for a revival and work for it as though you expected to have it, and *you will* have it.

WITH the merry jingle of Christmas bells and the stately march of time, bringing once more the lively anticipation and the cordial greetings of the glad new year, the RECORDER sends out, to all its patrons and readers, its annual words of greeting, encouragement and good cheer. Our expressions of "Merry Christmas," and "Happy New Year," are not offered with parrot-like thoughtlessness, but with deepest sympathy for all your sorrows, rejoicing in all your blessings, and praying that the coming year may bring to each of you richer Christian experiences, with more abundant evidences of the divine love and favor, we wish you all a "Happy New Year."

TOMMY is credited with asking his father the meaning of "practical Christianity." His worldly minded sire replied, "Practical Christianity is the kind that does not interfere with a man's business." This would seem to be a very satisfying kind of religion to all such as wish to keep business and religion separate; business for six days and religion for the Sabbath. For very good reasons it is eminently desirable to keep church and state separate; but for equally as good reasons, business and religion should form an inseparable union. Every person should be a Christian, and every Christian should be a steward, doing the Lord's business. Any work or business that cannot be done in perfect harmony with, and for the promotion of, Christianity, should not be done at all. Hence, "practical Christianity" need not "interfere with a man's business," but it should shape, regulate, control it. Such a business will be a success in the highest sense, and none other will.

THIS issue of the RECORDER completes Volume Fifty-one. As intimated some weeks ago, it has been deemed best to change the date of publishing from Thursday to Monday, to agree with the actual day of mailing. It is liable to lead to more or less of confusion to have the date of the paper so far removed from the time of its issue. Beginning with the new volume, and thenceforth, the RECORDER will be dated and issued on Monday of each week. This change involves the necessity of dropping out one week. That is, the week following this issue there will be no RECORDER published; otherwise, there would be 53 numbers instead of 52, in this volume, besides making the change in date commence in this volume rather than at the beginning of the next. Hereafter contributors will have no difficulty in seeing the importance of having their matter in before the RECORDER is on the press. All communications for publication should be in the hands of the compositor as early in the week previous to publishing as possible.

GIVING is a very important part of Christian living. To be of the greatest blessing to the giver, his benevolence should be constant, as the never-ceasing stream. A steady shower upon the thirsty earth is far more beneficial than a cloud-burst. The former penetrates the soil and is appropriated by the vegetation. The latter surprises, deluges, destroys. Sometimes people who are asked to give for benevolent objects will seek to excuse themselves by repeating the stale old adage, "Charity begins at home." Ask such a man's wife if that is a real fact in his case. Does his charity actually begin at home? Does he provide well for his own house? Does he sacrifice his own personal comforts, or cut off his own needless indulgences and injurious habits that he may make his wife and children more comfortable? And when this is done, has he nothing left for God's cause or for suffering humanity outside his own family? We always feel like investigating the case when people make so many pleas to avoid doing something for the Church and general benevolence. It is a great pleasure to give when one has the right spirit and motive.

ON our first page will be found a good picture of Thomas B. Brown, D. D., the first pastor of the New York City Church, and one of the former editors of the SABBATH RE-

CORDER. He was Associate Editor from 1849 to 1857. Dr. Brown was born Jan. 12, 1810, at Scotch Plains, New Jersey, two miles from where the RECORDER is now published. His father was pastor of the Baptist Church at that place. He graduated from Columbia College in Washington, D. C., in 1829. After spending two years in the study of medicine, he turned his attention to the gospel ministry, receiving his ordination Sept. 19, 1832. In 1839 Dr. Brown changed his views and his practice in regard to the Sabbath, and in January, 1840, became pastor of the Seventh-day Baptist Church at Hayfield, Penn., and, in 1845, was called to New York City to assist in organizing, and to become the pastor of that church. His pastorate there commenced Nov. 9, 1845. After a period of eight years he was called to the pastorate of the Little Genesee, N. Y., church, in which position he remained 23 years, resigning on account of failing health in May, 1877. He passed to his heavenly rest May 16, 1879, aged 69 years, 4 months and 14 days.

A BEAUTIFUL and comforting thought is found in one of the *Golden Rule's* proverbs: "Christ rides in the chariot of duty." In classic story it is related that on one occasion some soldiers were called upon to convey their great commander across a very stormy passage in a boat. At the moment when they seemed near being capsized and the soldiers were beginning to falter, the great warrior arose and infused new life and induced greater efforts, by shouting, "Why do you fear? You carry Caesar!" If it can add courage and strength to know that you have a great earthly responsibility, and if the heathen soldiers were quickened and rendered more efficient for service by the thought of Caesar's presence, how much more ought it to encourage the Christian soldier to know that in his boat, in his chariot, in his company, always may be found the great Commander-in-chief. As a companion, guide and protector, he is the one who can still the tempest, heal diseases, raise the dead; in short, can conquer every foe. Duty calls you. The task seems great. In your own eyes, you have not the necessary qualifications. But remember, in your chariot of duty Christ rides, and your safety and victory are sure.

MUCH time is often spent in discussing the question whether heaven is a place or a state. In either event, it will be well to be there; hence, since no amount of discussion will settle the question, and the only way we can find out is to make personal observation when the proper time comes, is it not much wiser to spend most of our time in suitably preparing ourselves to reach either that place or condition? What are termed spiritual beings are just as real beings, capable of communicating, moving about, associating, enjoying, seeing, knowing, as are earthly, or material beings. Angelic beings have visited this earth in visible form; have been seen, conversed with, appeared and disappeared at will. Do not be deceived by the word "spiritual," (pertaining to spirit, not material) as though it signifies an invisible, intangible, unreal diffusion of something, which amounts to nothing. Paul's experience, as narrated in 2 Cor. 12: 1-7, gives a glimpse of the realities awaiting every believer. We have only to wait, in sweet contentment and hope, for God's own time to show us the mysteries, the glories, the blessed

and eternal experiences of that heavenly kingdom. In a little while all will be made plain. But in the meantime let us not become impatient, and waste precious time in trying to "go beyond the things which are written."

NEWS AND COMMENTS.

THE Atlanta Exposition is expected to close December 31st.

THE State of Tennessee now proposes to celebrate her centennial by an Exposition beginning Sept. 1, 1896.

THE United States Senate has seven Senators who are over seventy years of age, and one of the number is eighty-five.

THE effort to secure a reduction of postage for letters to one cent is being again pressed by bodies of men in Philadelphia and other cities.

RUMORS were rife last week of a possible exchange of interests between England and Spain, by which Cuba would be ceded to Great Britain.

THE next presidential election will occur in November, 1896. There will be in the electoral college 447 votes; hence 224 will be necessary to a choice.

STEPS are being taken for the observance of New London's 250th anniversary next May. The Mayor and Common Council are arranging for the celebration.

THE so-called "divine healer," Schlatter, who suddenly disappeared a few weeks since from Denver, Colorado, and was afterwards seen in Kansas, is again reported in Colorado, working "miracles."

QUITE an excitement at the Atlanta Fair was occasioned Dec. 16th, by a fire which originated in the Mexican village at 2 o'clock in the morning. Three or four persons were injured while fighting the fire.

JUDGING from the number of bills introduced in Congress on financial problems, there is likely to be some lively times during the sessions of the present Congress. Several silver bills are already projected.

IT seems now quite certain that an Antarctic expedition will be sent out, next summer or fall, to explore the continent surrounding the South Pole. There is much enthusiasm among scientists over the project.

NEW YORK has 7,300 saloons; or a saloon to every 234 inhabitants; Chicago has 7,000 saloons, or one to 242; Boston has 1,080, or one to every 500; Philadelphia has 1,325 saloons, or one to 841 inhabitants.

ALFRED UNIVERSITY sends out its *Bulletin* for the last quarter of 1895, containing general and special information of interest to all friends of the University. It has a good cut of the Department of Industrial Mechanics.

THE University of Kansas has a remarkable student, Mr. Martin VanBuren Stevens. He is now seventy years of age, and is in the senior class. He intends, after graduation next spring, to enter the profession of law. Never too old to learn.

LORD SALISBURY says there is no effective

concert of action with the European powers in regard to Turkey. The sympathy for the Armenians is expressed mainly by the English and the Americans. Then they should promptly act to prevent further barbarities.

AN uprising is reported in Porto Rico, in which Spanish troops will be needed at once. If Spain has not power to quell the disturbance in Cuba, how will she figure in each of these fields with divided and disheartened troops? She may as well give Cuba up and attend to smaller interests.

CUBA has an area of 43,000 square miles, not quite as large as the state of Pennsylvania. It has mountains 7,000 feet high, and the interior is elevated and healthy. The coast-lands are low and abound in fevers and kindred diseases. Sugar is the chief export. The population in 1887 was 1,631,687.

A LOCKOUT was announced last week, in which upwards of 1,200 tailors were rendered idle by the act of the Contractors' Association in New York and Brooklyn. It appears like a fixed determination on the part of their employers to compel the laborers to return to the "sweat-shop" system, now partially reformed. It may be a stubborn fight on both sides.

THE Pittsburg & Western Railroad Company are determined to employ only such men as are not addicted to drinking. Recently they secured detectives armed with hand-cameras, with instructions to get a "snapshot" on anyone seen drinking. The men denied, when accused of violating the rules of the company, until confronted with their own picture at the bar with glass at their lips.

THERE is an old cave in Webster county, West Virginia, known as "Old Looney Cave," and it has long been known as a dangerous cave to enter. It is supposed to exhale a poisonous gas, from some unknown source, which so seriously affects those who enter that they become insane. Strange stories are told of this cave, and various marks of Indians, still remaining, show that it was regarded by them as unsafe to enter.

A LARGE meeting was held in Carnegie Music Hall, New York, Monday Evening, Dec. 26, to protest against any change in the laws in favor of opening the liquor saloons on Sunday. Nearly two hundred clergymen were present, most of whom were on the platform. Addresses were given by Bishop Potter and other eminent speakers, mainly against the saloon and its fearful work, especially desiring to keep the laws in operation which close the doors on Sunday.

A STRONG message by President Cleveland on the "Monroe Doctrine," as related to England and her Venezuelan policy, will be read by many Americans with a feeling of satisfaction. The British Government is unquestionably wrong in this matter, and the President's manly and patriotic position will be heartily ratified by the people. This is a question upon which all patriotic citizens, regardless of party lines, will unite. It is time to say to this grasping and somewhat insolent treatment of this question by the British, "Hands off."

CONTRIBUTED EDITORIALS.

WHEN the young Baptists left the Y. P. S. C. E. and "flocked by themselves," they called their organization the Baptist Young People's Union of America, hoping that it might be the means of cementing North and South. Now that the Southern young people have formed a society of their own (B. Y. P. U. South), these expectations have met severe disappointment. We confess our own sympathy with the earnest and tender protests of Northern brethren which we recently read when the proposed movement was under discussion.

We are sorry—but then, we were sorry when the B. Y. P. U. A. was formed. This last movement is only a further application of the same spirit which took the Baptist young people out of the *Christian Endeavor* into a *Baptist Endeavor*. The Southern brethren have been carrying it a little further, that is all.

It is both a pleasant and a profitable thing for the Southern Baptist young people to be banded together in a society for Christian work. But why may not both Northern and Southern organizations join together in a larger union of the two? And then, why not Baptists, Methodists and all, join hands in a world-wide Christian Endeavor? Why not, brethren?

ANOTHER popular illustration ruthlessly punctured. They now say that the ostrich does not hide his head in the sand when danger is approaching. Man, wisest and best of creation, furnishes an example of folly for which even the brutes can offer no parallel.

IN the line of correcting abuses it sometimes appears that the American people talk more and do less than almost any other civilized people. Being a free-spoken race, we spend our energies mainly in talking. We sputter and threaten and lash—and then, feeling better, we let it drop there. There has been enough clean-cut discussion and vigorous planning within the memory of us younger ones to make the world over—if that would do it.

Perhaps the correspondent of the *Times-Herald* had similar thoughts in mind when he put to the editor the pointed question, "Will you kindly tell me of a single reform that has been accomplished by any means in Chicago within the last ten years?" This being too hard for the editor, he passed it on to various "prominent men and women whose thoughts and works have at some time and in some way run in reformatory channels." As is usually the case, the replies are indices of the character of the writer, quite as much as contributions to the subject under discussion.

Mike McDonald, retired "banker" (faro), saloon-keeper and practical politician, takes no stock whatever in these reformers. "A great many hypocrites claim that they have abated some of this evil, but they lie, and they know they lie, too. Let us be honest among ourselves, and call a spade a spade. These hypocritical philanthropists may have changed the base of evil a little, or relegated it into a little more privacy, but it exists just the same, and they know it." Strange, isn't it, how eager saloon-keepers and gamblers are to convince the public that there is no use of trying to stop them.

Thomas J. Morgan, ex-leader of the social-

isits, declares that even the Civic Federation "is dominated by all that is evil in the varied life of this busy human hive, from the lordly pirates who steal our public streets and debauch our political and social life down to the knaves who trade on the ignorance of the wage-earners whose leaders they profess to be."

When it comes, however, to those who, with no evident axe to grind, are noted for their earnest and unselfish efforts in behalf of their fellows, the replies are much more cheery.

Mark L. Crawford, Superintendent of the Bridewell, does not have any trouble since the civil service reform law went into effect, in getting a chance to talk with the Mayor about important matters which come up for consideration. The mob of job hunters which used to throng about the office has disappeared.

Luther Laffin Mills mentions the creation of a popular sentiment in favor of reform and sympathetic with its spirit and endeavor as being in itself a reformatory success of these latter days.

Florence Kelley, the plucky little woman who has been fighting the sweating system for years, and is now state factory inspector, sums it up: "I confess I cannot think of any reform that has been finished—accomplished—wrapped up and laid on a shelf, within the last ten years. That is too short a time to wipe out any deep-rooted evil." But she thinks the following a good record:

"The civil service reform has been instituted in Chicago, factory inspection has been inaugurated, and an attack upon the sweating system has been begun which is not going to stop until the sweating system is wiped out. Manual training has been started in the public schools, and that is the beginning of the end of child labor in this State."

THE Baptists up Twin Cities way have been feeling a little downcast because three of their leading churches are pastorless. The correspondent in the *Standard* speaks guardedly, hints at troubles beneath the surface, and then breaks out: "Oh, church debts, ye are a grief to heart-breaking! How we dishonor God, block the spiritual wheels, by them. Some of the churches are still in the throes of great debts; it takes all their blood to live, say nothing of living for others." "Shall I tell you what I think we all need?" he earnestly adds. "Nothing less than a revival of religion in the hearts of God's people—the question of converts is a settled question if you grant the first proposition."

THERE are some things toward which I grow more tolerant as the years go by. The saloon is not one of them. One saloon to every twenty-eight voters, says Florence Kelley, in the Hull House district. The saloons pay their license, their rent, their help, buy their liquors, make their profits, and poor working-men foot the bill. Rev. Father Mc-Sweeney, in the *Catholic World*, told of a large manufacturing concern in Massachusetts which recently paid their workmen at the end of the week seven hundred ten-dollar bills, each bill being marked. By the following Tuesday four hundred and ten of them were deposited in the bank by the saloon keepers of the city. These things mean ruined homes. They are all about us too in this great city. "A good fellow but—he drinks." If he keeps on, he will be a thief and a brute.

Leaving the wretched wife aside, how about the next generation and where will the horror end? Every year more and more I hate the traffic which ruins men, homes, innocent children and dares to lay its foul hands upon the very fountains of our national life.

FIFTIETH ANNIVERSARY EXERCISES OF THE FIRST SEVENTH-DAY BAPTIST CHURCH, NEW YORK CITY, NOV. 9, 1895.

History of the New York Church.

L. ADELL ROGERS.

"In the providence of God a number of the followers of Christ, professing a regard for the Sabbath of divine appointment, have for many years resided in New York and vicinity; having removed chiefly from Waterford, Ct., and Schenectady, N. Y." This, dated New York, 1845, is the opening sentence in the book of records of the New York Seventh-day Baptist Church.

The exact date of the first Sabbath service held here is not known, but for several years prior to 1834 meetings were held at the residence of Maxson Rogers, in Fulton Market, with more or less regularity. Subsequent to 1834 the Sabbath-keeping Christians of New York and vicinity met for public worship, alternately, at the houses of widow Betsy Rogers and Thomas B. Stillman.

During the years which we, to-day, must endeavor to bring back and picture to our minds, the term "New York and vicinity" had a somewhat different meaning from that which it has at present. In these days of "rapid transit" the towns lying for miles in all directions along the railroads of New Jersey, up the Hudson, on a large part of Long Island and in some parts of Connecticut, are in point of time as near the New York of to-day as were the Brooklyn and Jersey City of fifty years ago.

Perhaps we could better understand the sterling character of those who laid the foundation of our church were we to recall for a moment the causes of their migration to the city. In 1825, the opening of the Erie Canal was like a trumpet call to the old town, to gird herself for conquest. The population leaped rapidly upward, until, in 1845, it numbered half a million. Wall Street had been the northern boundary of the city proper, but now the lines of almost continuous buildings, following the great thoroughfares, Broadway, the Bowery and others, reached almost to Fourteenth Street. Beyond that lay the open country. Wood, and field, and stream, and rocky pasture stretched northward, with here and there an old Dutch farm-house, or more pretentious country mansion.

Old men of to-day, who were New York school-boys sixty or seventy years ago, tell of hunting and fishing excursions near what is now Forty-second Street and recall with pleasure a sunny slope a little farther south, know as Strawberry Hill, where they gathered the luscious wild berries. Still New York was a city of progress, even in those days. Whale oil had already given place to gas in lighting the streets; horse railroads were fast superceding the clumsy stage coach, and Croton water, introduced in 1842, made the City comparatively safe from devastating fire and pestilence. The placid waters of the Hudson were churned into mimic rapids by the puffing, snorting, side-wheel steam-boats, looking as the frightened farmer said, like floating saw-mills. One venturesome steam-boat crept down the coast to New Orleans, and the

twenty-third of April, 1838, was made memorable by the arrival in the harbor of two vessels, the first propelled by steam, to cross the Atlantic. It had taken one of them fifteen days to make the journey, and the other nineteen, but great was the marvel to hear the news from the old country in so short a time. News in our own land did not travel any faster; Morse was still experimenting with the electric telegraph, and the railroad was a doubtful rival, in most minds, of the canal.

Small daily papers were published. The *Herald*, *Tribune*, *Post*, *Sun* and others were already in operation, and doing good work in bringing all these inventions and improvements before the people. New York had become the center of activity, commercial, industrial and speculative. Into its seething whirlpool were pouring from all over the country the brightest and keenest minds of the times. Men of thought and action; young men ambitious of wealth and renown; men of foresight, who saw the trend of events, and were eager to put their own shoulders to the wheel and help onward the car of progress. Amongst these we find the names of many of the original members of our church.

Feeling the need of all the safeguard that a covenant church relation could place around them, and longing to build up in the growing city a church which would show their faith in Christ and belief in the holy Sabbath of Jehovah, these devout men and women decided on severing the connection with their respective churches and the organization of a new one. Accordingly, a council was called to meet at the residence of Thomas B. Stillman, No. 551 Fourth Street on Nov. 9, 1845. There were present as delegates from different churches the following persons:

*From Berlin, N. Y.*—Elder William B. Maxson.

*From Pawcatuck, R. I.*—Elder Alexander Campbell, William D. Wells and Sandford P. Stillman.

*From Plainfield, N. J.*—Elder Samuel Davison, Deacon Randolph Dunham, Deacon Abram D. Titsworth, John D. Titsworth, William Dunn and Rudolph Titsworth.

*From Piscataway, N. J.*—Elder Walter B. Gillett, Deacon Lewis Titsworth, Deacon Randolph Dunn, David Dunn, Isaac P. Dunn, Pinkham Mosher, Edward Titsworth, Jonathan S. Dunham and Augustus M. Dunham.

*From Waterford, Conn.*—Oliver Rogers, David Rogers, and Peleg S. Berry.

*From Preston N. Y.*—Nicholas Rogers.

*From Shiloh N. J.*—Solomon Carpenter.

The minutes of the Ecclesiastical Council read in part as follows:

The council organized by choosing brother William B. Maxson moderator, and brother Samuel Davison clerk. By appointment of the council, William B. Maxson preached a sermon on the character and order of the Church of Christ, choosing for his text the words of our Lord Jesus Christ contained in Matthew 16: 18, "And I say unto thee, that thou art Peter and upon this rock I will build my Church; and the gates of hell shall not prevail against it." The devotional exercises accompanying this delightful season of worship were led by brother Samuel Davison. At its close the request of these disciples of the Lord Jesus was, with an account of their circumstances and gifts, laid before the council by Elder Thomas B. Brown, one of their number and their preacher, who was appointed to

represent them in the deliberations of the council.

The council after some deliberation unanimously agreed to recognize them as a sister church. Whereupon, they having covenanted together to observe and do all those things that do, of gospel obligation, devolve upon a Christian church, brother W. B. Gillett by appointment of the council, gave to them the right hand of fellowship as a sister church in Christ; brother Solomon Carpenter, by like appointment, made an address to them on the occasion, and brother Alexander Campbell offered a solemn prayer to the great head of the Church in their behalf; after which the council dissolved.

The organization of the church was completed by choosing Thomas B. Brown pastor, Thomas B. Stillman, deacon and Franklin W. Stillman clerk. Thomas B. Stillman was also appointed treasurer, and David G. Wells was invited to act as chorister.

In March, 1846, the first trustees were elected, and were William M. Rogers, Alfred Stillman and Thomas B. Stillman.

In the following August the church was incorporated under the laws of the State.

The first communion was held on the third Sabbath in January, 1846, and was a season of great interest and well attended.

The first Sabbath-school and Bible-class were formed in 1850.

There seems to have been some trouble in finding a name for the infant church. The first mentioned in the record is the Seventh-day Baptist Church of Christ in the City of New York; then it was decided that the title should be the Sabbath Keeping Church of the City of New York; and at last after much discussion, the name settled upon officially was the First Sabbatarian Church of, or in, as it was finally written, the City of New York. This name, evidently a compromise, and probably, like most compromises, really pleasing no one, was retained until 1892, when for various reasons, it was officially changed to the First Seventh-day Baptist Church of New York City.

A house of worship was purchased in the spring of 1846 in Eleventh St., between the Bowery and Third Ave., which had been recently built by the Eleventh Street Baptist Church. The basement of this building was already leased for use as a public-school building. During the sixteen years following, the chapel was used by this church on the Seventh-day and rented to different church societies for use on Sundays.

May 1, 1862, the entire building was rented to the Board of Education for school purposes, and for twenty-three years the church met for worship on the Sabbath in the hall of the Historical Society, Second Ave. and Eleventh St. In October, 1885, the use of the Historical Society's rooms being no longer attainable, services were held for a few Sabbath at the residence of Stephen Babcock, No. 344 West 33d St., when a room in the Young's Men's Christian Association building was engaged, where the church has since met.

The Eleventh Street building stood on leased ground; the lease was renewed in May, 1864 for twenty-one years, and finally expired on May 1, 1885; the owners took possession of the property and the old church building was torn down.

Of the twenty-three constituent members, only three are still living, and but one of these,

Mrs. Eliza L. Rogers, of Newport, R. I., is still a member of the church.

Death entered the little band soon after it was formed. In less than four months the record has the following entry:

"On the 29th of January, 1846, died our beloved sister Catherine C. Stillman, wife of George B. Utter, in the twenty-second year of her age. In her death was exhibited the triumph of faith over the terrors of the grave."

Again on the twenty-second of January, 1847, Franklin W. Stillman died in the twenty-ninth year of his age. He was church clerk, was earnest in all church work, and an active member of the Executive Board of the Missionary Society and Sabbath Tract Society. And again, in December, 1850, Alfred Stillman, a trustee and active member was killed by an explosion on board a steamer near New Orleans, and in 1853 another prominent member and trustee, Benedict W. Rogers, fell asleep, age thirty years. Thus early was the band of workers stricken, and some of its young, devoted and most hopeful members called away.

From time to time other members were added both by letter and baptism; baptism being administered sometimes in the East River at the foot of Twelfth, Thirty-first and Thirty-second Streets, sometimes in the baptistry of a church in Stanton St., and later, in 1859, in Harlem River.

In the life of a church during the last half century no very remarkable events could be expected to occur. The prayers, the heart searchings, the personal sacrifices, the deep spiritual experiences in which lie the real life of a church, do not appear upon its records; but yet there are a few names so identified with the birth and earlier years of the New York Church that a brief mention will not be out of place.

Rev. Thomas B. Brown the first pastor, was born in New Jersey in 1810. He graduated from Columbia College, Washington, D. C., at the age of nineteen, and three years later was ordained to the work of the gospel ministry in the Baptist Church, and employed as a missionary in Pennsylvania. In 1839 he became convinced of the Sabbath truth, and from that time until his death in 1879, he was largely identified with all the more progressive work of the denomination. His pastorate of the New York Church continued for eight years. During the winters of 1846-47 and 1847-48 he delivered a series of lectures on the Sabbath in this city, which attracted much attention and were well attended. He was the author of several tracts on the Sabbath, published first by the New York City Sabbath Tract Society and later by the American Sabbath Tract Society.

He was Associate Editor of the SABBATH RECORDER, then published at No. 9 Spruce St., N. Y., and contributed valuable editorials to its columns. He left the New York Church, much to the regret of its members in 1853 to accept the pastorate of the church at Little Genesee, N. Y.

The church was temporarily supplied by Elders Lucius Crandall, Jonathan Croffut and others until 1856, when Elder William B. Maxson became pastor.

Elder Maxson was already known to most of the members, as he had preached to the congregation at times from 1838 to 1840. During these years his time was spent in the service of the Missionary Society in an effort

to convert the Jews of New York City to Christianity. His method was to meet with them in their synagogues on Sabbath morning, then to visit them in their homes, stores and workshops, and to gradually become acquainted with them before introducing the subject of Christianity. He engaged a lecture room on Broadway for Sabbath afternoons, and had notices read in their synagogues inviting them to attend, but very few did so. He published a tract of about fifty pages with this heading, "To the children of Israel, scattered and dispersed among the Gentiles," about two thousand copies of which he distributed among the Jews in New York and Philadelphia. "But," (to use his own words) "in neither city were there any among them to say to Christians who visited their synagogues, 'Men and brethren, if ye have any exhortation to the people, say on.'"

In January, 1840, it was decided, on his recommendation, to discontinue the mission, and he left for other fields of labor.

Although as a youth he had but little education, as a man he remedied that defect by earnest study. In a public discussion in the earlier days of his ministry, on the Sabbath question, his adversary misled him as to the correct translation of a passage from the Bible, and he then determined it should not be possible again; this led to a complete mastery of the Latin, Greek and Hebrew tongues. He was also a student in Bible history and medicine. During the later years of his life, his venerable figure and benign aspect together with his genial manner, made him one of the memorable persons in all denominational gatherings. He departed this life in October, 1863, while still pastor of this church.

Elder Lucius Crandall was closely connected with the New York Church, although never its pastor or even a member, keeping his membership in the old church at Newport, R. I. He preached to the congregation before the organization of the church and was supplying the pulpit at the time of his death in 1876. A letter is preserved in the archives of the church, in his own beautiful handwriting, wherein he accepts an offer to supply the pulpit and expresses his great interest in and love for the church. To many of us who knew and loved him, it is a pleasure to turn aside for a moment, and with reverent tenderness offer these few words as a tribute to his memory.

Dr. A. H. Lewis, Wardner C. Titsworth, O. D. Sherman, O. D. Williams, I. L. Cottrell, Dr. Darwin E. Maxson, Earl P. Saunders and W. C. Daland have since, for longer or shorter periods, served the church as pastor. Of these we are glad to welcome several as our guest here to-day; others send us greetings from distant homes; and others still we hope will greet us in the last home-coming on the further shore.

For twenty years Thomas B. Stillman as deacon, trustee and treasurer of the church, bore its burdens and carried its indebtedness, and at his death in 1866 bequeathed a sum of money for its use. This was used to purchase in part the house No. 80 Seventh St., which was for many years his home, and which is still the property of the church.

He was succeeded as treasurer and trustee by Eliphalet Lyon, who labored faithfully in the interest of the church until his death in 1883.

(Continued on page 828.)

## Missions.

BRO. E. B. SAUNDERS closed his evangelistic labors with the Greenmanville Church, and in Mystic, Conn., and is at his home in Milton, Wis., for a rest. He expects to return to his work after the holidays. We hope he will gain physical strength and spiritual power during his vacation, and that during the winter his labors may be attended with the power of the Holy Spirit, that many souls may be saved and be brought to the truth as it is in Jesus Christ, through his efforts.

THE Missionary Secretary went from southern Illinois to Louisville, Ky., and also to Shepherdsville, 18 miles from Louisville, to visit our people living in that section of the state. We had a very pleasant visit with Brethren James and Wise. Bro. VanHorn preached on Sunday evening, and Bro. A. E. Main and the Secretary on Monday evening. There is some interest at Bethel, where we preached. One young lady desired to be baptized, keep the Sabbath and join our church. There is some hope her father will go with her. As to the status of the work in Louisville we will defer making a statement until we have time to write up a full account.

In a recent letter from Dr. Ella F. Swinney, she writes that she had received a long and interesting letter written in Chinese by her teacher, from the church members and signed by their names at the close, which gave her a great deal of pleasure. She thinks it must be a source of satisfaction to the Missionary Board and all the people that Mr. Daland has been called to go to London, and that that ancient center for the promulgation of the truth should not be left to stand alone in the time of its trial. To show her faith and interest in the movement she sent a substantial expression to help in carrying it out. Dr. Swinney states that she is getting so well and strong that she hopes to go to Smyrna, Delaware, the 17th of this month (December), and spend the winter with her mother, unless it may be better for her to return to the Sanitarium during the months of February and March, a time in the spring that is trying generally for the lungs. Her mother has not rallied during the autumn, as usual, and is quite feeble.

BRO. J. L. HUFFMAN, who was to commence evangelistic work with the Piscataway Church, New Market, N. J., over two weeks ago, has been laid up with sickness at his home in Salem, W. Va. His work at Louisville and the extreme warm weather, and his subsequent labors at Jackson Centre, Ohio, brought on stomach and liver trouble. He writes that he is much better and is gaining, and hopes to begin his work with the Piscataway Church January 1st. He reports that there was a good work of grace at Jackson Centre, but it was broken off when at its best by a scarlet fever scare. Several had offered themselves for baptism and others had expressed themselves as having found hope in Jesus. He states that he has accepted the call of the Farina Church, Farina, Ill., to become its pastor, beginning his labors April 1, 1896, because he feels that he cannot stand revival work all the time. The church grants him three or four months each year for evangelistic work. The Evangelistic Committee regrets that he cannot labor under its direc-

tion for the entire year of 1896, in that work for which he is so well adapted and in which he has been so eminently successful.

### MISSIONARY BOARD MEETING.

A special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture-room of the Pawcattuck Seventh-day Baptist Church, Westerly, R. I., Dec. 11, 1895.

The meeting was called to order at 9:40 A. M., the President, William L. Clarke, in the chair. Prayer was offered by the Rev. L. F. Randolph. There were present twelve members.

The minutes of the adjourned meeting, Oct. 20th were read and approved.

Mr. A. L. Chester, Treasurer of the Society, presented his resignation as follows:

WESTERLY, R. I., Dec. 11, 1895.

Having served the Seventh-day Baptist Missionary Society as Treasurer for nearly twelve years, much of that time at a considerable inconvenience and sacrifice upon my part, for various reasons, to my mind sufficient, I do not feel that I can continue longer in that position. I therefore again tender my resignation to take effect Jan. 1, 1896, at the commencement of the new financial year of the Society, and hope it may be accepted and a successor appointed, to whom I may turn over the property of the Society as soon after that date as it may conveniently be done. I also ask that auditors may be appointed at this meeting to audit my account at the close of this year.

A. L. CHESTER, *Treas.*

It was voted, after many remarks appreciative of the services of Mr. Chester, that the resignation be accepted.

It was then voted to adopt the following resolution:

*Resolved*, That in accepting the resignation of Brother A. L. Chester as Treasurer of this Society, we express our grateful appreciation of the valuable service so cheerfully rendered during the many years in which he has faithfully served us in that capacity, and that we also express our extreme reluctance in accepting his resignation.

The committee to which was referred the matter of the Treasurer's salary presented the following report:

To the Board of Managers of the Seventh-day Baptist Missionary Society:

Your Committee to whom was referred the matter of Treasurer's salary respectfully reports:

After careful consideration of the matter, we conclude that the office of Treasurer should be an unsalaried office; that the Treasurer should be reimbursed for money paid by him for necessary clerical expenses upon presentation of vouchers therefore; and that a part of the work performed by that officer might well be borne by others.

We therefore recommend that annually there be appointed a "Committee on Permanent Funds," consisting of three members of this Board, neither of whom shall be the Treasurer; said Committee shall have all the care, disposition and investment of the permanent funds belonging to the Society, and shall every year turn over to the Treasurer all the net incomes from said investments or properties intrusted to its care. No investment of funds shall be made by said Committee, or any member thereof, except upon the unanimous approval of the entire Committee.

Respectfully submitted,

A. S. BABCOCK,  
GEORGE J. CRANDALL, } *Com.*  
C. H. STANTON,

WESTERLY, R. I., Dec. 11, 1895.

It was voted that the report be adopted.

It was voted that the President appoint a committee to audit the Treasurer's accounts at the close of the year.

The President appointed Mr. A. S. Babcock and Mr. E. F. Stillman.

It was voted that Mr. George H. Utter be elected as Treasurer, to fill the vacancy caused by the resignation of Mr. Chester.

A Communication was received from Mr. George H. Utter, tendering his resignation as a member of the Board of Managers.

It was voted to accept the same.

It was voted that Mr. A. L. Chester be elected to fill the vacancy in the Board caused by the resignation of Mr. Utter.

It was voted that Messrs. A. L. Chester, I. B. Crandall and C. H. Stanton be the "Committee on Permanent Funds" provided for in the foregoing report.

It was voted that the Auditing Committee be authorized and instructed to receive from the Treasurer all the property of the Society in his care and to transmit to the new Treasurer the property and funds properly to be entrusted to him, and to the Committee on Permanent Funds, the permanent funds of the Society.

It was voted that the bond of the Treasurer be placed at the sum of \$5,000.

It was voted that Messrs. A. S. Babcock and E. F. Stillman procure the Treasurer's bond.

Adjourned.

WILLIAM C. DALAND, *Rec. Sec.*

FROM J. F. BAKKER.

I will try to give an account of my work in this last quarter. I could attend to my usual duties excepting two or three times, when Mrs. Bakker was ill, when I had to stay at home; however, after a few days she was better, though very weak, and must take good care of herself. Besides my common work, to meet sailors and emigrants, in which I sometimes have the greatest blessings and also can talk of salvation freely, and the goodness of God, my first work in this quarter was that I and one of our brethren with me, went to a large camp-meeting; (yearly religious people from several churches organize such camp-meetings in the open air, and thousands of people go there to listen to the sermons and the singing of several choruses.) We went there not especially to *listen*, or to *receive* only, but to work and to bring God's truth to the people. So we furnished them with tracts and pamphlets about Sabbath and Baptism. Several thousand little witnesses I distributed there. May our heavenly Father give some blessing. That it did good work I have seen already, because some weeks afterward I received a weekly paper (religious) about our doings, etc., to secure Sabbath-keeping. I answered and sent it to the paper, but they sent it back. Now we will have it printed in our monthly, *De Boodschapper*.

Then I made a trip to the north part of our country where we were born and I worked eleven years, to meet the people and friends, and to do some good for the Master. I visited several of my former church-members (Baptists); some of them really confessed the Sabbath, and I could talk with them as ever about Christian matters, Christian life and commandments. One Sabbath I met with a few Sabbath-keepers who are scattered in a few villages. Formerly some of them were with us, but afterward went to the Adventists with their teachings, and so they all more or less followed them, but now they profess to have nothing to do with Adventists. In the morning they held a kind of Bible-reading, and in the afternoon they asked me to be their leader, which I did. We were happy to meet again, one of them who was formerly one of my Sunday-school pupils, and the other two I baptized. A fortnight ago I also made a short trip to several places in Germany, to visit those friends whom I formerly became acquainted with through Mr. Velthuysen. We talked together about all good and necessary things

concerning the kingdom of God. May it cause the hearts of those who really should be one to flow more and more together, according to the will of our God and the earnest desire and prayer of our Saviour.

In my mission work among sailors and emigrants I also experience sometimes good things, for which I never can be thankful enough. Once I met with a crowd of Jewish Hungarians. I had a very long talk with them. One of them said the Jew and the Christian (Gentile) were all the same, they had the same religious principles. I told him that he was wrong, and so spoke to him about the life of Abraham and his principles and also of other holy men out of the Bible. A whole crowd of Jews and Jewesses were standing around, and one of the women said, "You know better the religious principles of the Jews than he does." Then I told them of their Messiah, and they all listened well and were very quiet.

I am very sorry sometimes that I do not have Hebrew tracts. I have written hither and thither, but could not obtain any. I will try once more. I wrote also twice to Bro. Daland at Westerly, R. I., but received no answer.

However, not always will they be easy and quiet when I try to talk to them, or give them reading matter. Not very long since when I was on the way again they refused to take papers and tracts, and did laugh and scoff. I was tired, then, as it was three miles distant from my home. I took a seat on the bench with some who were there; and a young German, a farmer, came to me and commenced to talk very kind to me, asking me several questions. I asked him about his home, etc.; at last he said to me, "I thought you must be a real Christian, otherwise you could not bear such rough talking and scoffing." I cannot tell you how much good it did my soul to hear such words of sympathy. He was certainly a real Christian.

Also about reading matter which I regularly once every month carry to several steamers; it seems that it will bear fruit in the future; some assure me that the people read them very eagerly. May our heavenly Master bless the work and give me the means to carry it out. Many thanks to you all, dear brethren, for the help you give me. I made 105 visits and calls in this quarter, and held 27 meetings.

Maybe we shall have baptism, if the Lord permits, next Sabbath. Very nice weather for several weeks past, real summer weather. Plenty of vegetables, fresh and green here now. With brotherly greeting to you all,  
Yours in Christ.

ROTTERDAM, Holland.

#### THE POWER OF GOD'S WORD.

For a long time the Moravian missionaries worked among the Eskimos without any result; they occupied their otherwise useless time in translation; but the time came at last. God chooses his own season. A missionary was copying a Gospel, and four Eskimos drew near to watch him. At their request he read a portion, which chanced to be an account of the agony in the Garden of Gethsemane. As he read on, the Spirit of the Lord fell upon them as manifestly as upon Cornelius and his companions. Some of them laid their hands on their mouths, which is their manner of expressing wonder. One man called out in a loud and anxious voice:

"How is that? Tell me that again, for I would also be saved."

This man proved to be the first of a long succession of converts.

The written Word inserts itself into holes and caverns whither the human voice cannot reach, and abides and fructifies upon the barren, hard rock, like the seed dropped by the passing bird, which silently, without the aid of man, develops into a great tree. All churches, who agree in nothing else, agree in this, that the Word is precious; it is the axis around which Christian faith and practice turn at different distances, and with varying rapidity. In countries where for thousands of years the voice of public and private duty has been silent, it is heard for the first time when a portion of the Bible is being read.—*Christian Helper*.

#### "THE SABBATH IN REVELATION."

W. H. WALLICK.

The above is the title of an article in the *Restitution* of October 16th, in which H. F. Cordill attempts to "harmonize his views on the Sabbath with some scriptures found in the Book of Revelation."

He says: "First the question is asked if the Sabbath law is done away with, how can you harmonize Rev. 14: 12 with your views. "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

The Sabbath question is generally discussed on the ground that the Sabbath has been "changed" from the seventh day of the week to the first day of the week, but here is an attempt to harmonize the Scriptures with the view that there is *no Sabbath*, "the Sabbath law is done away."

Either of the above views can be overthrown by a single passage of Scripture—the first by Matt. 28: 1-6; second by Rom. 3: 31.

Advocates of the "change" of the day claim that the change was made because Christ rose from the dead on that day. We admit the change, or pretended change, but who made it? Did God, Jesus, or the Apostles? Who else has authority? Has any but God, or his authorized agents, any authority to change his (God's) ordinances? There is not a single passage of Scripture to the effect that *God* changed the day because "Redemption work is greater than Creation work;" neither is there a single passage of Scripture authorizing Jesus or the Apostles, God's only authorized agents, to make the change, or that they did make it.

Who, then, made the change? The Church? Which Church? The Catholic Church. Has the Church this delegated authority? This is what the Catholic Church claims. Protestants of all denominations—What do you think about it? Do you believe any Church has this power? Practically, if not professedly, you admit and sanction the authority of the Church to change God's laws. Then why not take Mass and observe *all* the rites of the Catholic Church?

The question resolves itself into this: Was the change of "Divine" or human authority, or rather Satanic through human agency? There is no other reason offered for the change, save that Jesus was resurrected on the first day of the week. This is the foundation upon which the First-day Sabbath structure is built. "If the foundations be destroyed what can the righteous do." And

how any can claim to be righteous without observing God's law I cannot understand. There are two classes brought to view. Luke 6: 48, 49. The one built a house, and digged deep, and laid the foundation on a rock. The other "is like a man that, *without a foundation*, built a house upon the earth." The Sunday-Sabbath structure is of the latter class, built upon the *earth*—human authority—and hence is "without a foundation."

Proof: The foundation of the First-day Sabbath is that Jesus was resurrected on that day. If it should turn out that he was not resurrected on that day, then certainly it is without foundation. Matthew says (28: 1), "In the end of the Sabbath ('late, but of the Sabbath,' is said to be a word for word translation; we think not a Greek lie either) came Mary Magdalene and the other Mary to see the sepulchre. And behold there was (had been) a great earthquake; for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. . . . And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. *He is not here*; for he is risen, as he said. Come see the place where the Lord lay." Matt. 28: 1-6.

This is the only description we have of the Resurrection and of the time. The other Evangelists speak of other visits and do not describe the rolling away of the stone or the earthquake. If they were describing the same visit, they certainly would not leave out the occurrence of the earthquake and the rolling away of the stone, two of the most notable events of the occasion.

The fate of the house without foundation is, "It fell." The stream of God's truth shall so vehemently beat against the First-day Sabbath as to cause its fall also. Having shown briefly that there is no divine authority for a *change* of the Sabbath, we will notice the other phase of the Sabbath question, *viz.*, the "no-Sabbath" view, or the view that the "Sabbath law is done away."

[To be continued.]

#### "MR. TEN MINUTES."

A touching story is told of the late Prince Napoleon. He had joined the English army, and was one day at the head of a squad riding horseback outside the camp. It was a dangerous situation. One of the company said:

"We had better return. If we don't hasten we may fall into the hands of the enemy."

"Oh," said the Prince, "let us stay here ten minutes and drink our coffee." Before the ten minutes had passed a company of Zulus came upon them, and in the skirmish the Prince lost his life."

His mother, when informed of the facts, in her anguish, said: "That was his greatest mistake from babyhood. He never wanted to go to bed at night in time, or rise in the morning. He was ever pleading for ten minutes more. When too sleepy to speak, he would lift up his two little hands and spread out ten fingers, indicating that he wanted ten minutes more. On this account I sometimes called him "Mr. Ten Minutes."

How many have lost not only their lives, but their precious, immortal souls by this sin of procrastination! When God calls we should promptly obey.—*Episcopal Recorder*.

THE dew falls softly and oftentimes insensibly; so the truths of God upon the souls of men.

## Woman's Work.

### THE CHARITY FAIR.

MRS. J. A. LYON.

In a large, thriving town lives Mrs. Fitz Lee,  
A lady renowned for her charity.  
Should you scan any charity list you would see  
A round sum subscribed by Mrs. Fitz Lee.

Her daughter, Miss Florence, a gay, dashing belle,  
The pride of her mamma, and sweet, winsome Nell.  
A poor orphan cousin, only these three  
Compose the family of Mrs. Fitz Lee.

'Tis the day before Christmas; And Mrs. Fitz Lee  
Expects on the morrow, precisely at three,  
To open her house for a Charity Fair,  
Displaying the beauty and elegance there.

There are decorations to make, disorder abounds,  
All is confusion up stairs and down,  
For this is to be the event of the season,  
And Mrs. Fitz Lee has more than one reason

For wishing the Fair a perfect success,  
For that night she expects a distinguished guest,  
An uncle from India, her dead husband's brother  
Whose money, of course, will go to none other

Than her own daughter Florence. This she fondly be-  
lieves,  
And tells the fair daughter she'll feel greatly grieved  
If as heiress prospective she fails to secure  
The talented, wealthy Alphonso Le Lure.

As the ladies were talking, a loud ring was heard  
At the hall door below, and she quickly sent word  
For Nellie to hasten and see who was there,  
" 'Tis the flowers no doubt for the Charity Fair.

And Nellie, please bring that vase in the hall,  
The scissors and twine, bring basket and all."  
But Nellie had hastened to open the door  
And there stood a beggar man, wretched and poor.

Decrepit and old with tottering feet,  
He plaintively asks for something to eat.  
" Step inside please, and rest, while I go and see."  
And she hurried up stairs to Mrs. Fitz Lee.

Oh Auntie! She cried, there's a poor man below  
So hungry and cold. You'll give him, I know,  
Some cold ham and turkey. Stop! Nellie just there,  
All that is prepared for the Charity Fair.

" Go tell him begone." We've no time to spend  
With beggars this morning, there's other things to at-  
tend

(Of greater importance. There's no time to spare,  
We must perfect arrangements for the Charity Fair.

Poor Nellie came down. " Here take this, she said,  
'Tis all that I have, but 'twill buy you some bread  
And a cup of hot coffee, and please sir, I pray,  
Don't mind what my aunt said, she's busy to-day."

A brilliant assemblage gathered next night,  
The elite of the town, and just at the height  
Of the evening's enjoyment the uncle arrived.  
With boxes and bundles, and everyone vied

To out-do the other to honor the guest,  
Mrs. Fitz Lee and Florence, sweet Nell with the rest.  
Who saw at a glance as she gazed in his eyes  
The beggar that morning was the uncle disguised.

She whispered it softly to her Auntie and me,  
Imagine the chargin of Mrs. Fitz Lee.  
The castles she'd reared dissolved in thin air  
As she saw the result of the Charity Fair.

'Tis needless to add that sweet little Nell  
Was invited to share her uncle's vast wealth,  
And often his friends have heard him declare  
A most fortunate thing was that Charity Fair.

A cup of cold water in the right spirit given,  
God says in his Word is rewarded in heaven.  
A glistening tear will weigh down the scale  
When silver and gold would utterly fail.

RICHBURG, N. Y.

Do NOT forget that we need funds to supply  
the RECORDER to those who cannot take it  
for themselves. Please send in generous gifts  
NOW.

In behalf of Woman's Board,

MRS. ALBERT WHITFORD, Cor. Sec.

### CHRIST'S MISSION TO EARTH:

The Lord Jesus Christ proclaimed his mis-  
sion to this world in the synagogue at Nazar-  
eth; when, after reading from the book of  
Isaiah, "The Spirit of the Lord is upon me  
because he hath anointed me to preach the  
gospel to the poor; he hath sent me to heal  
the broken hearted, to preach deliverance to  
the captives, and recovering of sight to the  
blind, and to set at liberty them that are

bruised," he said, "This day is the Scripture  
fulfilled in your ears."

For four thousand years the world had been  
awaiting the appearance of this Messenger.  
Man was not living in his natural condition,  
but in captivity; and although born in bond-  
age, he sighed for deliverance. The black-  
ness of despair hung like a heavy pall over  
his moral and spiritual sky. Jesus Christ  
came as the Sun of righteousness to pierce  
this gloom, set the captives free, and usher  
in the dawn of a brighter day.

He came to redeem and save the world, to  
quicken and impart life to the souls of men  
that were dead in trespasses and sins, and  
also to develop that life. A great many  
Christians appear to have no higher concep-  
tion of Christ's mission to earth than that he  
came as a deliverer from everlasting punish-  
ment. To know him as such is a blessed priv-  
ilege; but to stop there is to lose much of the  
blessing he designs to confer. He says, "I  
am come that they might have life, and that  
they might have it more abundantly." To  
know him as the Saviour from coming judg-  
ment is life; to know him as a personal friend,  
always by our side, directing all the circum-  
stances of life for our ultimate good, giving  
us daily power over our evil natures, bearing  
our burdens, and one with us in all of our  
trials and joys is, "Life more abundantly."

He not only came to preach the gospel, to  
deliver the captives, and to give life, but, "He  
was sent to heal the broken hearted." Who  
could have conceived such an idea? Heal the  
broken hearted! Physicians may heal the  
body, but who shall attempt to heal bruised  
and broken hearts? Joy, oh joy, the Son of  
man hath power to heal hearts that are  
crushed by sin. The darkest hour the human  
soul ever knows is when it feels itself lost;  
ruined by sin, all communication with God  
cut off, and utterly powerless to produce a  
change. But at this moment the Saviour  
appears, and in tones of infinite compassion  
says, "Fear not, I have come to save." One  
look is cast upon the great Deliverer, and the  
change is wrought. The broken heart is  
healed and filled with the peace of God. But  
this is not all, he has power to heal hearts  
that have been crushed by sorrow. Would to  
God that this part of his divinely-appointed  
mission was better understood, even by the  
majority of those who have trusted their sal-  
vation to him.

Mr. Moody tells in one of his sermons of a  
friend of his who had a pair of lovely twin  
boys drowned. On hearing the sad news he  
hastened to her abode, with an aching heart,  
wondering what consolation he could give;  
but he found the Lord Jesus Christ had pre-  
ceded him, and instead of his comforting the  
bereaved mother, she comforted him. Beauti-  
ful testimony to the healing power of divine  
grace.

It is the duty and privilege of Christians to  
fly to this Almighty Friend and have their  
broken hearts healed. They are his represen-  
tatives on earth, and the glad tidings of sal-  
vation and peace must be borne to the world  
by them. The world is weary and broken  
hearted, and it is the Christian's honored  
privilege to bear his sorrows and give to  
others his smiles. The followers of Jesus can  
scarcely afford the time to brood over their  
sorrows. With the question of where they  
are going to spend eternity settled they ought  
not repine over trials that cannot last long;

but use all their energies to rescue the perish-  
ing.

An old lady was once traveling over roads  
in a terrible condition, the weather was in-  
clement and her clothing insufficient, but she  
was singing. Some one ventured to ask her  
how she could be so happy under such circum-  
stances? "Why," she replied, "I'm going  
home." So it is with the Christian. The  
road may be rough and rugged, and foot-sore  
and weary, he must plod along; but, "He's  
going home," and he can afford to sing as he  
goes.

Christ came "for the recovering of sight to  
the blind." Physical blindness departed at  
his behest; but in a more precious sense he  
came to recover spiritual sight. Man's spirit-  
ual nature was enveloped in darkness, and he  
looked upon God as an enemy instead of a  
friend. Christ came to reveal the heart of  
God and woo man back to the bosom of the  
Father. The work he began on earth has  
been expanding these eighteen hundred years.  
He is gathering out of every nation, and kin-  
dred, and tongue a company that no man  
can number; and when he comes again, "with-  
out sin unto salvation," the great consumma-  
tion will be reached. Death will then flee  
from his presence. The dead who sleep in  
him shall come forth from their graves, the  
living saints be changed, and all caught up  
together to meet him in the air, and so shall  
they ever be with the Lord. For this hour  
the church, the bride of Christ, waits with  
eager expectancy. MRS. N. WARDNER.

### EXTRACTS OF A LETTER FROM DR. SWINNEY.

WALTER'S SANITARIUM,  
WEINERSVILLE, PA., Nov. 26, 1895.

Dear Mrs. Rogers:

This is a wonderful day for its beauty. I  
sit here by my window and look down upon  
the valley with its many wheat fields, its  
towns and villages, and the long city of Read-  
ing at the right. The valley is much lower on  
this side than on the other, and as it slopes  
upward like an inclined plane to the foot of  
the Blue Mountains on the opposite side, the  
whole lies in plain view—a scene of remarkable  
beauty. The city of Reading is eleven miles  
away, yet so clear is the atmosphere to-day  
that I distinctly see the buildings and the  
many spires. At night, if clear, the city is all  
aglow, showing long lines of sparkling electric  
lights across the valley.

I enjoy the pure, dry mountain air in my  
morning and afternoon walks, yet if stormy  
we have ample space for promenading on the  
roomy verandahs where it is dry, or in the  
solarium. Such walks and two naps a day  
would not give much time for letter-writing  
these short days, would it?

As I am making the effort to recover my  
health, my first and important duty, all else  
must of necessity come in as secondary.

But I am getting so well and strong that I  
hope to go to Smyrna the middle of Decem-  
ber and spend the winter with my mother.  
The summer was an anxious one to her and  
the heat in September quite overcame her for  
a few days; she has not rallied this autumn,  
as she generally does when cool weather com-  
mences; this increases my longing to be with  
her.

The interest in the boys' school in Shanghai  
seems to be increasing, and should be, I think,  
one of the principal things to engage our at-  
tention this year. A building for the school,  
a teacher to be sent out, and the salary of



whoever goes to that work, are the three important needs at present.

I was delighted to receive the foreign mail again yesterday; a nice long letter from Dr. Palmborg giving the particulars, their doings and surroundings in the medical department, which cause me to see just how they are prospering; a letter from a friend—an English missionary; and besides, a long and interesting letter, written in Chinese by my teacher, for the church members, whose names are signed at the close. It is pleasant to receive such cheering words from each one of them, like a breath of fresh air coming from over the sea, refreshing indeed!

I was glad a letter from a member of the Woman's Board spoke of the day of prayer, November 15th, for I had not noticed it in the RECORDER. There are many noble Christian workers among the women here, and a number of them gathered in my room that evening, interested and earnest in their prayers for the native Christians and missionaries in the disturbed countries of Turkey, China, Japan and Korea. So great has the interest grown, from the accounts given in the daily papers, that some ladies proposed, a few days ago, that we have a collection taken after some of the entertainments now and then given in the parlors, and that the money be sent to the Armenian Relief Fund.

GENEALOGICAL NOTES OF THE DUNHAM FAMILY.

ARTICLE I.

New England Ancestry.  
OLIVER B. LEONARD.

After the "Mayflower" successfully crossed the Atlantic Ocean and landed safely her brave and intrepid passengers, other adventurers were encouraged to try their fortunes in a similar voyage. Among these early pioneers who emigrated to the new world, within a decade subsequent to the landing of the Pilgrims in 1620, was

JOHN DUNHAM

of England, who may be considered the founder of the original family of this name in the United States. The precise date of his departure from the old country is not known to the writer, nor definitely the name of the vessel he sailed in, nor the port of entry which he landed at.

For several years at the beginning of emigration thither there was great uncertainty where many of the first settlers to our shores came from. A general list of passengers leaving England was not regularly kept till after 1630. From this date each year at London an official record was made of all passengers going out of the country, whether for trade or travel, or permanent settlement elsewhere.

It is said that John Dunham, the progenitor of the family in this country, came from Lancashire by way of Leyden, Holland, in the vessel "Hope" about 1630. This round-about way might easily have been the route taken. The Pilgrims came that way in 1620. Religious persecutions in England caused a great number to separate from the mother church and leave fatherland to find freedom to worship God in liberal little Holland.

John Dunham, the pioneer emigrant, settled at New Plymouth (Mass.), 1630-31, where his name first occurs on the public records. He became a landholder in 1632 and was made a freeman of the Colony, 1633. Shortly thereafter he identified himself with the Plymouth Church and soon was elected to the

important office therein of deacon of the church. This occurred at a time of slight dissension among the members and differences of judgment in matters of faith and practice. He filled this office the balance of his natural life. At that time, nearly twenty years after the first landing, and in that colony, as afterwards in most other New England colonies, none but church members were admitted to full citizenship. Thus it was that only those who belonged to the religious order had a voice in public affairs. If not members of the church, settlers were simply citizens without political rights. The meeting-house was the place of religious worship and the place for public business of the town.

At first, for several years, all freemen in New Plymouth met in general court to act on individual complaints or personal needs, and property then was held in common. But in a few years when their numbers increased and their Puritan neighbors in Massachusetts Bay Colony enacted their restrictive laws, church membership was made a test of citizenship with the Pilgrims, and continued so for a generation.

It was in 1638 that a representative system was adopted among this religious body in the place of "the mass-meeting government" as heretofore, and individuals held title hereafter to real estate in their own name. This change was found to be absolutely necessary with increase of population and diversity of personal interests.

At the first representative council thus established for civil government, John Dunham was elected one of the four deputies to represent the Plymouth settlement. Among his associates in council from the six other towns of the colony were William Dunn and John Drake of Taunton; Joseph Hull and Isaac Robinson of Barnstable, and familiar names of Ford and Crow, Dennis and Gilman from Duxbury and Yarmouth, while Sandwich and Scituate sent up to the council some member of the Martins or Walkers or Fitz Randolphs. Many of these neighbors and others in after years became fellow citizens of his descendants in East Jersey and especially at Piscataway.

John Dunham was chosen to this responsible duty in the Legislative Assembly for each successive council during twenty years, and died in office. He was born in England 1589, and lived at Plymouth till 80 years old. The public records mention his upright character as a law maker and his pious life as a Christian, and refer to his useful services as deacon of the Plymouth Church.

He lived through all the trying times of preliminary work in laying the foundations of the infant republic. He came among the Pilgrims just after they had paid off their obligations to the English capitalists; about the same time that the remainder of the Leyden flock (some 35 families) were brought over at great expense to the struggling colony (1629) a year or so thereafter. He made his home in the midst of this little settlement, a devout and sincere Pilgrim, as the rest of them. His influence was always felt in favor of charity and toleration. About the same time that the Puritans of Massachusetts Bay established their colony, he took up land with the Plymouth Bay people and ever after used his voice and vote in their councils to mitigate and soften the influence of the harsher and more severe laws of the narrower-minded neighbors.

He was held in the highest esteem by the colony, the town and the church. For a full generation he was uninterruptedly chosen to prominent positions of trust and responsibility. At his death it was publicly stated on the official records that he was "an approved servant of God and a useful man in his place."

His will was made and dated January 25, 1669, witnessed by John Cotton and Thomas Cushman, and his death is recorded in the spring of the same year. His wife Abigail was appointed to administer his estate, an inventory of which was made by Thos. Southworth. Of his children seven sons and three daughters survived him, all of whom lived to mature years and became heads of large families. Their names, dates of birth and marriage as far as known to the writer, are the following:

CHILDREN OF JOHN AND ABIGAIL DUNHAM, PLYMOUTH.

- John, Jr., born 1620, married March, 1643.
- Abigail, born 1623, married Stephen Wood Nov. 6, 1644.
- Samuel, born 1625, married Mrs. Martha Falloway, June 29, 1649.
- Thomas, born 1627, married Martha Knott, in 1651.
- Hannah, born 1630, married Giles Richard, Oct. 31, 1651.
- Jonathan, born 1634, married Mary Delano, Nov. 29, 1655, and married Mary Cobb, Oct. 15, 1657.
- Joseph, born 1637, married Mercy Morton Nov. 18, 1657, and married Hester Wormald Aug. 20, 1669.
- Benajah, born 1640, married Elizabeth Tilson, Oct. 25, 1660.
- Persis, born 1641, married Benajah Pratt, Oct. 15, 1667.
- Daniel, born 1649, married about the time of being made a freeman, 1671.

Of this large and influential family, which greatly multiplied and replenished the earth throughout New England and helped to lay its foundations, it is purposed in this sketch to follow only the descendants of the son Benajah. He was the progenitor of that branch of the Dunhams who settled in Piscataway, New Jersey.

It would be instructive to the general reader as well as interesting to the immediate offspring and collateral lineage of the original founder of the family in this country, if some one would write up the valuable history of the other members of this early Massachusetts family.

The oldest son and namesake of the progenitor, John Dunham Jr., had a very prominent family in the Plymouth colony and settlements of Massachusetts Bay. For many years he was contemporary with his father in political matters pertaining to local affairs. He was elected to the full privileges of a freeman in 1641, and succeeded his father in many of the civil appointments of Plymouth.

Jonathan was not inclined to secular pursuits or politics, but schooled himself for spiritual warfare by early preparing to preach the gospel. For a while he labored in the missionary fields among the Indians at the islands, and in 1694 was ordained a regular preacher of righteousness at Edgartown. He was made a freeman of Plymouth in 1657, and whenever duty required it he served the colony as juror, inspector, or deputy. His two marriage alliances were with some of the best Puritan connections of the early Pilgrims; Delanos and Cobbs. They were both families of refinement, character and influence. Jonathan's immediate descendants were worthy representatives of an honorable sire.

The immediate followers of Daniel Dunham were equally active in all civil concerns of the infant republic. His descendants realized that self defense was the first law of nature and

(Continued on page 829.)

## Young People's Work

### SECOND ANNUAL REPORT.

The Second Annual Report of the Junior Society of Christian Endeavor of the Plainfield Seventh-day Baptist Church, for the year ending December 3, 1895, is herewith submitted:

I think we can truly say that the year in this branch of the Christian Endeavor Society has been one of earnest, conscientious work and progress. The summer vacation was longer than last year for unavoidable causes, but the interest did not flag and the work was taken up in October with renewed zeal.

We have held thirty-eight meetings during the year, with an average attendance of twenty-four. The regularity of attendance has always been very satisfactory. An honor-roll has been kept through the year, giving the names of those present at every meeting. There are from ten to fifteen names on this roll each month, and many of the same names appear many months in succession. Miss Eva Rogers is particularly worthy of mention as having been absent only once in the two years since the Society was organized. Last year our Society numbered thirty-one, this year we have forty-one names on our list. This really means an increase of eleven, as one of our older members has joined the Senior Society.

We have tried to teach these boys and girls that Christian work is largely work for others, and their efforts have been mostly in that line. The Scrap-book Committee has met regularly during the year, and besides a package of scrap-books and Christmas cards sent to China, they have sent nine scrap-books to the Mariner's Temple in New York, and now have thirteen more ready for distribution. The Missionary Committee report that one hundred and thirty-five envelopes have been filled with stories. Several have been distributed to the sick in our own Society, thirty-two were sent to the Mariner's Temple and twenty-five to a school in Texas, where the people were too poor to buy books for the Sunday-school library and have used these as library books. There are now several more ready to be sent away. We have sent one hundred and twenty-five Scripture texts, neatly written on little slips of paper, to the Mariner's Temple. These are used in street and lodging-house work, and it is found that these bits of paper containing a written verse of Scripture will be accepted when the printed word would be refused. In this way many have been brought to know and accept the truth. The girls are now engaged in making comfort bags to send to the Mizpah Mission for Christmas. Many hearts were made glad during the summer months by generous contributions of flowers sent to the various flower missions in New York by our Society. New methods and plans of work are introduced from time to time to broaden their interests and extend their methods of labor.

Missionary and temperance meetings have been held with some special service at Christmas, Easter and Thanksgiving. One meeting on Holland was of special interest, but has been already fully described in the RECORDER. The service of Children's day in June was in charge of the Junior Society, at which the Rev. L. E. Livermore delivered the address. A birthday sociable was held in Decem-

ber, 1894, the only strictly social meeting held during the year.

December 1, 1894, we had in the treasury a balance of \$2 95, and since that time \$30 99 have been raised, making a total of \$33 94. Of this \$3 75, which was the contribution received at the sociable, was used toward the purchase of Junior Hymn Books; \$2 was sent to the Church in Boulder toward its rebuilding; \$2 to a needy boy in Nebraska; \$15 to the Fresh Air Hospital Fund; \$2 for a year's subscription to the RECORDER for one who was unable to pay for it, and \$1 83 in missionary supplies, making a total of \$26 58, and leaving a balance in the treasury of \$7 36.

This closes the second year's work in the Junior Society, and we look back upon it with gratitude to the heavenly Father for what we have been able to accomplish, and forward with the earnest prayer that the coming months may bring with them further opportunities and greater ability to perform the duties that may come.

Respectfully submitted,  
MRS. HENRY M. MAXSON, Supt.

### PHENOMENA OF HEALING.

We do not recall a time when the subject of what is termed "faith-healing" commanded so much attention from the secular press as during the last few weeks. *Public Opinion*, in its number for Nov. 28th, copies discussions of the theme from a large number of papers, mostly secular, located all the way from New York to Denver, and from Chicago to Memphis. The particular occasion of this interest in what is by no means a new subject, has been the remarkable cures supposed to have been effected by Francis Schlatter, at Denver. Access of such interest, however, has been found in the report of Mr. Chauncey M. Depew of a visit by him to Lourdes, in France, during the time of the late pilgrimage thither, and of some things there for which he does not attempt to account.

The remarkable always commands attention and there are always thousands of people who are ready to class as miraculous that which cannot be accounted for in some known way. What the Catholic theory is upon this subject is well known. In the view of Catholics, miracles have been almost as common in the world since the days of the apostles as during that period. The waters of a fountain in a grotto like that at Lourdes, when consecrated by priestly rites, becomes a means of healing to the multitudes who throng thither year by year; and judging by the tone of the Catholic press at times one might be quite certain that if heretics were punished in these days as they once were, certain members of their own communion who are skeptical as to all cases claimed as miraculous healing, whether there or elsewhere, would surely be called to account.

What is especially to be noted, however, is the puzzled state of mind shown by gentlemen of the secular press. These gentlemen, as is well known, have a short cut to the solution of any mystery. Whether their faith in the large capacity of ordinary humanity for being humbugged is a result of professional experience, is not for us to say. What is true in the present instance is the recognition on their part of a genuine mystery in the case, and a disposition toward candid inquiry as to the solution.

That which seems to be true as to the whole

matter is, that the conditions of our modern life are developing phenomena in the relations of mind to matter, of the human nature viewed as a whole, which must, one would think, in due time command the earnest attention of the students of science. That it is given to men like Schlatter and others who might be named, to become the miracle-workers of this latter age is, for some of us, a thing harder to believe than any of the wonderful things reported of them in their professed work of healing. That such men should be appointed to represent in these last ages the gracious personality of Jesus Christ, and to do the "greater works" than even his own of which he once spoke, must be a hard thing for reflecting persons to accept. That for such a purpose men should be chosen who unite with whatever strange power they may possess so much of either the lunatic or the mountebank, is to us at least a most revolting idea. That in the practical operation of their work, it should fall from time to time to a coroner's jury of inquest to pronounce the verdict concerning the one for whom no medical remedy had been used, in the fanatical conviction that such remedies are now forbidden and only direct interposition of divine power to be depended upon, "died, in consequence of criminal neglect;" that this should become a feature of the new dispensation of miracle in the relief of human maladies, is what cannot be even imagined without dishonor to the very name of him whose power is claimed to be thus fruitlessly invoked.

One singular circumstance is mentioned in connection with the Schlatter craze—the fact that of the great crowd assembled there, so many, although they had come to be healed of their "diseases" were still able to stand in line with others "from two to five hours," waiting for their opportunity to reach the healer, and be touched by him. Only persons of much physical strength are capable of such a strain as this, one of the most taxing, as everybody knows, which one can be called to endure. In connection with these phenomena, besides, there is the now familiar report of those who had been at pains to make definite inquiry, that no single instance of undoubted healing of actual disease could be traced.

Upon the whole, the only rational result yet attained in the observation and study of these phenomena, is that which Dr. Berdoe, a London physician of eminence, points to in his article in the *October Nineteenth Century* where he says of "faith-healing:"

It is entirely of a scientific order, though its domain is limited; to produce its effects it must be applied to those cases which demand for their cure no intervention beyond the power which the mind has over the body. Herbert Spencer points out that muscular power fails with flagging emotions or desires which lapse into indifference, and conversely that intense feeling or passion confers a great increase in muscular force. It is brain and feeling generated by the mind which give strength to the person who thinks strongly. A gouty man who has long hobbled about on his crutch finds his legs and power to run with them if pursued by a wild bull. The feeblest invalid under the influence of delirium or other strong excitement will astonish her nurse by the sudden accession of strength she may exhibit.

Under this category the phenomena of healing, now so puzzling to many, where they are not actually misleading, must in our opinion ultimately be classed.—*The Standard*.

THERE never did, and never will, exist anything permanently noble and excellent in the character which is a stranger to the exercise of resolute self-denial.—*Walter Scott*.

## Children's Page.

### CHRISTMAS EVE.

MRS. C. M. LEWIS.

Six little stockings hang in a row,  
Harry's, and Bertha's, and Nell's,  
For Christmas is coming to-morrow, you know,  
And dollies, and horses with bells,  
Gay dresses, and ribbons, and tea-dishes bright,  
And picture-books, colored so gay,—  
Such wonderful things will be brought in the night  
All ready for Christmas day.

Mamma has kissed softly each pink little cheek,  
After hands have been folded in prayer,  
And God has been thanked that in far-away time  
On Bethlehem's hills so fair  
The Saviour was born, and the angels sang  
"Glory to God on high,"—  
The Saviour who loves and will give to them  
A home with him by-and-by.

Harry and Bertha are ready for bed,  
But Nell waits for another kiss,  
And whispers low in mamma's ear,  
"I'm going to wait for Kriss."  
Then softly to her crib she climbs,  
And soon, in silence deep,  
The peace of God upon them falls,  
And they are fast asleep.

### "MY LITTLE LADY."

S. BROWN.

"Ha-a-rrisburg! All change here!" shouted the brakeman as we neared the station so well-known to all travelers in Ontario, as the most dreary little place to wait in that can be imagined.

Ours was only a "local" train which obligingly ran from the city twice or thrice a day, conveying passengers and freight to the main line. It was only a seven-mile run, and not thinking it worth while to get out a book for that short distance I naturally fell to studying my fellow-passengers.

There were not more than twenty in all, and almost half of these were pupils from the collegiate, with their straps of school-books.

Of course those seated behind me were not available for my purpose, and in front only one attracted my attention. She was a daintily-dressed young girl, with a fair, refined face, which after a short study I decided was proud and cold. She was not cumbered with baggage as most of the passengers were. No doubt the expensive purse she held in the little gloved hand contained a "check" for that.

So when the warning sounded down the isle, all the preparation she had to make was to draw up the rich fur cloak, and adjust the collar as a protection from the driving snow and sleet without.

I had noticed her watching, rather contemptuously I thought, a homely, middle-aged woman who occupied the corner just inside the door.

She had evidently been shopping in the city, and was surrounded by baskets and parcels almost innumerable. One, a great market basket which projected into the isle, was filled with grocer's parcels, and on top reposed a fowl, the feet protruding, as is their custom, in defiance of all efforts at concealment.

Of course most of the passengers made a rush for the door as if they had been ordered to clear the train in ten seconds. Not so my little lady. She waited quietly in her seat until the crowd had pushed its way out, then stepping up to the poor woman, who was struggling bravely to load all her parcels upon one arm and leave the other free for the heavy basket, she asked in a winning voice, "Can I help you with some of your parcels?"

"Oh, never mind, dear," said the astonished woman, quite overcome by the gracious offer. "I'm used to carrying things and they're all right now."

But just at this inopportune moment a large parcel of dry-goods bounced from her arms into the seat behind, which was as promptly restored by the two little hands I had thought so dainty and useless. Then seizing the heavy basket she tugged it out and down the steps, depositing it on a convenient bench by the platform.

In reply to the woman's grateful thanks she smilingly assured her "It was no trouble at all, only a pleasure to be of use."

My eye instinctively sought the gleam of the little silver cross, and although it was not visible, I felt justified in whispering as I passed, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

The glad light which flashed up into her eyes and illumined her face as no coronet could have done, assured me that I was not mistaken now. A whispered "Thank you! Is it not lovely that we can serve Him in such little ways?" was all there was time for, as we hastened to our trains. But as mine rushed westward that stormy afternoon I thought how foolish I had been in judging by appearance.

Then thinking of the sweet deed I had witnessed, which proved that "There's nothing so kingly as kindness," I saw how closely it linked my little lady with one who "came, not to be ministered unto, but to minister," and shielded by the noise of the train I sang:

If a smile we can renew,  
As our journey we pursue,  
Oh, the good we all may do,  
While the days are going by.

—*Young People's Weekly.*

### A RED APPLE.

EDWARD A. RAND.

It was a beautiful apple. It looked as if it had been dipped in the sunrise. And a tree full of red apples—what a sight! So Amy Davis thought when she went to visit her grandparents. Alas, the tree was not in their garden, but stood plump and ruddy on Squire Blake's grounds.

How, then, did Amy get the apple? Listen: "There, Amy," said her grandmother the forenoon of the day she came, "is a nice great red apple. Our neighbor, old squire Drake, brought it in this morning to show what kind of fruit the tree was growing. He was here before you came. I saved it for you."

"You are ever so kind; but, grandma, hadn't you better keep it, please?"

"No, I saved it for you, dear. You will not get another. I would like to see Squire Drake give a basket of apples right out for once, but he does not throw his apples round."

Squire Drake throw his apples round! The idea! He did not do any throwing, especially into a neighbor's lap, but laid every apple carefully away in a big barrel. Then he filled another barrel, all for himself.

Amy went out into the garden, holding very carefully in her hand this fine lump of red sunshine.

There were two or three apple trees in her grandmother's garden. Amy filled her apron with Rhode Island greenings. But they were hard winter apples. There was not one eatable apple among them.

And Squire Drake's red apple looked too pretty to eat! She stood and gazed over the fence at the bright tree, bearing a hundred of just such red apples.

Then she walked along, and was about to put her teeth into the red apple—when what was that she saw?

Somebody asleep as he leaned against the roadside fence under the old oak tree at the corner. How tired he looked, his head bowed, but having such a restful nap, the tired traveler!

"He has no home; he has been walking a long way; he is hungry," thought Amy. "Had I not better give him my apple?"

But she wanted it so much for Amy Davis! Finally, she thought she would not be like Squire Drake, but would give her treasure.

She went back to the house, found a piece of white paper and a lead pencil, wrote on the paper, "For a Poor Old Man," and carefully wrapping the red apple in the white paper, timidly, gently, laid her gift in the old man's lap. Then she tripped softly away.

About an hour later, after a pleasant walk, she was going into the house, when she heard a strange voice in the kitchen, and stopped.

Somebody was speaking to Grandmother Davis. You see, Mrs. Davis, I was asleep—having dropped down here by the fence, to enjoy the fall sunshine. I found this apple and piece of paper, when I awoke, in my lap. It amused me very much. It touched me, too. You say it is your little granddaughter's handwriting. Are you sure that it is, and that it is the apple I brought in here this morning?"

"Yes," said Mrs. Davis, "it is Amy's writing, and the apple that I gave her. I tell the apple by a whitish circle round the stem."

That night, at the tea-table, by little Amy's plate, stood a basket of red apples.

A slip of paper lay on top.

On the slip was written, "From a Poor Old Man," and below this, "Neighbor Drake."—*Little Men and Women.*

### "SHE WAS A STRANGER."

The following story, which comes from the West, brings with it a lesson for all, old and young:

A missionary, while addressing a Sabbath-school, noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sunburned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years of age, got up and went to her. Taking her by the hand, she led her out to a brook, where she seated the little one on a log. Then kneeling beside her, this good Samaritan took off the ragged sunbonnet, and dipping her hand in the water, bathed the other's hot eyes and tear-stained face, and smoothed the tangled hair, talking cheerily all the while.

The little one brightened up, the tears vanished, and smiles came creeping around the rosy mouth. The missionary, who had followed the two, stepped forward and asked, "Is that your sister, my dear?"

"No, sir," answered the child, with tender, earnest eyes, "I have no sister."

"Oh, one of the neighbor's children," replied the missionary, "a little schoolmate, perhaps?"

"No, sir, she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such care for her, if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

Fiftieth Anniversary Exercises of the New York City Church.  
(Continued from page 821.)

Franklin W. Stillman, the first clerk of the church, whose death has already been mentioned, was succeeded in office by the Rev. George B. Utter, whose interest in the New York Church was always great, and who maintained his membership here until a few years before his death.

In denominational matters the church from the first has taken a deep interest. At one of the first business meetings the following resolution was passed: "Resolved That this church approves of the objects of the American Sabbath Tract Society and the Seventh-day Baptist Missionary Association, and promises to aid them according to its ability." This promise the church has faithfully kept to the present time.

The church applied for membership in the Eastern Association in 1846, Rev. T. B. Brown, Paul Stillman and Rev. Solomon Carpenter being appointed delegates. In October, 1847, by invitation, delegates were sent to the Annual Meeting of the New Jersey churches, and in 1849 Thomas B. Stillman was appointed delegate to the General Conference.

In 1854 the church called Ethan P. Larkin, one of its members, to the Ministry of the Gospel, and asked for his examination and ordination by the council of the Eastern Association.

In 1882 the same request was made for Bro. O. D. Williams.

In 1849 N. A. Horjesky, a convert to the Sabbath from the Baptist Church of Harlem, was ordained to the ministry by a council which met in the Eleventh St. Church. In December, 1885, the church called W. C. Daland to ordination as a gospel minister, and owing to their having no church building in which to hold services, the members asked the church at Plainfield to call a council and have the ordination service there; this request was kindly complied with by the Plainfield Church.

From its organization to the present time the church has had upon its roll of membership one hundred and forty-one names; of these, thirty-four have been dismissed by letter to sister churches, forty-two have been called to join the ransomed above, and twenty-seven have been at different times excluded from membership, after much prayer and exhortation; the cause in most cases being, that the parties no longer kept the Sabbath holy. Aside from these, in the history of the church, only two cases of discipline are recorded.

There were two years, 1858 and 1867, in which there were eleven members admitted during the year; this is the highest number admitted during any year.

In 1859 the membership reached its highest point, sixty-three. At present the membership of the church is nominally thirty-eight, but sixteen of that number are non-resident, some of them not having met with the church for years; of the twenty-two remaining, several live so remote that it is seldom they meet with the members for Sabbath services.

And what of the future of the New York Church, is a question often asked; after fifty years of earnest labor still so small and weak.

Though few in numbers and poor in the eyes of the world, we stand upholding the banner of truth, bravely, firmly and hopefully, because we know we hold one of the funda-

mental truths in God's revelation of himself to man.

It is our part, as individuals, as a church and as a denomination, to do the work given by God, leaving the results in his hands. Whether our work be great or small, whether we accomplish much or little, in his own good time the truth shall conquer. We know not to what great purpose he may turn our humble efforts.

"You look to the sky at evening,  
And out of the depths of blue,  
A little star, as you call it,  
Is glimmering faintly through.  
Little! He sees who looks  
From his throne in the highest place,  
A great world, circling grandly  
The limitless realms of space.

\* \* \* \* \*  
"Let us be strong in the doing,  
For that is ours alone,  
The meaning and end are his,  
And he will care for his own;  
And if it seem to us "little,"  
Remember that from afar  
He looks into a world, while  
We but glance at a star."

Following is the complete programme as presented:

1. Organ Voluntary.  
Rev. W. C. Daland.
2. Reading Scriptures and Prayer.  
Rev. J. G. Burdick.
3. Reading of Letters from three Constituent Members.  
Miss H. A. Babcock.
4. Singing: "All Hail the Power of Jesus' Name."  
Tune—Coronation.
5. Paper: History of the Church.  
Miss L. Adelle Rogers.
6. Singing: "I love Thy Kingdom, Lord."  
Tune—State Street.
7. Paper: Reminiscences.  
Stephen Babcock.
8. Singing: "Come Sound His praise Abroad."  
Tune—Silver Street.
9. Remarks by Former Pastors and Preachers.  
Rev. A. H. Lewis, Plainfield, N. J.  
Solo: "Come unto Him." Mrs. Ida R. Musson.  
Rev. O. D. Sherman, Mystic, Conn.  
Rev. I. L. Cottrell, Shiloh, N. J.  
Solo: "Fear not ye, O Israel." Mrs. Ida R. Musson.  
Rev. W. C. Daland, Westerly, R. I.
10. Singing: Tune—Duke Street.

Great God! we sing that mighty hand,  
By which supported still we stand.  
The opening year thy mercy shows—  
Let mercy crown it at its close.

By day, by night, at home, abroad,  
Still we are guarded by our God;  
By his incessant bounty fed,  
By his unerring counsel led.

With grateful hearts the past we own;  
The future, all to us unknown,  
We to thy guardian care commit,  
And peaceful leave before thy feet.

In scenes exalted or depressed,  
Be thou our joy and thou our rest.  
Thy goodness all our hopes shall raise,  
Adored through all our changing days.

When death shall interrupt our songs,  
And seal in silence mortal tongues,  
Our Helper, God, in whom we trust,  
In better worlds our souls shall boast.

11. Special Prayer for Surviving Constituent Members.  
Rev. A. H. Lewis.
12. Doxology.  
Benediction.

The church was organized at the house of Thomas B. Stillman, 551 Fourth Street (now 324 East Fourth) between Avenues C. and D.

Semi-centennial exercises held in the large hall of the Y. M. C. A. building, Twenty-third street, corner of Fourth avenue, on Seventh day, November 9th, at 2.45 p. m.

LIST OF CONSTITUENT MEMBERS.

Thomas B. Brown,*	Ann M. Rogers,*
Margaret A. Brown,	Thomas B. Stillman,*
Edwin G. Champlin,*	Susanna Stillman,*
Maria M. Greenough,*	Charles Allersheimer,*
Jane M. Moore,*	Franklin W. Stillman,*
Isabella Pickens,*	Lucy E. Stillman (Spencer),
Wm. M. Rogers,*	Alfred Stillman,*
Eliza L. Rogers,	Paul Stillman,*
Betsy Rogers,*	Eliza H. Stillman,*
Hannah Rogers,*	Caroline Tucker,*
Benedict W. Rogers,*	George B. Utter.*
	Catherine C. Utter,*

LIST OF PASTORS, PREACHERS AND SUPPLIES FROM THE FOUNDATION OF THE CHURCH TO DATE.

Rev. Thomas B. Brown,\* pastor, November 1845—January, 1854; Rev. Lucius Crandall,\* preacher, October, 1855—December, 1856; Rev. Wm. B. Maxson, pastor, January, 1857—October, 1863; Rev. Lucius Crandall,\* preacher, October, 1863—December, 1866; Rev. A. H. Lewis, pastor, January, 1867—June, 1868; Rev. L. R. Swinney and Rev. A. H. Lewis, supplies, September—December, 1868; Rev. Lucius Crandall,\* preacher, Dec-1868—June, 1876; Wardner C. Titsworth,\* preacher, September, 1876—May, 1877; Rev. Christopher Rhoads,\* supply, October, 1877—October, 1878; O. D. Sherman, preacher, October, 1878—June, 1879; O. D. Williams, preacher, October, 1879—May, 1882; Rev. I. L. Cottrell, preacher, October, 1882—June, 1883; Rev. D. E. Maxson,\* preacher, October, 1883—May, 1884; Wm. C. Daland, supply, May and June, 1884; E. P. Saunders, preacher, October, 1884—May, 1885; Wm. C. Daland, preacher, May, 1885—May, 1886; Samuel Greiss, supply, December, 1886—May, 1887; Rev. J. G. Burdick, pastor, October, 1887—November, 1895.

The following letters were received from constituent members:

NEWPORT, R. I., Oct. 15, 1895.

Dear Sister:

I thank you for your kind letter inviting me to attend the meeting of the New York Church in November. It would give me great pleasure to be with you all at that time, but it will not be possible for me to go. I hope that the church will remember me in its prayers, that I may hold out faithful to the Sabbath while here on earth.

Very sincerely your sister in Christ,

ELIZA L. ROGERS.

SUFFIELD, Conn., Nov. 5, 1895.

My Dear Sister:

My husband and I expected to leave our home to-day in the hope of attending the anniversary exercises of the New York Church on Sabbath next, but last evening we found that it would be impossible to carry out the much-wished for privilege. I shall think of the gathering with unusual interest, and my best wishes and prayers will be for a very enjoyable and spiritual time for all, and especially for the church which has maintained an existence so many years. I pray that its future may be prosperous and influential as never before. My best wishes for you and for any who may make mention of my name.

With love and Christian fellowship, your sister,

LUCY E. S. SPENCER.

To the Seventh-day Baptist Church of New York City:

Dear Friends:—It would give me great pleasure could I be with you on the coming jubilee, but the feebleness of well nigh four-score years forbids. I recall to mind the little band of loyal hearts that came together to hold forth the truth of God's law and organize a church in that vast city to vindicate the Sabbath of the Lord. The great-hearted Thomas B. Stillman, with his warm and generous benevolence, his noble wife ever ready to second his efforts in all good works; Geo. B. Utter, with the few others who, with many sacrifices, pledged themselves to sustain the Sabbath cause, nobly did they redeem their pledge. All except three have entered into that rest that remaineth for the servants of the Most High. The first missionary society in our denomination gave great joy to our people. The weeks of pleasant Christian intercourse with our much-loved Mr. and Mrs. Carpenter, and Mr. and Mrs. Wardner, before they took their lives in their hands and went to the then far away Celestial kingdom, are precious memories. Afterward we bade God-speed to Mr. Jones and Mr. Saunders, with their families, as they went to carry the truth to God's peculiar people in Palestine. I shall always feel deep interest in the welfare of the church where the few true hearts kept the faith and where there are still those who are willing to work for the truth as it is in Christ Jesus. May Christ dwell in your hearts by faith that you being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge, that you may be filled with all the fulness of the Father.

In the bonds of Christian love.

Sincerely yours,

MRS. THOMAS B. BROWN.

LITTLE GENNESEE, N. Y., Nov. 3, 1895.

(Concluded in next issue.)

As one leak would sink the ship, so would one sin sink the soul were it not removed.

\*Deceased.

Genealogical Notes of the Dunham Family.  
(Continued from page 825.)

were always at the front in skirmishes with the treacherous savages. In the colonial conflicts, the war for Independence and the last war with Great Britian, this family invariably had responsible leadership. Daniel was made a freeman the latest of the sons, being the youngest of the family.

He assumed the duties of citizenship in 1671, and shortly after his marriage moved into the adjoining territory. About the beginning of the eighteenth century many of his immediate following appeared in the colony of Rhode Island. For six or seven generations since he has had lineal representatives living in the city of Newport who have born the name of Daniel. They are found therestill at the close of this nineteenth century.

Of the three other sons, Samuel, Thomas and Joseph, a passing mention might be made if space permitted. They scattered through Connecticut, Massachusetts and other parts of New England. And, as the country developed, their descendants were found among the pioneer planters of New York and the territory along the great lakes.

No less should due notice be made of the daughters of this distinguished family. "The unselfish devotion of noble women, hallowed the daring enterprize of winning 'the wilderness for God.' The influence of faithful representatives of the gentler sex in that primitive community helped materially to establish the colony. They gave power to the home. Wives, mothers, sisters and sweethearts shared all the toils and privileges with a fortitude beyond praise. The Pilgrim sat at his own hearthstone surrounded by all that the world holds dear, and had ever before him the highest incentive to noble deeds." These early New England homes were the nurseries of Christian freemen and the chief strength of the primitive colonies.

Without further individualizing the different members of the Dunham family, it can be truthfully stated that they all were useful, intelligent and out-spoken freemen in the new world. Jealous of their civil as well as religious rights, they were not slow to maintain them even at their discomfort. Any encroachments upon the peace and safety of the early settlers in New England they were foremost to help in resisting. In all the French and Indian conflicts, for over a hundred years, the Dunham family in every branch furnished valiant fighters. They were true to the mother country in protecting the frontiers and defending their own firesides from savage foes. No less did they show their staunch patriotism in the Revolutionary days when England would impose upon our liberty. None were found then in the ranks of the Tories. But in nearly every regiment of the New England States would be enrolled as private or officer some member of this pioneer family. The Dunhams produced many of the best and bravest citizens of Colonial times, giving to New England and the country at large, wherever they were found, illustrious soldiers, eminent legislators, learned professors and distinguished divines.

In another article the compiler will give an outline sketch of the pioneer work of the son, Benajah Dunham, progenitor of the family in New Jersey and his oldest son, Rev. Edmund Dunham, the founder of the Seventh-day Baptist Church in Piscataway, 1705, at present the oldest organization of the denomination in the country.

# Sabbath School.

## INTERNATIONAL LESSONS, 1896.

### FIRST QUARTER.

Jan. 4.	THE FORERUNNER OF CHRIST.....	Luke 1: 5-17
Jan. 11.	The Boy Jesus.....	Luke 2: 40-52
Jan. 18.	The Ministry of John the Baptist.....	Luke 3: 15-22
Jan. 25.	The Early Ministry of Jesus.....	Luke 4: 14-22
Feb. 1.	The Power of Jesus.....	Luke 5: 17-26
Feb. 8.	The Sermon on the Plain.....	Luke 6: 41-49
Feb. 15.	The Great Helper.....	Luke 7: 2-16
Feb. 22.	Faith Encouraged.....	Luke 8: 43-55
Feb. 29.	Jesus the Messiah.....	Luke 9: 18-27
March 7.	True Love to One's Neighbor.....	Luke 10: 25-37
March 14.	Teaching About Prayer.....	Luke 11: 1-13
March 21.	Faithful and Unfaithful Servants.....	Luke 12: 37-48
March 28.	Review.....	

### LESSON I.—THE FORERUNNER OF CHRIST.

For Sabbath-day, Jan. 4, 1896.

LESSON TEXT.—Luke 1: 5-17.

GOLDEN TEXT—And thou, child, shall be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways.—Luke 1: 76.

#### INTRODUCTORY.

One thousand years had elapsed since David sang ("The stone which the builders refused is become the head stone of the corner," (Psa. 118: 22,) seven hundred years since Isaiah wrote, "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. 40: 3), and 400 years since Malachi foretold for the last time the coming of the forerunner of our Saviour. Mal. 3: 1.

The event of the lesson occurred at the temple at Jerusalem, in the Holy place, in the year 6, B. C., and yet but a few months before the birth of Christ. Zacharias is serving his term at the temple. He has just drawn his lot for the day. The honorable duty of serving at the altar of incense falls to him. While the congregation prays without, Zacharias goes into this sacred place. Gabriel meets him in this holy room, and standing by the altar, tells him that his prayer is heard, that a son shall be born to him that shall be great in the sight of the Lord. Israel was anxiously looking for the forerunner of Christ, but they were looking for Elias, the translated prophet. They did not understand that Malachi foretold two comings, and that Elias was to be the forerunner at the second coming. [Most commentators hold that Malachi 4: 1-6 refers to the coming of John the Baptist and his work, and we think that a careful exegesis in the Revised Version of Malachi 4: 5, 6, Luke 1: 16, 17, and Matt. 3: 7-12 will show that all these passages refer to John the Baptist and the preaching of repentance which will continue on and find its full consummation in the day of judgment.—S. S. Board.] St. Luke, a witness "of those things which are most surely believed among us," tells in order the story "of what he had a perfect understanding."

#### EXPLANATORY.

v. 5. Augustus was sitting on the throne of the Roman Empire, and Herod the Great, a vassal of Augustus, was king of Palestine. Zacharias was in the tenth order of priests as constituted by Aaron under the command of God. Chron. 24: 1, 10, 19. Elizabeth was also a descendant of Aaron. Why is this fact mentioned? Can Christ's ancestry be traced?

v. 6. As God looks at things, these people were blameless. Such righteousness is opposed to self-righteousness and does not exclude human imperfections and sinfulness. The righteous living of Zacharias and of Elizabeth, and their faithfulness in keeping the commandments and ordinances throughout their whole lives, seem to be an important factor in the development of John's character. Are there other passages in the Bible to prove that the early life of the parents is reflected in the character of the child? See Ex. 20: 5, Judges 13: 7.

v. 7. There are other instances of barren women becoming the mothers of especially consecrated persons. Judges 13: 7, 1 Sam. 1: 6.

v. 8, 9. The priests served but a part of the year. According to the order of the course it was now Zacharia's turn. Each morning the honorable office of burning incense was fixed by lot. On this historical morning the lot had fallen to Zacharias, he had gone into the sanctuary where the altar of incense stood between the table of shewbread and the golden candlestick.

v. 10. And now while Zacharias was burning incense at the altar within the sanctuary all the people were silently praying in the forecourt without. What does burning incense symbolize?

v. 11, 12. An angel of the Lord, Gabriel, stood near by at the altar. See Dan, 8: 16; 9: 21-23, Matt. 18: 10, Heb. 1: 14, Luke 1: 19.

v. 13, 14. Zacharias had no doubt prayed for posterity, but in his official capacity before the altar of incense his prayer would be for Israel and a speedy Messianic de-

liverance. The answer to both are assured by Gabriel, "Elizabeth shall bear thee a child and thou shalt call his name John." This is an answer to the personal prayer. The last clause of the 14th verse is an assurance that the prayer before the altar is to be answered. "Many shall rejoice at his birth," for he shall prepare the way for Christ by his powerful preaching of repentance.

v. 15. John shall be truly great, great because of his great work in pointing out the way of salvation. For this great work he was to be a Nazarite from his mother's birth, and a Nazarite, not for a period, but for life. See Judges 13: 5, 1 Sam. 1: 15, Num. 6: 3. The Holy Ghost shall always be with him.

v. 16, 17. John's work was to prepare the way for the Lord. For this work he was to come in the power of Elias; not Elias but an antitype. He was to be a moral reformer, should restore paternal affection, cause the disobedient to become obedient, place the people in a right moral state. A gigantic work for John. Would a moral reformer of this age find a people prepared for the Lord?

### THE EMPLOYMENT OF DR. LEWIS IN SABBATH REFORM WORK.

The Tract Board is very desirous of taking intelligent and definite action at its next meeting, which occurs January 12, 1896, in reference to the employment of Dr. Lewis in Sabbath Reform work, and to this end we earnestly urge that the canvass of our churches be completed at the earliest possible moment, and that the result be made known to J. F. Hubbard, Treasurer of the Tract Society.

At the last Board meeting eight churches had reported.

The result so far is encouraging and indicates a purpose to carry out the recommendations of the Society and of the General Conference.

The relations of Dr. Lewis to his church and editorial work, the pressing need of a revision of our tracts on the Sabbath question, and the importance of the work in general all demand that a decision of some sort be reached promptly.

Please remember that the Board is not urging upon you some pet scheme of their own, but as your servants they are earnestly and faithfully trying to carry out your wishes and the will of the Master in this matter.

The pledges for this fund must be in addition to the contributions for the general fund of the Society, or important interests will suffer.

The Board and the Committee will gladly welcome any suggestions which will aid them in reaching a wise decision.

Push the canvass. Report results.

On behalf of the Board.

D. E. TITSWORTH, }  
J. A. HUBBARD, } *Com.*  
L. E. LIVERMORE. }

### PROHIBITION vs. THE DOW LAW.

Maine is a state poor in those native resources in which Ohio is rich; yet Maine is rich and Ohio is poor. In 1890 Governor Burleigh said, "No state has so little property under mortgage, according to valuation, as the state of Maine. There are whole counties in which there is not a farm under mortgage, and Maine loans more money than any farming state outside of her borders." Gov. ernor Foraker said that the Ohio people were suffering dreadfully from their heavy mortgages, and that thousands of their farms were mortgaged for more than they would ever bring. Maine had, in 1891, \$44,000,000 in her savings banks, and Ohio had \$6 to every person in these provident institutions. Maine forty years ago put her ban upon the rum-shops; Ohio, in spite of her Constitution, has fostered and nurtured them.—*Portland (Maine) Herald.*

## Popular Science.

It has long been the practice to harden plates of steel by covering them with layers of charcoal, and heating them red hot, thus depositing carbon on the surface; but a new process has been invented to harden the surface of armor plates by means of illuminating gas, as by it the plates are rendered very hard on the surface, while they are comparatively soft on the inside, which is claimed to be very important. It is well known that gas under a great heat deposits pure carbon in a solid form, as seen by a thick covering on the walls of gas light retorts. Mr. Schneider, of Creuzot, has brought out a very useful invention based on the above facts, for uniting together steel armor plates, possessing peculiar qualities of resistance. Mr. Schneider puts two plates into the furnace, one on top of the other, and by placing a band of asbestos around the edges, leaves a hollow space between them; when the plates are heated red hot, a stream of gas is forced into this hollow space, and the carbon thrown out from the gas is quickly taken up by the heated plates until they are thickly coated; the thickness being regulated by the length of time the gas is forced between them. This invention may yet supercede the Herveyizing process, and be found very useful in rapidly carbonizing many other branches and forms of steel industry. The most simple things in science, apparently, are yielding the greatest beneficial results.

THE instruments now in use by the weather Bureau, in the United States, to determine the humidity, or dampness in the atmosphere, are called "psychrometers," and are made of two ordinary thermometers, mounted on a frame in such a way that they can be rapidly rotated. One of the thermometers has its bulb covered with thin muslin, this muslin is well dampened, and the thermometers are then rapidly rotated about a half minute, the moisture on the bulb lowers the temperature, and the difference in the readings between the two thermometers, by calculating tables, is made to show the percentage of humidity in the atmosphere. If raining, or thick fog, the thermometers will remain at or nearly the same degree; if on the same degree, the humidity is said to be 100 per cent. Sixty-two per cent is the normal amount of humidity, and when the temperature of the atmosphere is high, any per cent of humidity above 70 will cause great discomfort among the people, and is especially dangerous among infants. Some thirty years ago the writer invented and made a hygrometer that self registered the humidity in the atmosphere very accurately. It was made of eight strips of very thin, soft wood about ten inches long, and one inch wide cut length-wise across the grain of the wood. These strips were perforated as full of large holes as possible, which made them very delicate, even to handle. The ends of these strips were so attached to each other, that the expansion of the first strip was carried to the second, and the first and second to the third, and so on until the eighth strip moved on the scale eight times as far as the first. These strips were thoroughly divested of all moisture when attached to the scale, and as the moisture in the atmosphere penetrated the grains of the wood, causing them to expand, the expansion in this way

was multiplied, and thus made to show the percentage of humidity. We have before referred to a new thermometer and hygrometer combined, of a new form, but so far have not met any of them on the market. It has long been well known that a hair would shrink or swell with the moisture in the atmosphere; but the old hair hygrometers appear to have gone out of use, especially in this country.

H. H. B.

### A COLLEGE GLEE CLUB.

Bryn Mawr College was founded by the Society of Friends and is still under the management of members of this sect. Their well-known aversion to music accounts for the fact that Bryn Mawr, unlike other Women's Colleges, has no musical department.

In the beginning pianos were not allowed in the halls of residence and there was no singing at the Wednesday evening meeting—the weekly college prayer meeting. Now both these precedents are broken. Two hundred girls could not long be satisfied with but one piano on the College premises—that in the gymnasium—for Bryn Mawr girls are not monstrosities, and many of them possess considerable musical talent.

From the early days of the college there have existed, side by side, the Glee and the Banjo Clubs. Most colleges have a glee club and doubtless that of Bryn Mawr is very much like others. There are about sixteen members—chosen after an examination given by a committee constituted from last-year members. The leader for the present year is Miss Alice Longfellow Lilley, of New York City, a granddaughter of the poet, and a beautiful, lovable girl. The Monday evening meetings are oases in the desert of severe college work.

Some of the music sung is original with the members. Two of these songs were sung at the meeting of the Philadelphia Branch of Collegiate Alumnae held on the ninth of November. They are favorites with the Club and will doubtless be on the programme of the Winter concert.

#### WALTZ SONG.

"If your cranium is a vacuum and you'd like to learn  
How an intellect you can cultivate from the smallest  
germ,  
On the management of the universe if your hopes you'd  
stake,  
Or a treatise on the ineffable you propose to make,  
If you contemplate making politics your exclusive aim,  
And are looking for some coadjutors in your little game,  
And in short if there should be anything that you'd like  
to know,  
To the Sophomore, to the Sophomore, go-go-go."

The second stanza closes with "To the graduate, to the graduate go-go-go," and the third "To the Faculty, to the Faculty-go-go-go."

#### COLLEGE SONG.

"Thou gracious inspiration, our guiding star,  
Mistress and mother, all hail Bryn Mawr!  
Goddess of wisdom, thy torch divine  
Doth beacon thy votaries to thy shrine.  
And we thy daughters would thy vestals be  
That torch to consecrate eternally."

EVA. ST. C. CHAMPLIN, *Sec. and Treas.*  
76 PEMBROKE WEST.

### CHRISTMAS GIFTS.

When Jesus was born, the wise men of the East opened their treasures and presented unto him gifts. So it became a custom among Christians to make presents on each anniversary of that notable event. Doubtless there are Seventh-day Baptist hearts burdened with desire to bestow gifts at the coming Christmas-tide where their benevolence will do the greatest good in the Master's vineyard.

Had there been no Seventh-day Baptist

schools, there would have been no Seventh-day Baptist Missions.

This fact suggests that educational interests are the basis and foundation of every work undertaken by the denomination. Why not then at this Christmas give gifts, and liberal gifts too, to our schools? Does any one wish the results of his benevolence to increase, thirty, sixty or an hundred fold in the future? Let gifts be given to the schools now, and the coming years will yield manifold harvests, enriching and enlarging our general church work in every department.

S. L. MAXSON.

MILTON, Wis.

## Special Notices.

### WHO SENT THE QUARTERLY?

I have received a copy of the Seventh-day Baptist Quarterly, Vol. 1, No. 3, the wrapper of which was torn so as to render the name of the sender illegible. Will any one who has forwarded such a publication to me and has had no return from it please write me at once?

CORLISS F. RANDOLPH.

GREAT KILLS P. O., Staten Island, N. Y.

### HELPING HAND, 1896.

ALL orders for the *Helping Hand* for 1896 should be sent in at once. This Quarterly, it is expected, will be better than ever, the coming year. Do not wait until the edition is exhausted before ordering.

☞ THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

☞ THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moine Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, *Church Clerk.*

☞ 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.

M. B. KELLY, *Pastor.*

☞ WHEN you receive the new Minutes, please turn first of all to page 48; and then see that your church is not behind on the financial question. Money is needed at once to pay the expenses of our exhibit at Atlanta, and to pay for publishing the Minutes. Nineteen churches have already paid. Please follow their good example.

WILLIAM C. WHITFORD, *Treas.*

ALFRED, N. Y.,

NOVEMBER 10, 1895.

☞ THE next regular covenant and communion service of the Walworth Seventh-day Baptist Church will occur on the first Sabbath in January, 1896. All members of the church are earnestly requested to report either in person or by letter to that meeting. Non-resident members are especially urged to communicate with the church at that time. We desire, not only to be helped, but to be helpful to all connected with us in the work of the Lord.

S. H. BABCOCK, *Pastor.*

☞ SABBATH-DAY, Jan. 4, 1896, will be the time of the regular covenant and communion season of the Church at Albion. This is to be a roll-call meeting. It is greatly desired that all the non-resident membership will bear this matter in mind; and that they as well as all the resident members, will be ready with some response to their names. May the Lord help all in these responses to tell what is their real attitude toward the Church, and their interest in the cause of Christ.

☞ THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' 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, New Mizpah, 509 Hudson St.

DEATHS.

GREENE.—In Attalla, Alabama, with consumption of the bowels, Dec. 17, 1895, Dea. John T. Greene, aged 59 years and 6 months.

Bro. Greene was a valuable member of the Seventh-day Baptist Church in Attalla, and will be greatly missed. G. W. H.

SAUNDERS.—At his home near Milton, Wis., Dec. 9, 1895, of dropsy, complicated with other bodily disorders, Gardner Saunders, aged 71 years, 10 months and 10 days.

Deceased was born in Verona, N. Y. In 1844 he was married to Miss Sarah Crosby, who, with 4 children, 2 sons and 2 daughters, are still living. He moved West in 1846, and for 48 years had lived on the farm where he died. Bro. Saunders experienced religion when a youth and was baptized into the membership of the Seventh-day Baptist Church at Verona. On coming to Milton he transferred his membership to this church, of which he was a member at the time of his death. He was industrious, thrifty, intelligent, truthful and honest, and was highly esteemed for the qualities which combined to make him a worthy citizen. During his last sickness, which lasted for several weeks, he entertained no hopes of recovery, but turned his thoughts and prayers to God for mercy and pardon for whatever delinquencies in his life he could recall. The funeral services were conducted by his pastor. E. M. D.

STINGY HUSBAND.

The man who begrudges his hard-working, long-suffering wife every dollar that she spends for her own pleasure or comfort, deserves to be made a reproach. Secretary Morton, of the Department of Agriculture, is reported by the St. Louis Republic as having lately expressed himself somewhat freely about husbands of this class. Their meanness is indeed surprising; and so, in a different way, is the meekness with which their wives submit to this unworthy behavior. Says Secretary Morton:

I happened to be in a store in my own town one day during the war when an old fellow whom I will call Jones came in with his wife to buy some goods. Jones had settled in Nebraska when it was still a territory, and by economy and thrift he had now got a farm of something like one thousand acres. He was considered wealthy. Shortly after he entered the store, Mrs. Jones took up a piece of calico and admired it very much. As she looked at it she said to her husband:

"Pa, I ought to have a new dress, and I like this very much. Don't you think we could afford to buy?"

"Oh, I suppose so," replied the old man, and he thereupon asked the clerk the price. He was told it was fifty cents a yard. Old Mr. Jones raised his eyes at this, and asked his wife how much it would take. She replied she didn't think she could get along on less than twelve yards, and he answered:

"Why, ma, twelve yards of that goods at fifty cent a yard would cost six dollars. Now, don't you think that is pretty high?"

"Yes," she replied, "I do, but I need the dress."

"Well," said the old man, "times are hard, and I do wish you could get along without it just now. Couldn't you?"

"Yes, I suppose I could," re-

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plied the old lady with a sigh, and the calico was dropped.

A moment later Mr. Jones asked the same clerk if he had any tobacco, and whether he had any of that good old Virginia leaf which they used to keep in stock.

The clerk said, "Yes, we have, but it's awful high. It's two dollars a pound, and I think it will go higher before it gets less. We have just one caddy left."

"You think it will go higher?" "Yes," said the clerk, "it's sure to go up."

"Well, you might put me up five pounds," said the old man, and a moment later I saw him carrying it out of the store. He had not six dollars to spend for his wife's calico dress, but he thought nothing of putting ten dollars into plug tobacco. I don't suppose old Mr. Jones realized his selfishness. Probably he loved his wife, but he had been brought up the wrong way.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

In the Argentine Republic, when a man is caught drunk, he is made to sweep the streets for eight days.

For every 286 of the people of the United States there is one school-house; and one saloon for every 278.

Out of 70,000 English soldiers in India, 54,000 have joined the army temperance association and profess to be total abstainers.

SINCE Belgium has permitted

free trade in drink, public houses have so multiplied that intoxicants can be purchased at almost every shop. As a result, four-fifths of the deaths of men are now said to be caused by intemperance.

A CALL has been issued for a National Anti-Saloon Convention to be held at Washington, D. C., December 17, 18 and 19, 1895. The basis of the call is an agreement to assist in the enforcement of the prohibitory provisions of the existing laws, and the union of all who will agree on aggressive work against the saloon.

THE original alcohol family contains half a dozen or more members. The four best known to the public have been supplied with names by the chemist. The first of these, methylic alcohol, is commonly known as naphtha. Methylic alcohol or wood naphtha, is derived from the distillation of wood. It produces intoxication very quickly when drunk, but its effects are very transient. Ethylic alcohol, or wine, is the intoxicating element of spirituous liquors, and is obtained by the distillation of fermented liquids. The most common form in which it is used as a beverage is in brandy, whisky, beer, wine, etc. It is seldom found pure in commerce. This variety of alcohol is more intoxicating in its effects and more injurious to the vital tissues than the preceding. Butylic alcohol is generally obtained by the fermentation of the beet root. This member of the family is still more active in intoxicating properties than those already mentioned, producing an intoxication which is very slowly recovered from. Amylic alcohol, or fusel-oil, is produced by the fermentation of potatoes, and to some extent, of grains and fruits. It has a burning taste and pungent odor. A few drops of fusel-oil will produce as profound an intoxication as a considerable quantity of ordinary alcohol, which accounts for

the infuriated and deadly effects of bad whisky, as well as its rapidly fatal effect, as often seen among miners, negroes, and Indians.

Literary Notes.

THE entire edition of the December number of Harper's Magazine—an edition of unusual size—was exhausted immediately after publication. A second edition is now coming from the press.

EDWARD Bok's book, "Successward," has exhausted its first edition of 5,000 copies, with orders in the publisher's hands for several hundred copies of the second edition, which is now being printed. An English edition of the book is published in London this week, simultaneously with a special reprint in Edinburgh.

EX-PRESIDENT HARRISON receives a larger sum for his articles on "This Country of Ours," which he is writing for The Ladies' Home Journal, than has been paid to any public man in America for magazine work of a similar nature. His first article, in the Christmas number of the Journal, sold over 100,000 extra copies of the magazine, of which 725,000 copies were printed as a first edition.

THE Depths of Satan; or Spirit Mysteries Exposed. By William Ramsey. H. L. Hastings' Scriptural Tract Repository, 47 Cornhill, Boston, Mass. Price, 5 and 10 cents, post-paid.

Those interested in the subject of Spiritualism will do well to procure this pamphlet, which contains a timely warning against the baneful influence of Spiritualism upon its believers. Ministers of all denominations should especially make themselves acquainted with its contents, so that they may know what is going on among the people.

NOTHING so clears the vision and lifts up the life as a decision to move forward in what you know to be entirely the will of the Lord. . . . This is strength, this is peace, to feel, in entering on every day, that all its duties and trials have been committed to the Lord Jesus, that, come what may, he will use us for his own glory and our real good.— J. G. Paton.

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