

THE SABBATH RECORDER.

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THE REFUGE.

BY MARY BASSETT CLARKE.

"As the shadow of a great rock in a weary land."


WHAT though the noonday sun
 Beats fiercely o'er my head,
 With'ring each perfumed flower
 Along the path I tread;
 What though the breeze which fans,
 Be like the Simoon's breath,
 That sweeps the desert sands,
 Swift harbinger of death;
 Kept by God's changeless love,
 Led by his tender hand,
 Within the shadow of the Rock
 Secure my feet shall stand.

 What though the changing sky
 With clouds be overcast,
 And joy's frail blossoms fly
 Before the stormy blast;
 And hopes which budded fair,
 In life's glad morning hour,
 Lie blossomless and bare
 Beneath the tempest's power;
 However wild the shock,
 Whatever ills betide,
 Within the covert of the Rock,
 In safety I will hide.

What though above the hill
 The western sun shines low,
 And night-winds, damp and chill,
 From frozen regions blow:
 While singing birds have flown
 And flower and leaf are dead—
 No pillow, save a stone,
 Remaineth for the head,
 When Death, his fingers cold,
 Upon my lids hath pressed,
 Within the shadow of the Rock
 In sweetest dreams I'll rest.

—Autumn Leaves.

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PLAINFIELD N J

Sabbath Recorder.

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AMONG Special Notices we publish the dates and places for the May and June Associations, and for the guidance of delegates and others will keep the notice standing until these respective meetings shall have occurred.

THE death of Henry C. Bowen, publisher of the New York *Independent*, occurred at his home in Brooklyn, Feb. 24, at the ripe old age of 82 years, 5 months and 14 days. Mr. Bowen was one of the foremost journalistic managers in the country. He has wrought out a marked success for the most popular and truly great religious journal of our times. New York City has been the field of his labors for 62 years. From 1834 to 1861 he was engaged in mercantile pursuits. He was one of the founders of the *Independent*, being associated with Henry Ward Beecher and Theodore Tilton. He was a strong anti-slavery man and a warm friend of Abraham Lincoln.

THE article in the Missionary Department, by our Missionary Secretary, concerning the sending of Bro. Daland to London, should be carefully read by all our people. It is a very complete setting forth of the reasons governing the Board in this appointment, and it will be a great mistake if any one who desires to be informed respecting this important department of our denominational work shall neglect to read all that Bro. Whitford has said on this subject. Some of us have had doubts about the propriety of sparing one of our best pastors from such a large and important field as the Pawcatuck church, especially when it is so difficult to fill the place thus made vacant. It will help greatly in coming to a correct conclusion to study carefully both sides of the question. The arguments in favor of this movement are certainly presented very clearly and forcibly by Bro. Whitford.

THE familiar evangelistic song, "Throw out the life-line," has been sung, many times over, with good effect. Probably those who live near the ocean, and are familiar with the life-saving stations and their valuable services, are most forcibly impressed with this song. The "life-line," thrown out across the otherwise impassable breakers, and reaching imperiled men, has been the instrument in saving many person's lives that, without it, must have perished. It becomes, therefore, a fitting emblem of the gospel "life-line," the Word of God, thrown out by Christian life-savers, in the hope that perishing men will catch it and be saved. On Tuesday, Feb. 11, a heavy gale was blowing the coal-laden schooner, "Bell Hull," of Providence, straight upon the Rhode Island shore, a mile east of Watch Hill. The keen eyes of the life-saving crew at Watch Hill discovered the danger and quickly the men ran their apparatus down the shore to the place of danger. Soon the vessel and its captain, with his wife and three

sailors, were at the mercy of the fierce gale and the wild, angry breakers. The gun was fired from the shore and the "life-line" fell across the deck of the sinking schooner. Within fifteen minutes these five imperiled people, having grasped the life-line, were safely landed. Very soon the raging surf had overwhelmed the vessel.

WE cheerfully print the communication from Bro. Stillman, of Ashaway, in this issue, on the subject of Government Liquor Taxes. The statements therein made seem to be fortified by interpretations that ought to encourage temperance people to persevere in their efforts to enforce conformity to law. That there is a general difference in the interpretation of these federal taxes, even by government officials, cannot be denied.

A communication by Bro. Sherman, of Mystic, is also given in this issue on the same question. He quotes from the *New York Voice*, in substantiation of the position that federal taxes are not federal permits. That might seem conclusive as far as its testimony is concerned were it not for other statements made by the same authority. In the "Encyclopedia of Temperance and Prohibition," which is understood to be edited and published by the same persons issuing the *Voice*, on page 625, we find the following:

"The tax, as distinguished from the license method, is the policy of the United States Government which simply takes cognizance of the existence of the liquor manufacturers and sellers, and requires them to contribute to the federal revenues, but does not in so many words decree that those so contributing shall have the sanction of license. The practical distinction between tax and license, even on moral grounds, is, however, of little importance. A tax may not formally, but does impliedly, recognize the taxed business as a proper one; for nothing can more distinctly indicate public sanction of a traffic than the Government's willingness to accept a part of its profits."

Putting this against Bro. Sherman's quotation, it is about the same as the "Voice against the Voice." The case, really, does not seem altogether as clear as these two brethren, in their communications, seem to believe. And for this very reason, the two bills which are now before Congress have been introduced. If passed they will at least remove all ambiguity attaching to the present system of federal taxes.

FOR reasons that have seemed satisfactory to the editor of the RECORDER, our columns, for several years, have not been devoted to discussions of the principles of the Masonic order. In the first place we have not believed that such discussions, as usually carried on, are very fruitful in good results. Instances have come under our own observation in which attempts to show that Masonry is an unmitigated evil have had just the opposite effect of that which was intended, and have given the order a fine advertizing and actual increase in membership. It is an unwise method of extinguishing a fire to add fuel to the flames, or to open the windows and doors and thus supply the smouldering fires with a vigorous draft of air.

Sometimes the cry of "fire" is raised and great damage is done by floods of water, where, without such an outcry and excitement, the incipient flames could easily have been subdued and the property saved. If, however,

the flames are found to be increasing and will not yield to reasonable efforts, more vigorous measures should be employed.

An outbreak of Masonic fire which has recently come under our notice leads us to think that now is the time to lift our voice in solemn protest against what we deem a grossly sacrilegious position taken by the *Pacific Mason*, and republished in the *Masonic Chronicle*, of Columbus, Ohio. It is a most absurd and wicked attempt to show that "Jesus was the Worshipful Master of a Secret Society." A few quotations from this profane paper are here given to show the drift of the statements which all true-minded, Christian Masons should at once disown and condemn. After attempting to prove that Jesus belonged to the sect known as Essenes, the writer continues his purely imaginary and irreverent speculations thus:

The Essenes were a brotherhood, and worked secretly, having tenets, modes of recognition, etc., peculiar to their order. Jesus, himself, was an Essene, his followers putting all they possessed in a common treasury. His injunction, "swear not at all," and many ideas advocated by him proved at the least to have a common origin.

Was his a secret society? We can fairly deduct from the synoptic gospel the answer, "Yes!" emphatically. Mark's language, for example, justifies and confirms the idea of a lodge or secret society.

Hear, Mark, Chapter 4: 10-12. 10. "And when he was alone they that were with the twelve asked of him the parables." 11. "And he said unto them, 'unto you is given the mystery of the kingdom of God, but unto them that are without, all things are done in parables.' 12. 'That seeing they may see, and not perceive; and hearing they may hear and not understand, lest haply they should turn again,' etc.

"When he was alone, they that were about him with the twelve."

"Notwithstanding, Jesus is here represented as 'alone,' yet he was not alone for his disciples—the third degree members, and some of the associates, the second degree members—but all members entitled to seats at the common meal, were with him. In like manner a lodge is alone when it has been tiled. We infer here to make the word "alone" intelligible, simply means that the "profanes" had withdrawn leaving the order "alone."

Again: "Unto you is given the mystery of the kingdom of God, but unto those without, etc.? Evidently those not initiated—technically the profanes.

And he says: "Unto you is given." "Is given," implies that he has already given them something. And when we initiate, pass or raise a brother, to him is given the mysteries of Freemasonry. And to the followers of Jesus he has given "the mystery of the kingdom of God."

Matthew and Luke say: "Unto you is given to know the mysteries of the kingdom of heaven."

It was a practice hoary with age, at the advent of Jesus, for learned men to teach their profound convictions to a school, lodge or fraternity, secretly; and under obligations on the part of the novitiates, not to communicate their information except under prescribed conditions.

This is enough to show the nature and spirit of at least the man who wrote the article, which was prepared and read before a lodge in Seattle, Washington. That it appeared in different Masonic journals does not necessarily prove that these journals endorse the sentiments therein expressed, for many things are published in all kinds of journals that are by no means an expression of the opinions of editors or the publishing authorities. Really the article as published cannot be taken to reflect the sentiments of the Masonic Fraternity, as a whole, nor the publications in which it is found unless there is some express endorsement of its views. On the other hand, we are glad to believe that there are many Christian men who are counted in the ranks of Masons who positively disown such sentiments as the above. Indeed it was a Mason who sent us the above clipping with his earn-

est dissent in the following language: "I am a Mason, but I am more disgusted than I can tell with the arrogant claims of many Masons." It seems to us fair to all concerned that every order shall stand or fall on its own merits. It is not sufficient evidence to say it has a secret pass-word, or grip, or sign by which members may readily recognize each other. If its teachings and practices are morally wrong, and therefore contrary to the teachings of the Scriptures, and to the best interests of individuals, society and nations then it should be discountenanced by right-minded men everywhere. The simple fact of the use of a word, the significance of which is not known to everybody, but is innocently used for purposes that wrong no one, is not in our estimation a sufficient ground for complaint or condemnation. Such secrets are in common use in many social, as well as commercial, relations.

NEWS AND COMMENTS.

THE ex-Queen Lilliuokalani, of Hawaii, was pardoned on Feb. 7, for her participation in the attempted restoration of the monarchy in January, 1895.

THE tallest woman in Europe is said to be the crown princess of Denmark. She is 6 feet 2 inches in height. Can America, with all its better opportunities, beat that?

THE first comet of the year was announced on Feb. 15, and proves to be a new one. It was discovered by Prof. E. Lamp, of Kiel, Prussia. It has a northerly direction.

A BOY, fifteen years old, has recently died in New London, Conn., from nicotine poisoning from excessive cigarette smoking. Still the law forbids selling cigarettes to children under 16 years.

AND now to prove that "It is an ill wind that blows nobody any good," the Turkish government is attempting to collect taxes, with severity, in the plundered and desolate regions of Armenia.

OF the 370,605 immigrants landing last year at the port of New York, only 34,862 were classed as skilled workmen, leaving the balance, or nearly 350,000, for common labor, sweat-shops, slums and prisons.

PETITIONS, said to be signed by over 90,000 persons, accompany Senator Proctor's Bill in the U. S. Senate providing for the total prohibition of the manufacture and sale of intoxicating liquors in the District of Columbia.

HORSE meat is used to a much larger extent in France than is generally known. The *Statistical Bulletin* states that the number of horses killed in Paris for food last year was 23,186, this being exclusive of 43 mules and 383 donkeys.

THE new process of internal photography is being used to detect false diamonds. It is hoped it will be turned upon many other shams. What light it would shed on the "pulls" and secret workings of political parties, lobbyists, and tricksters in general.

THE historic Palisades along the Hudson, both in New York and New Jersey, have been ceded to the United States, both of the governors, Morton and Griggs, having signed the bills. Instead of being used as stone quarries

they are now to be turned into a national park.

REV. DR. ARTHUR T. PIERSON, Presbyterian, has recently been baptized by the son of the late noted Spurgeon, in London. Dr. Pierson has long been impressed that immersion was the early form of baptism, and could not feel satisfied without conforming to that conviction.

GOV. MORTON has signed the Husted bill of the New York Legislature, providing for the exclusion of foreign Insurance Companies, in whose countries New York State Companies have been shut out. This is a retaliatory measure, and its first operation was to refuse a licence to three Russian companies.

AN estate was left by Casper Cronk, who died in Holland in April, 1796. In his will it was provided that no distribution of his property to his heirs should be made until one hundred years after his death. The estate now amounts to \$75,000,000, and Winston Cronk, a painter, of Salem, Mass., is the principal heir. Next April the estate comes due.

CHICAGO witnessed a singular meteorological phenomenon on Feb. 18. Black snow, yellow snow, and brown snow fell throughout the city. Various explanations have been offered, some of them very far fetched. The simplest and probably correct theory attributes it to black dust of the soil of some western lands caught up by the wind, and thus mingling with the snow.

THERE seems to be great probability of a serious rupture in the "Salvation Army," growing out of the peremptory orders from England recalling the eminently successful and greatly loved Mr. and Mrs. Ballington Booth. It seems very likely that the time has come when there should be and will be a distinctly American Army no longer under the absolute diction of any foreign citizen.

A REPORT on the condition of the orange groves in Florida, by the Florida Agricultural Experiment Station, has been made, with suggestions for their future treatment. While this report is not altogether as encouraging as some had hoped it would be, still it says the work of restoration has been bravely pushed forward, and that probably three-fourths of the groves will ultimately be re-established.

EXPERIMENTS are being made daily with the cathode rays for penetrating substances and revealing foreign bodies, especially in the human system. Fractures of bones, the location of bullets and other troublesome things are detected. A seamstress in Berlin, Germany, who was failing rapidly and near the point of death from the effects of a needle in her stomach, was saved by finding its exact location, and then by a surgical operation it was easily removed. She began at once to recover.

A LARGE meteor exploded over the Spanish capitol, Madrid, recently with a terrific noise, and much damage was done to the shaken houses. This visitor came quite too near to our earth. It is at least a reminder of our constant exposure to such possibilities. It puzzles scientific men to account for this freak. Some people think it was the head of

a comet. Small meteorites have fallen at different times and destroyed houses. This one was of immense size, the largest one on record. It quickly passed out of the earth's attraction.

THE speeches of the Queen and of her leading supporters in the English Parliament are pacific and kindly-voiced toward the United States. The proposed arbitration of Venezuelan matters meets with their favor, and there seems to be no desire on the part of the British government to do violence to the "Monroe Doctrine," as held by Americans. The same friendly feeling on this side the Atlantic is expressed from pulpit, press and political platform. The little storm of a few weeks ago, made the present sunshine of peace all the more delightful.

DIVINE HEALING.

To the Editor of the SABBATH RECORDER:

In your issue of February 10, under the head of "Contributed Editorials," your contributor asks for facts bearing on "Divine Healing."

There is a paper published in New York, *The Christian Alliance and Foreign Missionary Weekly*, that always contains one or more testimonies of the Lord's power to heal. Every Friday afternoon, at three o'clock, there is a service in the Gospel Tabernacle, Forty-fourth Street and Eighth Avenue, New York, where there are anywhere from ten to fifty testimonies given on the same line, and any who may desire to accept the Lord as their healer can do so, and the brethren will pray with them, and anoint with oil.

At the regular Tuesday evening meeting of the Plainfield Branch of the Christian Alliance in the W. C. T. U. rooms, Watchung avenue, on Feb. 18, there were at least six or eight clear-cut testimonies given of the Lord's healing power, manifested in the bodies of those who testified.

The writer was wonderfully healed, nearly four years ago, of bladder and kidney disease, when the attending physician had said he could not help him, but prescribed opium to allay the excruciating pain, and after taking the drug in large quantities for about six weeks, was led of the Lord to lay aside all remedies and trust him, and was healed.

The writer has been trusting the Lord for his body for nearly four years, taking no remedies, but seeking him in prayer, when occasion requires, which is very seldom.

On the evening of Feb. 15, I was very sick, severe pains in back, head and limbs, and in high fever. I had some difficult services to perform for the Lord, but knew I was unable to do so unless he gave me relief. I asked some friends to pray for me. They did so, and five minutes after I came out of the room where prayer had been offered, the Lord gloriously healed me, praise his dear name. I was enabled to attend to the work and remained out until midnight, experiencing no return of the symptoms.

I send you a copy of the *Christian Alliance*, under another cover, with an account of the healing of Carrie Bates, missionary to India.

Trusting that this communication will be helpful to some one, and blessed by our dear Lord, I write it to his glory.

Sincerely in his service,

FRANK W. MORSE.

301 West Fourth Street, Plainfield, N. J.

CONTRIBUTED EDITORIALS.

To Save The Leaven.

There is a section of Chicago just west of the river, three miles long by one mile wide, with as large a population as the city of Washington. There is scarcely a church in all the section—just a mission here and there to make the darkness visible. It would almost seem that the churches had given the region up.

It is a fair question whether we are following the great commission in the planting of churches. The wise men usually look for a location where the community will support a church. That is a practical consideration to be by no means disregarded: yet are the black spots to be forgotten? Nay, was it not rather Christ's plan that the church should be planted where it could *feed the people*? In the intense desire to get the largest possible results for money spent, the churches flock into the nice, respectable districts where the soil is prepared and evangelism gets quick returns. Are we ready for the new version of the old parable recently rendered by a Chicago pastor?

"The kingdom of heaven is like unto leaven which a woman took and hid in a glass jar, then hermetically sealed the glass jar and put it in an ice box *to save the leaven.*"

The maxims of business prudence are sometimes invoked to this effect: evangelistic work is more successful in the country than in the city, and souls are worth just as much there as anywhere. But the city needs to be evangelized *for the sake of the country* as well as for the sake of its own perishing men and women.

In Remembrance of the Humorist.

The office of the true humorist is not simply to raise a laugh. While the clown cracks his jokes, goes his way and is forgotten, the work of the humorist is both enduring and endearing. The passing of the quaint name "Bill Nye" from the roll of present writers touches many an earnest man with a sense of almost personal loss. Innocent fun is a blessing in itself. It relaxes the strain upon the nerves and recuperates the mind. Happy is the household where the father, son or brother comes home at night with a smile on his face and a twinkle in his eye. He has a jolly word or a bit of banter for each of the family, and in the genial atmosphere about him weariness and irritation vanish by magic. What wonder that even the children are drawn to him by a nameless charm! Something like this has been the mission of Edgar A. Nye to a large circle of readers. Under the alchemy of his subtle humor, annoyances become instead, food for laughter. We have gone to rest in many a dainty spare bed-room menaced by that wire contrivance over our head, but our resourceful friend's conception of a pillow-sham holder sitting up on its hind legs at the head of the bed waiting to smite him never failed to put us in good humor.

Then too a man can hardly be a genuine humorist who cannot sound the depths of life. There must be a good heart beating underneath the chaff, and many a moral lesson will be unconsciously planted in the mind of the reader. A witty turn of a sentence sometimes flashes daylight upon some popular sin or folly of the day which ponderous argument could scarcely touch. While the vein of humor runs all through the following quotations,

the reader will find much food for thought packed into the lines:

"All wool religion don't protrude into other people's way like a sore thumb."

"It is better to go through life reading the signs on the ten-story buildings and acquiring knowledge than to dawdle and 'Ah,' adown our pathway to the tomb and leave no record for posterity except that we had a good neck to pin a necktie upon."

"Let us so live that when at last we pass away our friends will not be immediately and uproariously reconciled to our death."

Advice to a complaining wife: "You say that you had more pocket-money before you were married than you have since, Ethel, and you regret your rash step. You also say that you wore better clothes when you were single than you do now. You are also pained over that. It seems that marriage with you has not paid any cash dividends. So that if you married Mr. Ethel as a financial venture, it was a mistake. You do not state how it has affected your husband. Perhaps he had more pocket-money and better clothes before he married than he has since."

If you married expecting to be a dormant partner during the day and then to go through Mr. Ethel's pantaloons pocket at night and declare a dividend, of course life is full of bitter, bitter regret and disappointment. Perhaps it is also for Mr. Ethel, anyhow, I can't help feeling a pang of sympathy for him.

Of course I want to do what is right in the solemn warning business, so I will give notice to all simple young women who are now self-supporting and happy, that they may remain single if they wish without violating the laws of the land. And no young man who is free, happy and independent, need invest his money in a family or carry a colicky child twenty-seven miles and two laps in one night unless he prefers it. But those who go into it with the right spirit, Ethel, do not regret it."

A Fair Hearing.

"More and more is it dawning upon the hearts of men that Christianity is not the passive acceptance of theological dogma, but the living of a life. It is not a dream, a far-away, earnestly-wished, ideal condition, but a living, every-day reality, the solitary and sublime functions of which alone make men equal to their duties and responsibilities."

So said Mrs. Lease from the pulpit of the Central Christian church, Wichita, last week. A gospel, this, which still needs to be preached. We are glad that a gifted woman preaches it, whether she finally enrolls herself in the Christian ministry, as the reporters announce, or whether, as is more likely, she continues in the lecture field, occasionally entering the pulpit as opportunity offers.

We are moved to these remarks, not because we are a camp follower of the political faith to which Mrs. Lease adheres (for we are not), but in recognition of the work of a strong-souled woman, even though her views may not entirely co-incide with our own. Earnest men and women who can command the public ear are not so plenty in these days of self-seeking that we can afford to shut our hearts to them.

An unscrupulous partizan press has seen fit to fling at this class of public leaders cartoons, insinuations, ridicule, and the various other styles of persiflage with which the modern

daily is equipped. Persistently kept up, these methods have produced in the public mind a vague impression that all these people are cranks, lunatics, or unscrupulous demagogues.

Young man, don't be deceived, and don't be hidebound. Listen, read, weigh, and form your own judgements. Give to caution and experience their due weight; and don't plumb your opinions by a sneer. It by no means follows that because a man is in earnest what he says is true; but you do not have to deny his patriotism simply because his program is not like yours. And *don't* call him a bad name just because you saw it in the Demopublican party organ which you carry in your hat.

PILLOW THOUGHTS.

BY MARYL.

I will lay down in peace and sleep,
Knowing all will be well;
Since he sleeps not who keepeth me,
I shall in safety dwell.

The eternal God thy refuge is,
And thou amidst life's alarms
Hast naught to fear since underneath
Are the Everlasting Arms.

GOVERNMENT LICENSE.

To the Editor of the SABBATH RECORDER:

I notice in the Milton Junction correspondence in the RECORDER of February 17, the writer says, "I was interested in the editorial concerning government license, and surprised that any one should say that the government does not grant a license to sell liquors. Here in Milton Junction, where the town has never voted to grant a license, several persons have a government license, and owing to that fact we are unable to stamp out the sale of liquors. We have a Law and Order League, and hope to help the Town Board to have a little more back bone." To throw light on the mooted question, *i. e.*, whether the United States Government does properly grant a license to sell intoxicating liquors or not, I quote from the organ of the Prohibition party, the *New York Voice* of February 20. In the column of "Our Quizzing Club," in that paper, this question is asked. "Will you be kind enough to publish the text of a United States license, and by whom is it signed? Is the United States license good in a Prohibition state?" The answer given by the *Voice* is as follows: "There is no such thing properly as a United States 'license.' The government merely levies a tax which is collected by the collector of internal revenue for the district in which the liquor is to be sold. This collector's receipt is subject to all the laws of the state wherein it is issued."

Here in Connecticut, in our no-license towns, we do not find that this "government license," or "collector's tax receipt," (whichever it may be called), is any bar to the enforcement of our prohibitory law, but rather a help. For, if on searching the premises of a suspected liquor seller, intoxicants are found, and it can be proved that he has a "United States license," it becomes a proof that he is "keeping liquors with intent to sell." And so conviction is certain on that account anyway.

I think our Milton Junction friend will find if his hope shall be realized through their Law and Order League, or some other way, to get sufficient "back-bone" in their Town Board, and a move in their prosecuting officers, and a readiness on the part of citizens to testify in court when called upon, there will be no difficulty in stamping out the saloon in their beautiful town, all "government licenses," or "tax receipts" to the contrary notwithstanding. O. D. S.

Home News.

New York.

RICHBURG.—Having received and accepted a call to the pastorate of the Richburg church, we moved here from Hebron, Pa., where we had been laboring with the First Hebron and Hebron Centre churches for fourteen and a half months, as missionary pastor. The Hebron people are kind-hearted, manifesting a kindly interest in us and the work to the last of our stay among them. They need a man of robust health to stand the work on that field. I trust that there may, in the near future, be found one suited to the work there. The people of Hebron made us a good-bye visit, on Thursday night, Jan. 30, as I was to preach my farewell sermon the next Sabbath. They gave us a surprise party, a goodly number coming, and spending a pleasant evening socially, the remembrance of which will be ever pleasant. While the farewell given us by the Hebron people was a kindly expression of their interest in us, the welcome of the Richburg church was no less so. This was evident from the manner in which they pounded us Sabbath night Feb. 15, when forty or more of the church and society besieged the parsonage, taking us by storm. We submitted with a meek spirit, as we were entirely at their mercy. Physically we are no worse, but on our pantry shelves are many things needful for our sustenance, left us as a reminder that they had been here, worth about \$8 in provisions and cash. May they truly experience that "It is more blessed to give than to receive."

The church, I believe, is in good working condition, and I trust, by the help of the Lord, we may be able to accomplish much for him in the future. The Sabbath services are well attended, the prayer meetings are seasons of spiritual growth. We trust that there will be a still deeper spirituality among us as a church. Pray for us.

A. L.

Minnesota.

TRENTON.—The evangelistic work at this place will be reported to the Missionary Board by the evangelists, and details given, no doubt. In the meantime it will interest the readers of the Home News department to know a little of it. The last pastor of this little church was Rev. W. H. Ernst, who then lived at Alden, Minn. He labored earnestly, driving some fifteen miles to meet the appointment and then back again. He soon moved to Dodge Centre, and has united with that church. Since then we have had no preaching, except at the semi-Annual Meeting held here over a year ago, and when Eld. Crofoot spent one Sabbath and Eld. Clarke came down last November, preaching twice and giving a lecture on Social Purity.

Sabbath, Feb. 1, Eld. Clarke, of Dodge Centre, began meetings here, and on Feb. 4, Eld. J. H. Hurley came. Meetings have been held up to this date, Feb. 24. Not all the resident church members have harnessed up for this work, and the discouragements seemed many. But great good has been done. A few have reconsecrated themselves to the service of the Master, quite a number of unconverted young men have become interested to the extent of becoming attentive listeners to the evangelists, and four were baptized, three of whom united here and one requests his membership at Dodge Centre, and is about to move away to some other place.

There is considerable regret now that the meetings closed, as the last two evenings witnessed a crowded house, there not being seats enough.

But the evangelists labored day after day without sufficient indications of increasing interest until their plans were all made, Eld. Hurley having arranged to begin meetings at his home church. Then the interest suddenly increased, and the unconverted began to say they ought not to go just as the meetings became very interesting. We hope, however, that some lasting good is accomplished. The meeting voted hearty thanks to the Board for its help and the ministers for coming. The church is now without a leader, and the question is, What next? It has been suggested by Elder Clarke that some young man, studying for the ministry, come this spring or summer and spend his vacation, or six months, preaching on the Sabbath and in school-houses about on Sunday or evenings, leading the Sabbath-school and visiting the homes of the people. Material help would be given by the people on the field. Where is the man willing to come and be a sort of pioneer in the beginning of his ministry? Will the prayers of the people ascend for Trenton, that its light go not out? It is hoped that these items will not interfere with any official reports of the work.

HOPEFUL.

LIGHTS BY THE WAY.

BY ARTHUR J. BURDICK.

We meet in the world, on Life's highway,
People sedate, and people gay;
And amid the hurrying, rushing throng,
That ever and ever is swept along
On this human tide of weal and woe,
Some passing face from that ebb and flow,
Some glance of an eye, or some plaintive tone
From a kindred soul, is briefly shown,
Then is borne away to the great Unknown.

But that passing glimpse of a brother soul,
Like a legend graved on a parchment scroll,
In Memories' archives is laid away,
To appear again on some future day.
And who can tell, or who may know
How far the spell of that glance may go?
Some thrill of that soul may have pierced our own;
From those eyes some laudable purpose shone,
That our pathway lights to the great Unknown.

IN MEMORIAM.

At his home on Lost Creek, in Harrison Co., W. Va., Abel Bond, son of Deacon Abel, of Elk Creek, and brother of Deacon Levi H. Bond, late of Milton, Wis., at the advanced age of 87 years, 11 months and 12 days, after a brief illness, passed from his home below to his home above on the 18 day of February, 1896. The deceased embraced religion in early life under the labors of Eld. Lewis A. Davis, and joined the S. D. B. church on Lost Creek, and was a faithful member of it until death called him up higher. The deceased was one of the large Bond family that lived at "Bond's Mills," eleven of whom lived to have families of their own; only one of these survive him. It was with this family that Elders Amos R. Wells, Alexander Campbell, Stillman Coon, Joel Green, and James Bailey and others, found a pleasant and happy resting place and kind spirits that sympathized with them in the work the Master had given them. So quiet and lovely was this home, the village that gathered around it took the name of "Quiet Dell." So delighted were Boothe, Abel and their sister Rachel with their happy home and with one another, that they did not seek or accept of other homes until they reached the meridian of life, but mutually shared the labors and responsibilities of caring for their aged parents, their widowed sister Mollie and the colored woman

that was given to their mother while living in Maryland; and their home continued to be the stopping place of ministers of the gospel representing the various denominations, until the subject of this sketch married Miss Adaline Gibson. To them were born eleven children, eight of whom are still living. For a number of years this family continued to live just across the creek from the old home, and continued to entertain ministers of the gospel, who always found a happy home and a hearty welcome. There are many things in the life and labors of the deceased of which the writer would love to speak if space would permit, but a few must suffice. A lady that lived in his family a short time was soon convinced that sprinkling was not baptism, and he rode ten miles to get a minister to preach at his place and baptize her, which soon led to her becoming a member of the church. For many years she has kept the Sabbath. Once he called on his pastor and related the circumstance of a minister selling a slave. As the tears ran down his cheeks he added: "I feel that I never can hear him preach again while I live." After the death of his loving wife, which occurred in May, 1894, he was very lonely. Just one week before his death he sent for the writer of this sketch and related to him his religious experience, and although not confined to his bed he thought he was going to die, and spoke of his feelings of unworthiness and his hope of salvation through Christ, on whose merits and the mercy of God he was leaning. He was hopeful and happy. On the 19th day of February, 1896, we laid his body to rest in the old churchyard where he had gone to worship so many times. His funeral service was conducted at the home by Pastor M. G. Stillman and S. D. Davis jointly. The funeral sermon was preached from Zachariah 1:5, "Your fathers, where are they? and the prophets, do they live forever?" There was a large and appreciative audience. The day was one of the roughest of the winter. Two sons and one daughter are still living in the home, who faithfully cared for him to the last.

S. D. D.

FROM REV. J. L. HUFFMAN.

The work of the Lord is going on in great power here. Between fifty and sixty have accepted Christ here at Dunellen. Others are seeking. The entire place is deeply stirred. Five more were baptized at New Market last First-day, making forty in all. These five were all grown persons. Four of them old, gray-headed men and women; the other a young man the son of a saloon keeper. Truly the Lord has done great things for us whereof we are glad.

I am to close my work here this week. Am now expecting to spend the month of March in Plainfield, N. J., where I wish my correspondents to address me.

DUNELLEN, N. J., Feb. 27, 1896.

TIMELY.

The action of the American Sabbath Tract Society and the Plainfield church in arranging with Dr. A. H. Lewis to devote his time to Sabbath Reform until our next Conference, is worthy of all commendation. And now I am asking myself how all other pastors and all our people can co-operate and help in the good work. May we not study the Sabbath question in all its changing phases and preach upon it more, and all give our best thought, time, endeavor and gifts toward its final solution?

L. R. S.

Missions.

W. C. DALAND AND THE LONDON MOVEMENT.

The Mill Yard church, London, lost its pastor, the Rev. W. M. Jones, D. D., by death, February 22, 1895. Soon after his death the church sent a statement of their financial condition and their need of a pastor, and earnestly petitioned the Missionary Society to send them a suitable person for a pastor, or aid them in the support of one, for without doubt they would lose the endowment fund which supported their late pastor. The Missionary Board sent the Rev. W. C. Daland to London last May, to investigate the religious and spiritual condition of the church, and the outlook for the building up of a successful working Seventh-day Baptist church in London. Mr. Daland presented a very thorough report of his investigations to the Board, and closed it with the following recommendation: "That if the Missionary Society can see its way clear to do it, they send them a missionary pastor suited to their needs, for the space of three years. That would be a time long enough to see what can be done. Less than that I do not advise." His report was published in the RECORDER of August 1. After the condition and needs of the Mill Yard church had been put before our people at our late Conference, and the fact that so many had spontaneously said that someone ought to go to London, and expressed so strong a sentiment in favor of it, and after a careful consideration of the whole question by the Board, they voted, in their October meeting to send someone to the Mill Yard church and London. They extended a call to Mr. Daland, to serve the church as missionary pastor for at least three years. He accepted the call. The Mill Yard church subsequently gave him a formal call to become its pastor, and voted to pay annually to the Treasurer of the Missionary Society such a sum of money as they could, toward his salary.

Mr. Daland has made arrangements to sail, with his family, May 9, for his field of labor.

There are some reasons which we wish to present to show that this movement is in the right direction:

1. The Mill Yard church is one of the old mother churches in England, to which we owe our existence as a people in this country. It is the only one of them all left. It is the church of John Trask, Peter Chamberlain, John James, the martyr, Robert Cornthwaite, Daniel Noble, William Slater, Joseph Davis, and William Henry Black, of blessed memory. In her extremity, struggle and need, she appealed to us for help. If we aid the small and needy churches in our own country in the support of the gospel and of Sabbath-truth, should we say nay to the earnest appeal of this dear old mother church in her trial and need? If we should, we would be recreant to our manifest duty and be ungrateful children.

2. Never has the outlook been so good for fifty years as now for building up the Mill Yard church and our interests in England. When the Rev. Dr. W. H. Black, in 1840, became its pastor, there were in all only five members, including himself. When the Rev. W. M. Jones, D. D., succeeded Dr. Black as the pastor of the church, there were but three members. Under his pastorate the membership increased to nineteen. There are now

sixteen members. There are other Sabbath-keepers in London, in other parts of England, in Scotland, who might be interested in this church and our cause as a people. With no endowment now (and Dr. Jones repeatedly said that the endowment was a hindrance to the life, activity and growth of the church), with an interested and a more active membership thrown upon their own resources, we can confidently look for better days for this church. If they have a pastor possessing a warm evangelistic spirit and purpose, wide-awake and consecrated, imbued with Sabbath Reform work, with such a field as London, we can confidently expect growth and success for the church and for our cause.

3. Mr. Daland not only goes to London as the missionary pastor of the Mill Yard church, but as a representative of the Seventh-day Baptist denomination in England and Europe. He will represent our institutions, our evangelistic spirit and purpose, our Sabbath Reform work, our cause in all its lines of effort. He will have a grand field for evangelism. There are also Sabbath-keepers in England, Scotland, Denmark, Norway, Sweden, Holland, Germany, Galicia, and probably in other sections of Europe, whom an active, energetic representative might soon bring to light and a knowledge of us as a people. By correspondence, by distribution of tracts, by articles in paper and magazine, by contact with clergymen and people of other faiths, by attending religious assemblies and conventions, by evangelistic and missionary work, by necessary visitation where persons have come to the Sabbath, or are interested in the Sabbath-question; by putting himself into the closest possible contact with movements that relate in any way to the truths we hold and the efforts we are making as a people, Mr. Daland will have an opportunity to accomplish good and advance our cause to better advantage than any pastorate among us can give him.

4. While Dr. W. M. Jones was pastor in London, the American Sabbath Tract Society sent, in 1875, Dr. Nathan Wardner to Scotland, to engage in Sabbath Reform work, making Glasgow his headquarters. He remained there two years. He distributed by hand, in Scotland mainly, and by mail throughout Christendom, a million and a half pages of Sabbath literature, one million two hundred thousand pages of which he wrote and published himself, in form of sheet tracts. He also gave many lectures on the Sabbath-question. The result of this labor was the general shaking up of the people on Sabbath truth, and the conversion of many to the Sabbath.

This movement of the Tract Society was a wise and successful one, for we owe to it the churches we now have in Holland; that grand man, Rev. G. Velthuysen; the noble midnight mission worker, G. Velthuysen, Jr., a worthy son of a worthy sire; John Van der Steur and his sister, Maria, the grand mission workers in Magelang, Java. If it was practicable and wise then to send Dr. Wardner to Scotland, is it not as wise and practicable now to send Mr. Daland to the Mill Yard church and London, where we have no representative as a denomination in England and Scotland, and when there are now more open doors and grander opportunities for him to accomplish, under the blessing of God, as great, and, indeed, a greater, work for evan-

gelism and Sabbath Reform? It seems to us the reasons are greater.

5. Again, there are collateral interests which Mr. Daland could well serve to our advantage as a people, while living and working in London. He is deeply interested in the conversion of the Jews to Christianity. He is the editor of the *Peculiar People*, which the Tract Society is publishing for that end. London is the great center of societies and efforts for evangelizing Israel. What an opportunity he will have in London to become acquainted with movements and workers in that line of Christian work, and thereby, either as editor or corresponding editor, be able to strengthen and make more efficient *The Peculiar People*.

If the Tract Society should make him the European corresponding editor of the SABBATH RECORDER, by his apt and interesting style of correspondence, by the knowledge he would obtain of the great moral, religious, social, and political questions which agitate Europe, how much he could add to the value and interest of our denominational paper.

6. In view of the needs of the Mill Yard church, and of what might be accomplished by such a representative in making ourselves and our cause known and felt in England and Europe, we should send to London one of our very best men. Mr. Daland is the man to send. As he is a fine philologist, a sound theologian, a student and scholar, a good speaker and sermonizer, an excellent musician, genial and social, refined and polite, versatile, an all-round man, energetic, a rapid and untiring worker, devout and consecrated, enthusiastic in evangelism and Sabbath Reform, the Missionary Board feel that they are fortunate in securing him for so important a work and field, and our people in England are delighted over his coming.

7. When we consider that the field of operation is London, the great metropolis of Europe, where are people of all nationalities, — a great commercial and cosmopolitan city, whence currents of thought flow to all parts of the world — a great city for religious and philanthropic work, where there is the largest opportunity for gospel mission effort of many kinds, for the purpose of doing actual and direct good, and where one can commend himself as a Seventh-day Baptist worker for the salvation of men and the reformation of society, one cannot help becoming enthusiastic over the very contemplation of such a field, such an opportunity and such a work.

It seems to us that all who believe in the cause of Sabbath Reform, its progress and final triumph, ought to have enthusiasm over a plan that places over in England and Europe an American and cultured Seventh-day Baptist minister, who is well-informed as to the situation of the Sabbath-question here, to study and report upon that question as it exists over there, and to put himself into the lines of thought and into the closest contact with movements relating to that great and important issue.

We believe that our people will more fully see that this movement of sending Mr. Daland to the Mill Yard church and London is practicable and is in the right direction, and will give to it, to Mr. Daland, to the Missionary Society, their hearty co-operation, their prayers, and their generous support.

SEC.

Woman's Work.

THE ROAD TO JERICO.

BY LINA SANFORD.

There's a story good, if olden,
It was told long years ago,
Of a sick and wounded traveler
On the road to Jerico.

How a stranger, good and kindly,
Found him lying there alone,
Had compassion on his weakness,
Which no other yet had shown,

How he brought the man to safety,
Proved himself a neighbor true,
Giving that which most was needed,
Truly glad the good to do.
And this sweet familiar story
Rolling down from ages past,
Bears a lesson oft repeated
Till it reaches us at last.

Like the neighbor on the highway,
Going down to Jerico,
If we find a fallen being,
Whether friend or whether foe,
We can give a kindly greeting,
We can help them to their feet,
We can give kind words of comfort,
Can we give them ought so sweet?

Life for all is but a journey,
Many thorns are in the road,
There are many weary brothers,
Bending low beneath their load,
They are longing for our friendship,
For our sympathy and love,
We can give it, and in giving
Point them to the light above.

A LETTER from our dear Dr. Swinney speaks of her improving health, and the pleasure it gives her to be able to be with and aid her mother who "has been on her bed since October, and can scarcely turn or rise up in bed, from weakness and rheumatism; yet she is very cheerful and happy."

"A GREAT door and effectual is opened unto me." 1 Cor. 16: 9.

"Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

THE Lord always encourages those who go forward to do his will.

THE Gospel Tent Report says: "To engage in some such lines of work as the following, all to be done 'In His Name': Reading-room, library, literary clubs, evening schools, the teaching of neglected girls to sew, and to have habits of cleanliness and order, mothers' meetings, wholesome entertainments, visits and aid to the sick and needy," etc.

Do we feel that this great door of opportunities is opened only to the Board, or, as some say, to the denomination at large? Or does each one feel that "a great door and effectual is opened unto me," to help in the work?

THE Secretary says: "If we as a people should engage in it, our character, work and distinguishing doctrines would be brought to the increasing and favorable notice of the Christian and non-Christian public, in some of the best of all possible ways; and, under such circumstances, the Sabbath truth would certainly gain ground. But have we the means, as a people, in view of our many needy fields inadequately provided for, to engage in such gospel mission and philanthropic work in Louisville?"

Is THIS door opened unto me that I may be one of the helpers in sending a wide-awake Seventh-day Baptist minister to Louisville, and in making it possible to carry on work in any or all of the lines above mentioned? Can I save a little more that this open door may be entered?

AMONG all our churches is there any young physician of a few years' practice who is willing to go there, open dispensaries, and by God's help make this part a strong auxiliary in the mission work? Or is there some young woman physician, with consecrated life, ready to enter that field and do the work in dispensaries and homes, as only a woman can?

THE endeavor to give Eld. A. H. Lewis the opportunity to devote his life exclusively to the Sabbath cause, is urgent. Does this appeal to me personally?

THE interest many have taken in Elder Daland's going to London is a cause for rejoicing. Does this open door bring any responsibility to me? An earnest, devoted physician in opening dispensaries and working in connection with the Mill Yard church, might have much to do for Christ there. Would I, in that case, have any share to bear in the support of such work?

THE mission already started in Java, and now corresponding with the Board, has had all its first years of struggle. It is an established fact as a mission. Shall it be supported? What part of this responsibility comes to me? Shall we each answer these questions in earnest self-examination?

WILL all our women using the Thank-offering boxes please contribute what they can put into them, from this time until the close of next July, for the benefit of the Boys' School in China? Funds are greatly needed for this very important work. Our Board will cheerfully furnish boxes to all who need them, for this purpose, so please send on for them at once. Let the Benevolent Societies interest the children and young people in this work. Our children will be glad to send help to the children in the foreign land.

MRS. ALBERT WHITFORD, Cor. Sec.

CHRISTMAS-BOXES HEARD FROM.

Under date of January 17, two letters have reached us which announce the safe arrival of the Christmas-boxes in Shanghai. By reference to our shipping receipts we find that the boxes were consigned to the China and Japan Trading Co., Limited, for shipment on the steamer "Marionethshire" upon October 17, 1895, which makes the trip from the start to finish practically three months. A long time indeed for a Christmas present to be in reaching its destination. The steamer which sailed two weeks earlier could have taken our goods, but as it loaded in Brooklyn instead of New York, necessitating many miles of cartage to reach the place, it was deemed best to postpone sending till a later steamer.

As no other report could equal in interest one from the dear friends on the field, we append a portion of the letters received from both Mrs. Davis and Dr. Palmborg.

COMMITTEE.

SHANGHAI, China, Jan. 17, 1896.

Since the arrival of the boxes, I have been waiting to find time to write a few lines to thank all the dear friends who contributed to the supply of very excellent goods sent in the boxes, this year, which will help us so much in the work. Of course Christmas is past, but we shall hope to remember all the native Christians with gifts on their "New Year," which will please them quite as well. Everything especially marked for Dr. Swinney or Miss Burdick will be carefully packed away to await their return, and a list sent to them. We shall as far as possible write to individual contributors, and so hope to improve some of the China New Year vacation in this way.

Our schools are moving off very well, and we are thankful for health and strength given for the work thus

'ar this year. Of course we cannot, in the absence of two workers, accomplish all that is necessary in the usual routine of school and hospital work, to say nothing about the evangelistic. We can only fill out the days to the best of our ability, trusting that brighter things are in store for this mission. May God bless you, and all the dear friends in your labor of love.

Your sister in the work,

SARAH G. DAVIS.

Dr. Palmborg writes:

I have received two good letters from you since I last wrote, but you understand something of the way time has of "flying away with itself" when one is busy; many things which one intends to do are left undone. I am so pleased always to hear good news of Dr. Swinney's returning health. We had a letter from her written to the church which I was able to translate into Chinese well enough for my teacher to understand, though he made it a little more elegant in the writing. It was read this afternoon at the church prayer-meeting.

I find more obstacles in the use of the language than I did a short time ago, because now I try to say anything in my mind and frequently come up against something next to impossible to express, whereas formerly I did not undertake to say anything unless I knew just how it should be said. The Christmas-boxes were as much enjoyed, I think, as if they had reached us before Christmas. Anticipation is, you know, half the pleasure, and we had a larger share of that. They certainly were a pleasure and their contents excellent. Ten boxes reached Shanghai January 3, but we did not get them from the steamer till the 14.

The hospital building is this year occupied by the Boy's School, which, as you know, has no permanent abiding place; but we hope it may soon have one, and also a teacher so that Mr. Davis may be left free to do evangelistic work, which seems to be the great need here now.

Yours very truly,

ROSA PALMBORG.

EXTRACTS FROM THE MISSIONARY REVIEW.

A widow of Cleveland, O., possessed of wealth and deeply interested in missions, supports thirteen foreign missionaries, and now she is making a missionary tour around the world, thus deepening her own interest in the work and cheering those who in every land must receive her with joy.

When the native Christians at Benito, West Africa, were dismissing their three missionaries, they prayed: "May they be preserved from storms at sea, be kept in health, have moonlight on their journey, meet their friends in peace, and may their friends be willing to let them return."

A branch of the Methodist Women's Foreign Missionary Society has issued this pledge to be signed by its members: "Because I believe it to be my Christian duty to inform myself of the spread of Christ's kingdom in the world, I hereby promise to spend at least one-half hour each week in reading missionary literature."

"LO! I AM WITH YOU ALWAYS."

A busy woman entered her room hastily as twilight shades were falling, went directly to her desk, turned on the gas, and began to write. Page after page she wrote; five minutes she worked, ten, half an hour. The solitude became oppressive. She wheeled her chair around, and, with a shock of joyful surprise, looked squarely into the smiling face of her dearest friend lying on the lounge by her side.

"Why, I didn't know you were here?" she cried. "Why didn't you speak to me?"

"Because you were so busy. You didn't speak to me."

So with Jesus—here all the time. The room is full of him, always ready to greet us with a smile—but we are so busy! But when the solitude grows oppressive—and there are heart solitudes that can be only broken as we let this dearest friend speak—we suddenly turn, and lo! he is at our side. We speak to him, and he speaks to us, and the soul's deepest yearnings are completely satisfied.—*The Examiner.*

GENEALOGICAL NOTES OF THE DUNHAM FAMILY.

ARTICLE II.

New Jersey Ancestry through Benajah Dunham.

BY O. B. LEONARD.

Benajah Dunham, son of Deacon John and Abigail Dunham, was born 1640, at Plymouth, New England. As he grew to manhood he united with the Pilgrim church, of the "Mayflower" planting. In 1664, he was chosen a freeman of the colony. He was married October 25, 1660, to Elizabeth Tilson, a daughter of Edward Tilson, of Scituate, Mass. His children, all born in New England, were the following, with the dates of their birth according to the official Plymouth Records:

CHILDREN OF BENAJAH AND ELIZABETH DUNHAM.

Edmund, born July 25, 1661.
John, born August 22, 1663. Died Sept. 6, 1663.
Elizabeth, born November 20, 1664. Died Dec. 1667.
Hannah, born in 1666. Died Dec. 25, 1667.
Benjamin, born October 28, 1667.

In addition to the above there were two other daughters born about the time of the removal to New Jersey, viz., Mary and Elizabeth. These two girls, with the oldest boy Edmund and their mother, survived the head of the family, who died at the age of 40 years. The other children did not live through childhood.

The following is a copy of the last will and testament of the father, as recorded in the Prerogative Court at Trenton, N. J.

In the name of God Amen the Tenth day of May One Thousand Six hundred Seventy-Nine I, *Benajah Dunham* of Piscataway in East Jarsy *Linin Weaver* being of perfect memory and remembrance praised be God do make and ordain this my Last will and Testament in manner and forme following

First I bequeath my soul into the hands of Almighty God my maker and my body to be buried at the discretion of my Executor hereafter nominated

Item I give unto my son *Edmund* the Seventy Acres of land belonging to me which lyeth by Rariton river and I give to him my Musquet and my razier

Item I give unto my daughter *Mary* my dwelling house and my home lott and all appertinances thereunto belonging and my lott of Meadow in the great Meadow which lyeth by the Creeke which is called Bonhame Creeke and all my Bookes and One Third of my Cattell and moveable goods

Item I give unto my daughter *Elizabeth* Forty Acres of land belonging to me which lyeth on the North side of Andrew Woodins home lott and boundeth on the East side by the highway that goeth to the vineyard and I give to her one third of my Cattell and my moveable goods

Item I give to *Elizabeth* my wife for the Tearme of her Widdowhood One Third of my Cattell and moveable goods and do make her Executrix of this my Last will and Testament Also I ordaine Mr Samuel Dennis o Wood bridge and John Ffichrandolphe of Piscataway to be overseers for my children

Item I ordaine that my Daughter shall not dispossesse her mother of the house During her Widdowhood

Item I ordaine that the Legacie or thirds which are given to *Elizabeth* my wife shall at the Marriage or Death of her the aforesaid, the one halfe, returne to my Daughter *Mary* and the other halfe to my Daughter *Elizabeth* and all my lands in New England to be equally Divided betwixt my daughters. In Witness whereof I have hereunto sett my hand and seale the day and yeare first above written

BENAJAH DUNHAM: L S

Sealed Signed and Delivered in ye

presents of
Benin: Hull
Geo: Hull

Benjamin Hull and George Hull have given their testimony before me 12 day of August 1680 John Smalley

About the time of Benajah Dunham's birth, settlers throughout all the early New England colonies had become very uneasy in their relations to the Aborigines, on account of many depredations committed by them. In 1643, New Plymouth, Massachusetts, New Haven and Connecticut united in a confeder-

tion for amity, defense and mutual assistance. This same year a rebellion in Old England against King Charles the First put a stop to emigration of Puritans from the mother country to her American colonies.

Up to about this date (1645) New Plymouth had slowly increased in population till there were 2,500 people living in the eight townships of the "Old Colony." Neighboring colonies had far outstripped the Pilgrim settlements in numbers. The soil in Plymouth was sterile, the climate rigorous, and the bounds of the territory limited. Children of the first settlers became ambitious to better themselves by seeking more fertile fields, a milder climate and more profitable ports of trade.

Benajah Dunham, with others, first moved eastward, and made the newly founded town of Eastham, on the Cape, his home. Among the original purchasers of this patent were John Smalley, Richard Higgins, Thomas Prince. Others of his Plymouth acquaintances went northward to the settlements at Dover and near-by plantations on the Piscataqua River, in what is now New Hampshire. A still larger number of his friends were attracted to the rich valley of the Connecticut River. Thus were the descendants of the first Pilgrim fathers scattered over the New England provinces.

While living at Eastham, some of the quaint and curious "town laws" were enacted in the colony, which startle the modern legislator. The statutes of 1650 and nearly half a century afterwards, fixed a duty on mackerel for the support of public schools; a part of every stranded whale was by law reserved for the minister of the gospel. It was voted that all persons standing outside of the meeting house during divine service should be set in the stocks. It was a law that every housekeeper should kill twelve blackbirds or three crows each year. There was so much corn grown in the vicinity of Eastham and other towns during the latter part of the seventeenth century that, in 1695, this law was amended to read, that "every unmarried man in the township shall kill six blackbirds or three crows, while he remain single; and as a penalty for not doing it he shall not be married until he obey this order." It is said most young men became expert marksmen.

The official records of the "Old Colony," as Plymouth was designated, mention the name of Benajah Dunham as a court officer on Cape Cod as late as 1669 and '70, which is the last public notice of him as a resident in New England. Although he possessed land grants in New Plymouth and had inherited real estate, besides what he had acquired by purchase, his mind was evidently made up to make another change and move southward. The recently developed territory of what was afterwards the New Jersey coast attracted his attention. The unsurpassed personal privileges guaranteed by the government of East Jersey to newcomers decided his future destiny. Perfect freedom of conscience in matters of religion was assured by the Jersey code, and every desirable safeguard for his individual liberty was thrown securely around the early pioneer here. The Plymouth colony had become so overrun by the uncharitable and narrow-mindedness of settlers from Massachusetts Bay, that it was no longer (by 1670) the model of primitive

piety that it used to be. For about a full generation after the memorable landing at Plymouth Rock, the devout Pilgrims maintained the generous principles of their founders, who were imbued with a true spirit of tolerance and liberality. But now many of the godly old men, discreet, wise counsellors and intelligent, far-seeing leaders had passed away from earthly actions. A very different state of civil, social and religious life was prevailing up to and around the date of departure of the subject of this sketch from his New England home.

It was about 1672-73 that Benajah Dunham left his Pilgrim surroundings and emigrated with his family to the peaceful plantations of East Jersey. He settled in Piscataway township, where he bought a farm of little more than one hundred acres, and lived here till his early death, on the 24th day of December, 1680. His household had consisted, at the time, of himself, his wife, son Edmund and two daughters. He was the first of this family name to take up a residence in Piscataway, and must be regarded as the founder of the patronymic in New Jersey.

About 1670 another person settled in the adjoining town of Woodbridge, who assumed the name of "Jonathan Dunham," and raised a large and important following. His descendants were mostly identified with the Society of Friends and the Church of England. In a supplemental chapter their genealogy may be given.

The offspring of Benajah Dunham (the original ancestral forefather of the Dunhams of New Jersey) and the generations following, all started from his Piscataway homestead, 1672 and thereafter. This long and influential line of the name of Dunham for the past two hundred years must trace their origin from the one and only surviving son of this pioneer. This was Edmund Dunham, born in New England, in the good old Plymouth colony, July 25, 1661, and afterward the distinguished founder of the Seventh-day Baptist society in New Jersey. A sketch of his life will be given in a subsequent article.

For more than a century, from generation to generation, tradition has passed an account along that as early as 1650 some member of the Dunham family had lived in this vicinity. It is believed yet by not a few, that one Benjamin Dunham and wife landed at Amboy from England direct, and soon were parents of the first native white child born in the township.

Then, again, another current report has had many believers, that some six persons of the Dunham name came here from Piscataqua, on the borders of New Hampshire, where they had landed from the ship "James," in 1630, and afterwards. To this new locality in the Jerseys, it is said these first settlers gave the name of "New Piscataqua," in memory of the district they left behind them.

There is no foundation for belief in either of these rumors. No English-speaking people were ever known to have occupied the land in the vicinity of the Raritan River so early as 1650. At that remote period the undisputed authority of the Dutch extended over this section of the country, and continued unchallenged till 1664, when Great Britain came into possession of the territory by conquest of arms.

By deed dated March 12, 1663-4, Charles II. conveyed the territory which is now New Jersey, to his brother, James, Duke of York, conferring the right of government as well as title to the soil. The Duke shortly after granted in "as full and ample manner," the same territory to John Berkley, Baron of Stratton, and Sir George Carteret, of Devon. These two gentlemen, as sole owners of the land, prepared a document which was publicly announced under the title of "The Concessions and Agreements of the Lords Proprietors of New Jersey, to and with all and every of the adventurers and all such as shall settle and plant there." These loyal subjects of the crown at once appointed Philip Carteret to be Governor of the newly acquired territory, and sent him over in 1665 with the wisely constructed laws, just referred to (as the "Concessions and Agreements"), for regulating the province. Only a short time before, the Duke had despatched Colonel Richard Nichols, with a fleet, to take possession of the royal grant, and commissioned him as Deputy Governor over part of New York and all of New Jersey. He was instructed also to advance the best interests of the new country. Arriving in New York harbor the latter part of the summer of 1664, immediately after capitulation of the Dutch, steps were taken to develop the eastern part of New Jersey, and favorable conditions for new plantations were published by Colonel Nichols.

During the winter of 1664, some English inhabitants from Long Island obtained from him a patent for a large tract of land east of Staten Island, extending from the Passaic River on the north to the Raritan River on the south, and reaching from the salt water coast about thirty-five miles westerly into the interior, embracing nearly 500,000 acres. This was known as the "Elizabethtown grant."

When Governor Philip Carteret landed at Elizabethport in August, 1665, with his family and retinue of servants, he found, two miles up the creek a little settlement already established.

At once a conflict of ownership to the soil arose. Subsequent peace of the province was impaired. Contentions immediately ensued. But Governor Carteret compromised with the first claimants by confirming the local privileges granted them by Deputy Governor Nichols, and speedily instituted measures to encourage and facilitate the development of the province. To this end he despatched agents into New England to invite emigrants thither.

The conflicting grants of Deputy Nichols and Governor Carteret engendered litigation never settled till the Revolutionary War, as it were, nonsuited all legal claims.

"In consequence of the invitation of Governor Philip Carteret of East Jersey (says Coffin in History of Newbury, Mass.), several persons went from Newbury and settled a township which, in honor of the Rev. John Woodbridge, of Newbury, was called "Woodbridge." Of these emigrants some returned, while others remained and became distinguished both in civil and military life."

Among those making New Jersey their permanent home were names of the original patentees and associates, included in the families referred to in the statement following, who had made the purchase in 1666 from the Elizabethtown people, and the same

season sold a third part of their patent to the Piscataway planters.

On May 21, 1666, the Newberry people obtained from Governor Carteret and other original owners, permission to settle two townships on that part of the Elizabethtown grant lying between the Rahway and Raritan Rivers. A deed for this land was executed December 11, 1666, in consideration of £80 sterling, and Woodbridge township was established.

One week afterward, on the 18th of December, 1666, these parties transferred one-third of their recently acquired property to Hugh Dunn, John Martin, Hopewell Hull and Charles Gilman, with their families. These founded the township of Piscataway, with the associates who soon joined their company.

During the next year there came other members of the same families and additional comers from New Hampshire, New Plymouth and Massachusetts Bay. At the time Benajah Dunham bought his farm, the required number of actual settlers (as specified in the deed of 1666), had not yet taken up land for development in Piscataway. Stimulated by official concessions from Governor Carteret in the fall of 1670, renewed efforts were successfully made to increase the population and develop the town so recently started on the banks of the Raritan River.

Already among the new arrivals by 1670-71, were Francis Drake, Henry Langstaff and others from the Piscataqua district in New Hampshire, John Fitz-Randolph from Massachusetts, with his brothers Thomas, Joseph, Benjamin, and sisters Elizabeth and Hope, with their widowed mother; Jeffrey Manning, Nicholas Bonham, Samuel Walker, John Smalley and others with their wives and children.

These new accessions made quite a settlement, which very soon was increased by arrivals from different districts in New England.

Benajah Dunham came this way because many of these Pilgrim acquaintances had preceded him. When he landed in Piscataway, it was not to be greeted by strangers. Several of the pioneers named were his father's old friends in Plymouth, and some were his acquaintances from Massachusetts, and some of intimate fellowship had been citizens in Barnstable and other towns of the "Old Colony."

In the neighboring township of Woodbridge, at this early date, were located the New England families of Ayers, Andrews, Baker, Bloomfield, Bishop, Compton, Conger, Dennis, Ilsley, Moore, Parker, Pike, Smith and others. All these were well-known names, and contemporary with the Dunhams in the primitive colonies of Massachusetts Bay and New Plymouth.

In the summer of 1673 the Dutch regained temporary possession of Jersey and required an oath of allegiance from every adult in the Province. The inhabitants of each town surrendered to the authority of the Netherlands, and Piscataway, then, was represented by 43 male citizens over 21 years of age, all of whom took the oath of allegiance. The magistrates selected to arrange local government were John Smalley, Nicholas Bonham, and Daniel Denton, who were sworn in, Sept. 6, 1673. Among the list of officers of militia elected and sworn in by order of the Council

of War, was Benajah Dunham, as captain of the Piscataway squad.

This was the first public official reference to Benajah Dunham in New Jersey. His name appeared significant of his disposition. Like his great Scriptural namesake, who was one of David's distinguished generals commanding the army of Israel, it is seen our modern hero was made captain of a militia company, almost as soon as he transferred his citizenship to the Jerseys. At this date he was 33 years of age, but how long his military appointment extended, after a treaty of peace in 1674 was signed, which terminated Dutch rule, the writer is not informed. It is presumed he was industrious in providing for his family in the peaceful occupations of life. He died, as has been stated, in the prime of manhood, during the winter of 1680, when only 40 years of age. His only son, Edmund, had almost attained his majority, and was old enough to be a comfort and help to his widowed mother. Then it was his dying request that his old friends from New England should assist in an oversight of the children. These two friends mentioned in his will were John Fitz-Randolph, a neighbor in Piscataway, and Samuel Dennis, of Woodbridge, both prominent persons in the later history of the province.

Subsequent events in the development of the family prove that the name of Benajah Dunham was honorably represented by his surviving son, Edmund, who lived an influential and useful life, and became himself the father of a large and interesting following.

In the next article will be given a condensed statement of the civil, political, and religious condition of the province, as related to Piscataway, from its early occupation by English-speaking people, a few years before the Dunhams settled here, till the government passed out of the hands of the Proprietors into the control of the Crown in 1702.

THE NEW SERIES OF TRACTS.

A circular, from the following committee of the Tract Society on Distribution of Literature (A. H. Lewis, L. E. Livermore, F. E. Peterson, C. C. Chipman, Corliss F. Randolph) has been sent to all the churches. We call the attention of the readers of the RECORDER to it, and urge pastors and church officers to put the work in motion without delay. The publishers have been seeking for a long time to reach this new step in advance. Their work will be done promptly. Probably the series of tracts will be completed before the date named in the circular, *i. e.*, Aug. 1.

It is of the utmost importance that the churches do not delay their responses. Should churches or persons who make subscriptions for extra series to be sent to individuals by mail desire it, the publishers will see that those to whom they send are apprised of the name of the sender, so that they may be placed in direct communication with those to whom the publications go. This is "the King's business," and we trust that the churches will hasten it, because it is the business of "The Lord of the Sabbath." Next week we shall publish the circular entire, for the sake of those "lone Sabbath-keepers" to whom the circular will not come.

EVERY man is a hypocrite who in his morning prayer says, "Thy will be done," and then goes ahead and does his own.

Young People's Work

THE article on this page in reference to the effect of the Christian Endeavor Society upon the character of the scholar in the public school, suggests that we might add to our *Good Citizenship* committee a sub-committee called the *Good School* committee.

THE Rev. E. M. Dunn, who has been seriously ill for three weeks, has written, at my request, a short sermon for this department of the RECORDER. May the cheerful, hopeful resignation which shines forth in these few words teach us all to cultivate a submissive heart, loyal to our Lord and Master.

"This learned I from the shadow of a tree
That to and fro did sway upon a wall,
Our shadow selves, our influence may fall
Where we ourselves can never go."

WHEN things go wrong, as it seems to you, and you cannot check them, do what you will, what is the best course to pursue? You doubtless are first very angry,—I was the other day. Next perhaps you grieve over the matter, that is what I did. Then at last you become slowly reconciled to the state of affairs and try to make the best of it as cheerfully as possible. That is what I am now trying to do. If you know of any better plan, you will earn my grateful thanks by writing an article for this page of the RECORDER on the topic: "What to do, when you can do nothing." It is the fault-finding spirit which disables so many of us in our Christian work.

It weakens a man's influence, it impairs his ability to do good, it circumscribes his every effort at usefulness.

Such a man never enjoys a sermon unless the preacher spends most of his time in criticizing the actions of the people.

He takes a positive delight in pointing out the weak spots in a friend's character; he fairly enjoys the downfall even of a good man.

But there is another class of fault-finders; those who do their work in a pleasant way and indirectly whose influence is subtle, who praise a man most of the time, but now and then throw out inferences and make allusions which are harmful.

The following editorial in a recent number of the *Sunday School Times* is most excellent and to the point. The fault-finders here described should cut out this extract and paste it in their hats.

KILLING THE SPIRIT.

There are more ways than one of putting the letter above the spirit. Ordinarily we think of it as an insistence on the surface meaning of words and phrases without regard to the motive which underlies their utterance. But there is a way of exalting the letter, not by a blind adherence to it, but by centering our interest on it as an object of criticism, and so forgetting the spirit that lies back of it. Mere spelling and grammar, and even rhetoric, as such, have played a comparatively small part in the winning of souls to Christ, or in spurring them on to great deeds for him. And yet there are persons who will dissipate the solemn message from a great soul by a petty denunciation of a speaker's slip in grammar, or by a contemptuous criticism of his mispronunciation. They will admit, by a stretch of generosity, that he may be a man of consecrated purpose, mighty of heart, and forceful in action. He even has his place, they concede, as a power for good with "certain classes"—to which they themselves do not belong. But that use of the objective case instead of the nominative, or of the wrong tense of the verb, of which he was guilty on the platform, has put him outside of the pale of usefulness to them personally. These petty critics thus think more of the misused letter than of the earnest heart, so far as their personal needs are concerned. One blessing at least they put above the being "poor in spirit," and that is, the

being rich in grammar. It is a good thing to be a linguist, sensitive in ear and conversant with tongues; but one who would be of highest use to his fellow-men, and who would get good from them, must tune his life to the more subtle language which is the expression of the immortal spirit. He must not be led away or dragged down by his love for the correctness of the letter. Laudable as it is to be literate, it must be borne in mind that this spirit of petty criticism is not the spirit that giveth life, but one of the ways of loving the letter that killeth.

CHRISTIAN ENDEAVORERS MAKE GOOD STUDENTS IN OUR PUBLIC SCHOOLS.*

BY A. B. WEST.

When the founder of the Y. P. S. C. E. embodied within its teachings the thought of usefulness and helpfulness, he perhaps builded better than he thought. However, the idea was not a new one. Nearly 1,900 years before the Y. P. S. C. E. was born, the founder of the Christian religion, both by precept and by example, taught the principle of helpfulness. So well did he teach this fundamental principle of our religion that we almost invariably think of Christ as doing something for someone.

We recall that the blind man, as he sat by the roadside, was told to wash in the Pool of Siloam and be cured of the infirmity which from his birth had prevented him from earning and compelled him to beg. We remember also that when this man was cast out of the synagogue for his frank confession that it was Jesus who went to him with words of cheer and comfort. And so it was throughout the entire life of Christ. He went about healing the sick, cleansing the lepers, raising the dead, and teaching the people how to live. As he sent out the seventy he says to them: "And as ye go, preach, saying: The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." While upon the cross it was said of him: "He saved others; himself he cannot save." Our Saviour, who spent his life for others, who died that we might live, is then the embodiment of the principle of helpfulness. Hence it is eminently fitting that a society which bears the Great Helper's name should have for its keynote—helpfulness. The young Endeavorer soon catches the spirit of the Master, and thereafter "by his fruits you may know him."

Perhaps the results may be more easily discerned in school life than elsewhere; at least, in school work the effect is unquestionable. The member, learning to assume responsibilities in the society, becomes earnest and trustworthy in school; this earnestness and trustworthiness begets like qualities in his associates, whence a general uplift ensues. He is taught in his society that to be helpful even in a word or look; "a cup of cold water in his name," is in line of Christian work. He therefore becomes helpful to his teachers and to his associates. The teacher now hears an encouraging word, sees a manifest interest, and perceives the spirit of "I'll try." The spirit of selfishness disappears, and with the spirit of helpfulness comes a re-action upon the Endeavorer, which improves his work in every way. The effort made to lighten the work of the teacher and to lessen her burdens arouses his interest in the school and in school work. The Endeavorer is especially thoughtful of his associates, extending to each those little courtesies which make school life pleasant, and the withholding of which makes

*A paper read by the writer on Endeavor Day at Lake Mills, Wis.

school life unpleasant. The newcomer receives a hearty welcome, is made acquainted with the school building and its different rooms. The discouraged pupil is offered a word of sympathy and encouragement, and the visitor is shown a respectful courtesy.

Knowing that the teaching of the society is in the direction of self-control, the Endeavorer is ever on the alert for opportunities to exercise such a power. He finds the opportunities are abundant. He aims to hold himself to the tasks of the hour, though his desires may be for recreation. He endeavors to be ready for the performance of any assigned task at the appointed time. He refrains from doing those things which his judgment tells him are undesirable in school, although they may never have been prohibited. By thus holding himself steadily to his work and to the highest proprieties of school life, he is furnishing himself an excellent training, and is clearing the atmosphere for his associates.

If time permitted I might mention other virtues which the Endeavorer cultivates that tend to make him a desirable pupil. But enough perhaps has been said. We admire the true as steel qualities of the membership of the various young people's societies. The church, the home, and the school are all blessed by the Y. P. S. C. E.

It might be thought that the work which these young people are called upon by the societies to perform would take so much of their time that they would be unable to hold their places in their grades. The facts are to the contrary. The duties of these young people do not interfere with their school duties, but rather strengthen them for their daily tasks. The more active the Endeavorer, the more successful his school work. I remember hearing a certain professor of our State University say that the workers of the Y. M. C. A. are among their strongest students. The same can be said of the young people from the Christian societies who are students in the public schools. They make strong students. I speak not of the indifferent member, the member only in name, but of the Christian Endeavorer that is true to the core, true to himself, and true to the society. While the Endeavorers are thus strengthening themselves for present living, and are preparing themselves for the duties and responsibilities of life, receiving your sympathy and encouragement in the same, many of them realize that there is a culture which the public schools and public gatherings cannot give. They realize that there is a refinement which only the refined and cultured home can give.

You that are well-to-do have within your power the means of helping these young people to an education which is exceedingly valuable. You know that there is an element of boisterousness, of roughness in our public school system; at least there is not enough of the refining element to give our young people the proper culture in propriety, grace and ease. You do not wish the boys and girls to attend the popular card or dancing parties. But where else can they go to learn the ways of polished society? Has it not occurred to you that such opportunities for the young people of Lake Mills are rare? Can you not my brother, or you, my sister, contrive to aid them in attaining such culture? Can you not, invite a dozen of these young people to the culture of your home for an evening, and entertain them as only the cultured and refined

are able to do? Under such influences rough corners and uncouth ways will disappear and our young people may be prepared to enter and to grace the best homes of the land. Should you thus open your doors you would be doubly blessed, for as Whittier says:

"The meal unshared is food unblest;
He hoards in vain what love should spend.
Self-ease is pain; thy only rest
Is labor for some worthy end."

PRESIDENT'S LETTER

Dear Young People:

The meetings at Shiloh have been in progress now for more than six weeks. Pastor I. L. Cottrell has baptized forty-six in all, besides those baptized by Pastor G. H. F. Randolph from Marlboro, which came out under his work, fifteen in all. Others have gone for baptism and church membership to other churches; how many we do not know. Many have been reclaimed, and some are undecided yet. The men's meetings have been held daily for the past four weeks and have been largely attended. Over sixty men have signed a pledge to continue them at least once a week for the year to come. Many old matters have been settled up and are in progress of settlement. The good spirit is all about us. For four weeks in succession baptism has been administered, and once during the week time besides. Many are studying the Bible, baptism and the Sabbath, and many are finding a settlement in it for questions which they have been unable to settle in any other way. These decisions will never be reversed or over-ruled in the higher courts. If you have a case in which you dare not appeal to God's law, better settle it before farther costs are made, or term of court sits; "For we shall all stand before the judgment seat of Christ."

We think we have been permitted to see the answer to prayers put up to God seventy-five years ago. Many have said, "I will never doubt God again." This faith means something for better work here, for its continuation and lasting results, for the church, its prayer-meeting, its Sabbath service, Sabbath-school, and Young Peoples' Societies, both Junior and Senior.

God has wonderfully answered the prayers of his people both East and West, as well as here. May he get all the glory and Shiloh a lasting blessing, is my prayer.

E. B. SAUNDERS.

SHILOH, Feb. 25, 1896.

THE EXPERIENCES OF A SICK MAN.

BY THE REV. E. M. DUNN.

When a man once gets into the habit of preaching, he must keep right on. He cannot stop if he would. That is, his thoughts will take a homiletical trend.

What a power is human pain! It will make one ready for death in a short time. Not always, but surely in such cases where all that was needed was what physical pain can effect. I never before felt ready to die. I am not sure that I am now, but it seems to me much more nearly so than twelve days ago. Yes—I believe it,—physical pain may be productive of the most wholesome spiritual results, to wit: penitence, resignation, complete submission to the mercy of God. There has always lingered in the theological notions of mankind a feeling that there was something in the article of death that could mightily work to fit one for a peaceful departure to another world. I doubt if it is altogether a

delusion. God is very merciful. Now two weeks ago as I was traveling along at much my usual rate of speed and my general former direction, I hardly felt sure that the train I was on was going to roll me into the grand and glorious terminal which rounds up at the gates of the celestial city. I had some misgivings about it, as if I must needs switch off before I got to the end of my journey, or take another train which would run not in an opposite direction, but somehow be under a better management.

Well, my train stopped; I was derailed sure enough; was physically injured in the melee. Three of the best physicians in the country stood over me four days. They inflicted pain, bodily pain. God has put me on a train I am sure of. Just who ran the other train I cannot say positively. It was a respectable company, but I have more confidence in the make-up and management of the new train. God's merciful angels have the transportation in charge. They alone know the schedule time. Sometimes I wish they would roll us in quickly; but again I say, "Peace, be still." Possibly I may yet recover to preach the Gospel of the Lord Jesus Christ with more understanding and earnestness than I have yet known. Thank God, oh thank God for the tenderness of his infinite compassion!

PRAYER MEETING SUGGESTIONS.

Sabbath-day, March 7, 1896.

Topic.—Heroes of Missions. 2 Cor. 11: 23-28.

It has been suggested that each member give an instance of missionary heroism. You can all easily find accounts of such incidents in books and papers and magazines. If your society is a large one, be very careful that you do not take more than your share of the time in telling your incident; for, do you know, friends, I have heard people complain in prayer meeting that those present were failing in their duty because of their silence, when the very reason for the silence was the fact that the speaker was himself using all the time, and had the others taken as much time as he did, the meeting would have lasted six hours. On a subject like this, you will have much to say. Be careful that you be brief.

GET out your spring convention programs early. That means better conventions.

At the business meeting of the Albion Society during the fore part of January, committees were appointed and the following officers elected; Harry Thomas, President; Mrs. Harry Thomas, Secretary; Carl Sheldon, Treasurer, and Milton J. Babcock, Corresponding Secretary. This society replied to the annual letter, pledging the amount apportioned them.

CONCERNING GOVERNMENT LIQUOR TAXES.

To the Editor of THE SABBATH RECORDER:

Dear Brother:—In the RECORDER of Feb. 3 you have two articles relating to the temperance laws and temperance work. One, from the "contributing editor," the other "concerning government licenses." The former I heartily endorse, and commend to the thoughtful readers of your paper. And, in the tone that is so candidly drawn in that article, I wish to criticise your remark in the second article, "concerning government licenses." You made the statement that the U. S. government granted thousands of licenses, and "even in the state of Maine, it granted 1,148

in spite of its prohibitory amendment." If the statement is true, it ought to stand. If it is not true, it cannot help the cause of temperance by asserting that it is true, and trying to sustain the assertion by sophistry. I do not think that you wish to do so. You ask, "Will our brother kindly explain the meaning of certain bills introduced into both Houses of Congress at this session?" No, I cannot. Neither can I explain the reason for lots of other bills introduced by such men as you mention. I do not admit that Peffer of Kansas, or Tillman of South Carolina are statesmen, or that you are justified in calling them "friends of humanity." I hardly think that you subscribe to the quotations that you make from Tillman's speech, viz., that federal laws must support state laws, or they cease to be of any use except for encouraging law-breakers. That may do for South Carolina, where nullification had its origin, and the fruits whereof were made manifest when she fired on Fort Sumpter, but it will hardly do for the editor of the SABBATH RECORDER. Now, as to the facts of the questions in dispute. I was emphatic in my assertions that the national government does not "grant licences, or give permission to sell," for the reason that for the last twenty-five years I have been closely allied to those that have been fighting saloons and illegal sellers, both in this state and across the line in a neighboring state. We have always used the tax receipt as evidence *against* the seller, when we could get hold of it. In other cases where we have convicted, the U. S. officials have supplemented our action by the arrest and additional punishment of the offender.

So that if, as you say, you know of cases where the temperance people have been disheartened and foiled because the liquor dealers have set up the claim that the government license protected them, it does not prove anything, only that your friends were too easily bluffed. The same game was tried here, but was not permitted to work. In addition to my own experience I give you the following testimony. The former Chief of State Police, who so efficiently enforced the law under our prohibitory amendment, writes me that "when the internal revenue law was enacted, it provided for a license to the wholesale and retail dealers in liquor. This was plead by parties having such a license as authority for selling, no matter whether they were under license or prohibitory law. The government soon discovered their mistake and changed the word 'license' to 'special tax.'" The present sheriff of Providence County writes, "The U. S. government does not issue licenses in any sense of the word. It is simply a tax receipt, which confers no privilege to sell. In case one does sell without having paid the tax and having the receipt, he is at once in difficulty with the U. S. government officials."

Again, having a wish to know something about some particular points in the Maine law and its enforcement, I wrote the author of that law, and asked him some ten or twelve questions regarding it. To the eighth question he replied as follows: "There is no national license. (Italics are his.) It is a special tax, gives no permission to sell; does not hurt us, it is in fact a benefit." Signed, Neal Dow. With this evidence from that old veteran in the temperance cause and of the Prohibitionists, the "noblest Roman of them all," I submit my case.

Sincerely and truly yours,

E. C. STILLMAN.

ASHAWAY, R. I., Feb. 21, 1896.

Children's Page.

A BIT OF ADVICE.

BY EBEN E. REXFORD.

See here, my little fellow,
I've something for your ear;
When mother says, "The wood-box
Is empty quite, I fear,"
Don't wait for her to ask you
To fill it up with wood,
But fill it without asking,
And she will say, "That's good!"
And when she says that to you,
I know you will be glad,
Because it means, she's proud of
Her helpful little lad.

When father comes home weary
Of long, hard toil of day,
'Twill give you both real pleasure
If you to him can say,
"The chores are all done, father."
I know his eyes will shine,
And he will smile a thank you
That means, "This lad of mine
Is helpful, trusty, willing,—
God bless the little man!"
Love father, boy, and mother,
And help them all you can.

—S. S. Times.

JOHN HENRY'S ADVENTURE.

"John Henry, John Henry! come here to me-e-e! Quick, now, do you hear-r-r?"

"Yes, ma!" came in a clear, shrill voice from far down the snowy road, and presently the boy came in sight.

It was late in the afternoon, and John Henry was just returning from the district school-house, which stood half a mile away.

"John Henry, what is the matter? You're late—later'n usual," his mother said. She was a good-hearted, busy woman, but very apt to be severe.

"Yes, ma, teacher she kep' me in 'cause I spelled rate r-a-t, and 'cause I forgot an' drew Bobby Long on my slate, 'stead o' doin' sums."

"O John Henry, you're an awful bad boy!"

"Yes, ma, I guess I am," he assented cheerfully. He had heard it said of him so often that he had come to believe it must be so.

"I want you to take back this umbrella I borrowed yesterday of the minister's wife, when I got caught down in the village in the storm. You take good care of it now, John Henry, and give my compliments to Mrs. Tomlinson, and tell her I'm much obliged."

"Yes, ma, I could go twicet as quick on my skates—if you'd only let me!"

"Well, well, John Henry, go any way you like, so long as you don't get into any mischief and are back by supper time."

The minister and his wife had just seated themselves at supper, when there came a knock at their door. Mr. Tomlinson rose to open it, and stood, lamp in hand, surveying in speechless astonishment the amazing spectacle of a very small being clad in the garments of a full-grown man. The trouser legs and coat sleeves, though rolled up to their utmost extent, were still many inches too long, and the coat tails, were dragging upon the ground. The wreck of a big umbrella was firmly grasped by one invisible hand, while the other was making ineffectual efforts to remove a sodden and battered cap.

"I'm Mrs. Perkin's John Henry, an' I've come to bring back the umbrella Mrs. Tomlinson lent ma—an' I fell in a hole in the ice with it, an' lost my skates, an' broke three ribs, an' tored it awful—three of *its* ribs, I mean—an' another man he pulled me out an' lent me his clothes while mine's a-dryin' by the fire—an' I come right along to ask if you'd let me take it back home again till we could get it

mended, for ma'll feel awful 'cause I broke it—an' I'm dretful sorry," the small figure ended breathlessly.

The minister had drawn John Henry into the room, and it was all that he and his good wife could do to keep from laughing outright at the comical sight before them.

"It was an old one, anyway, and I am glad that you got off so well, though I'm sorry about your skates. Now sit right down here and have some warm supper with us."

"No, ma'am," John Henry said, though he looked at the table with hungry eyes. "'Cause ma told me to go as quick as I could, an' I went an' forgot the umbrella first off, an' had to go back, an' then I fell in—an' I've been gone an awful long time already."

"I'm glad to see that Mrs. Perkins has such a good and truthful little son."

John Henry shook his small head vigorously. "I a'n't a bit good," he said sadly. "I guess most any one can tell you that, but I don't tell lies about things, 'cause that makes a feller feel too awful small an' mean."

John Henry's spirits kept falling lower at every step of the way, for the prospect of his mother's reception of him preyed upon his troubled mind.

But the idea of trying to deceive her never occurred to him. To escape the foreseen whipping by telling a falsehood would, as he had said to Mrs. Tomlinson, have made him feel "too awful small and mean."

"Late again, John Henry," was his mother's rigid greeting. "There's some supper I saved you, now sit right down and eat it. There's time enough for talking and excuses afterward." John Henry needed no second bidding, but fell to work with the ravenous appetite of a hungry boy.

"Well now," said Mrs. Perkins, when he had finished, "what did Mrs. Tomlinson say?"

"She said," John Henry answered thoughtfully, "She said it didn't matter."

"Well, I declare!" Mrs. Perkins exclaimed in astonishment.

"You see, ma, it got broke," explained John Henry.

"Got broke! When, I should like to know?"

"When I lost my skates," John Henry said sadly.

"Lost your skates, indeed! And how did that happen?"

"You see, ma, it happened when—well—you see, a boy broke through the ice, an' it was awful cold an' wet, but there wasn't no danger, for the umbrella was bigger than the hole, so he didn't get drowned after all—an' that was what made me late."

"What boy was it?" asked Mrs. Perkins, eyeing him now with growing anxiety and suspicion.

"Your boy, ma," said John Henry. "I know I'm dretful bad, but I didn't mean to be, an' they got me out all right, only my skates was so big they fell off an' got lost, an' the umbrella it somehow got broke in the ribs. You a'n't much scared though, are you, ma? I knew you'd scold, but somehow"—straightening his small self bravely—"I guess I'd rather take the whipping than not tell you 'zactly how it happened."

And thereupon he went back to the beginning and told the entire story.

But happy-go-lucky, thoughtless, truth-loving little John Henry got only tender mother-hugs and rare caresses on that eventful night.

As he was starting out next morning, his mother called him back, and said, "Now John Henry, just you try to remember to keep yourself out of mischief—and out of danger as well. I know you're not really a bad boy, but only a very thoughtless one. And mind," she added, with her face puckering into one of her rare smiles, "don't you ever try to turn yourself into an ice-boat again—and with a borrowed umbrella, too!"—*Judith Spencer.*

HOW THEY KNEW DINAH.

BY J. FRED SMITH.

Lillian, Gertrude, Harold, and Stuart had a sweet little kitty named Dinah. She was very black and very cunning.

One day, just before supper, a strange black kitten walked into the house, and they all agreed that she must go away, as some other children might be waiting for her to come home; so they put her out of doors, and drove her off. While they were eating supper, a little scratching was heard, and the children, looking around, saw a black kitten on the window-sill, trying to get in.

"It's Dinah!"

"It's the strange kitten!"

"It *is* Dinah!"

"Well, children," said papa, "now let each one tell why he thinks it is, or is not, Dinah."

"I think it is Dinah because it is black, and just her size," said Lillian.

Gertrude looked carefully, and exclaimed:

"I don't think it is Dinah, because her eyes are larger and wilder."

"Do you see the whitespot on her throat?" asked Harold. "It is smaller than Dinah's."

"Now, Stuart," said papa, turning to the youngest, "is it Dinah, or not?"

"It is *not*."

"Sure?"

"Yes."

"Why?"

"*Dinah* is under the table!"

—S. S. Times.

A BOY'S APPEARANCE.

Ruth Ashmore, addressing herself to "That Boy of Mine," in *March Ladies' Home Journal*, writes that his personal appearance "should be good. You owe that to yourself. And whether it is at the office or when you are out visiting you should be a clean, wholesome-looking young man. Cleanliness does much toward godliness, and a clean body aids a clean soul. It may not be in your power to possess a dress-suit, but if you should not, don't borrow one and don't hire one. Brush up the best clothes you have, make them immaculate, and then enjoy yourself and forget your clothes. Your linen can always be fresh and clean, and your tie can be in good style and properly knotted. Never wear a loud scarf and never wear imitation jewelry. Gentlemen select plain gold buttons, and simple gold links, and scarf-pins of the most modest pattern. If you can afford dress clothes, remember never to appear in them until after dark. You may wear, as you like best, either a lawn tie or a black satin one, but the stiff little bow should be looped by yourself and not bought ready made."

"I'm goin' to tell my pa on you," said Johnny Smithers, as the blacksmith pared some of the bone away from the horse's hoof. "Why? What have I done?" asked the blacksmith. "You ain't got shoes to fit Dobbin, an' you're whittlin' off his feet to suit those you have got."

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 X.—TRUE LOVE TO ONE'S NEIGHBOR.

For Sabbath-day, March 7, 1896.

LESSON TEXT.—Luke 10: 25-37.

GOLDEN-TEXT.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10: 27

INTRODUCTORY.

This incident is peculiar to Luke, and it is not the same with that of the rich young ruler, recorded by Matthew (19: 16-22), Mark (10: 17-22), and by Luke later on (18: 18-23). The same question is asked in each case as, no doubt, the subject was one of frequent discussion, but otherwise the occurrences differ. The first appearance of Jesus in public life, was as a boy of twelve years old. Then we saw him in the Temple with the lawyers and doctors, both answering and asking questions. The doctors were astonished at his wisdom then, and ever afterward during his whole life they were to find in Jesus one whose answers went deeper than all their questions, and whose questions to them in return searched beyond both their wit and their wisdom. He began asking and answering questions as a pupil; he continued answering and asking questions as "the master."

EXPLANATORY.

v. 25. "A certain lawyer." A lawyer was one who was a student and teacher of the law—God's law—at this time including the whole of the Old Testament. "What shall I do to inherit eternal life?" This is the highest question possible for any one to ask, and Jesus is the only teacher who ever appeared in this world able to answer it. "Eternal life." The true spiritual life of the soul, that which is natural to its highest state. It is a life implanted in us when we are born of the Spirit of God. It is the life that belongs to heaven. It begins in this life; being divine, it endures forever. It produces perfect morality. Of all things in the world it is most worth the seeking.

v. 26. "What is written in the law? How readest thou?" In the Word of God is the only place to find a true answer to this great question. The lawyer evidently supposed that the teaching of Jesus was contrary to the law. God's method of justification by faith was clearly witnessed by the law and the prophets alike. Rom. 3: 21. The liberty we enjoy as Christians is not a freedom from law, licentious liberty, though Christ has redeemed us from the curse of the law, yet he has not freed us from the obligations of it; the gospel is a doctrine according to godliness. Jesus reveals the true spirit of inquiry, what has God written.

v. 27. "Thou shalt love the Lord thy God." Not that thou shalt obey, for that will follow if there be a disposition to love. For love is the fulfilling of the law. Not that thou shalt fear, in the sense of being afraid with terror, for there can be no true obedience inspired by such fear. Thou shalt love. "With all thy heart," the very core of the being. By the "soul" is meant our conscious existence. By our "mind" is meant the discriminating faculty of our being. With our "strength" means with full energy.

v. 28. "Thou hast answered right: this do, and thou shalt live." Such a life of love, the saints and angels live in the paradise of God.

v. 29. "But he, willing to justify himself," make himself appear right. He saw he was condemned by the law and sought to evade the conclusion. "How can we say we love God if we love not our brother?"

v. 30. "A certain man went down from Jerusalem to Jericho." Jesus does not say "a certain Jew," or "a certain Gentile," or "a certain Samaritan," but just a certain man; for he wished to bring out in its full light that neither creed, nationality, nor condition enter into the question in deciding who one's neighbor is. He is one in need of neighborly offices.

v. 31. "A certain priest." If any man on earth could be expected to lend a helping hand, this priest was he.

"He passed by on the other side." Excuses he could find; there was danger in delay from the same or other

robber; it was not the priest's business, etc., but one of these would satisfy God's law of love.

v. 32. "And likewise a Levite." Levites were also writers, teachers, preachers, etc. "Came and looked on him." He did a little more than the priest, but resisted the impulse.

v. 33. "But a certain Samaritan." A half heathen, a mixed race of Jews and Gentiles. The Samaritan was heterodox in creed; but in this case orthodox in practice. A living faith is better than a dead orthodoxy, and more acceptable to God.

v. 34. "Bound up his wounds, pouring in oil and wine." This is a well-known method of cure in the East. The wine was poured in to cleanse the wound, and the oil to assuage the smart. "Took care of him." Gave him his personal attention.

v. 35. "On the morrow. . . he took out two pence." Equal in value to our money now of about \$3 or \$4, its purchasing power.

v. 36. "Which now of these three was neighbor unto him?" Notice that the lawyer had asked, *who is my neighbor*, whom I am to love as myself? Jesus gives three characters and asked which of these showed by his acts that he was indeed a neighbor? But one answer could be given.

v. 37. "Go and do thou likewise." That is, your question is answered by yourself: "He to whom you ought thus to show mercy in order to become *his* neighbor is your neighbor."

THE SABBATH QUESTION AT NORTH LOUP, NEB.

Some time since, the pastor of the M. E. church in this village becoming considerably agitated on the Sabbath question, wrote several articles for the *Outlook* and gave two or three lectures from his pulpit, endeavoring to prove the sanctity of a Sunday Sabbath on the one hand, and the abrogation of the Bible or Seventh-day Sabbath on the other.

The reader will doubtless remember one of the articles in the *Outlook* entitled, "The Editor of the *Evangel and Sabbath Outlook* Catechised," in which the editor was severely criticised as well as catechised regarding the position the Seventh-day people were said to have taken, and especially the editor of the *Outlook*, on the Sunday closing at the World's Fair. Near the close of that article, this remarkable and uncharitable statement was made: "Some of us think that neither Dr. Lewis nor the church he is connected with has any 'conscience' in the matter. We think from their action they are perfectly willing the 'public' may use Saturday in any way they desire, *provided only* the same 'public' shall make Sunday a common day." This article was the beginning of the Sabbath agitation in our community. The above statement was characteristic of Rev. Mr. Lisle's subsequent writings and public statements. He went so far as to say that we as a people were being deceived and our leaders were dishonest—teaching that only those who were proficient in the Greek and Hebrew were capable of interpreting the Scriptures, at least so far as the Sabbath question was concerned, etc.

His own knowledge of those languages finally not standing the test, it was this "mud throwing," the uncharitable and as many thought, unchristian-like manner of handling the question that the people did not sanction, rather than any objection to the desire to discuss the Sabbath question.

The principal argument presented by Mr. Lisle in support of a Sunday Sabbath and which seemed to be accepted by the First-day people as conclusive evidence, was the translation of Matt. 28: 1, *Opse de Sabbaton te epiphoskouse eis mian Sabbaton*: "In the end of *Sabbaths* as it began to dawn toward *the first of Sabbaths*," endeavoring to prove by such a translation that the old dispensation of Sabbaths had now come to an end and a

new dispensation of Sabbaths was established on the fact of the resurrection. That kind of translation, however, did not "go down" with those who knew a little something of Greek. We had only to point to the *dis tou Sabbatou* of Luke 18: 12, when the Pharisee said he fasted "twice in the week," and the *mian Sabbaton* of 1 Cor. 16: 2, same expression as in Matt. 28: 1 (but this time used by Paul for "first day of the week," and could by no means mean "the first of Sabbaths," as it happened years after the resurrection) to show Mr. Lisle the fallacy of his argument, even if his translation were correct.

The Sabbath question became a general topic for discussion on the streets and in the business places of our village. All this finally leading to the series of lectures on the Sabbath question in the S. D. B. church. On learning that Bro. E. H. Socwell had prepared and recently delivered a course of lectures on that subject, the Seventh-day Baptist church, through its advisory committee, invited Bro. Socwell to deliver the same in North Loup.

In obedience to that call, he came and began the work January 13 with an evangelistic service. Following this he gave eight lectures on the Sabbath question, closing with a few more evangelistic services.

And let me state here that all of the lectures were A, 1. They were listened to with more than usual attention by a crowded house every evening, and although each service was about two and a half hours long, yet I heard no complaint that they were too long. Very many First-day people came, and so far as I could discover, enjoyed them.

The following were his topics: 1. New Testament Sabbath. 2. Last time. 3. Quotations from eminent First-day clergymen and writers who favor the true Sabbath. 4. Arguments for Sunday-observance examined and refuted. 5. Origin of religious denominations. 6. Excuses for not observing the Sabbath. 7. Relation of God's law to the work of Christ. 8. Law of God, it is still in force.

Bro. Socwell was requested by quite a number to repeat No. 7, testifying that this lecture touched their hearts and aroused within them new desires to live for Christ. This desire came from those who had never made a profession as well as the indolent professor, which in all probability sowed the seeds for a revival spirit at the closing service. Sunday evening was to have closed the series of lectures, being purely an evangelistic service. Unexpectedly forty-seven arose for prayers, some of whom had never made a profession of religion before, and others who had been on the background for many years.

Bro. Socwell had planned to go home the next morning, but the interest was so great that he decided to remain till Wednesday, when he felt obliged to leave.

Pastor Hurley felt called upon to leave at the same time for the missionary work in Minnesota, so the work came to a standstill very abruptly and we fear largely detrimental to the cause here, *i. e.*, to the revival spirit which so suddenly and unexpectedly sprang up.

I ought to state in closing that the Methodist brother was given the use of the pulpit one evening to reply to Bro. Socwell. He took up the time mostly in criticising previous lectures of Bro. Socwell. It was intended from the first to enter into no controversy, still as Mr. Lisle had some things he wished Bro. Socwell to hear before he left, an evening was granted.

On the whole the lectures did much good, and many are studying the Sabbath question. What the result will be beyond this we can not now determine.

F. O. B.

NORTH LOUP, NEB., Feb. 17, 1896.

Popular Science.

Canaigre.

A new industry has sprung into existence in Arizona, which promises to become very profitable to agriculturalists. It is the production of the root, canaigre, called tannin root. The plant is indigenous in that section of the country. Experiments have shown that tannin obtained from the tuber produces the finest grades of leather, either for common, patent or fancy work, and is superior to the leather produced by tannin obtained from the bark of the oak or hemlock. The tubers contain ten per cent, at least, of tannin of high grade, and as they are easily raised, it is believed that they will not only supply the tannin for home consumption, but will furnish for exportation.

They are planted in September and October and gathered in April, May and June. The yield is from ten to fifteen tons per acre. Scientific chemistry evidently will soon discover a valuable use for the residue, after the tannin is extracted. The prospect is cheering that the great slaughter of the *Quercus* and *Conifer* for their skins, already too long continued, will soon cease.

Killing Weeds.

Several years ago, to prevent my barn from being destroyed by lightning, I had a rod erected, taking good care that it was well insulated, a branch extended to every exposed corner, and surmounted with a polished platinum point. The ground where the rod entered was very rich with manure, and the weeds around this rod grew very thick and tall. In summer time, one morning in passing I discovered that around that rod, for the space of about four feet diameter, the weeds were all dead, and had turned quite black. On close examination, I found that the rod had silently carried off electricity enough that on reaching the ground had spread itself over this surface, had entered every weed, had penetrated every root and fiber, almost carbonizing them, thus destroying them completely. That incident clearly demonstrated that electricity was a weed-killing power.

Why could not some enterprising young man, living in a Canada thistle, daisy, chickory, paint brush or other weedy country, make himself generally useful, by first studying electrical currents, so as to know how to handle them, and thus to be free from danger; then by purchasing a secondary battery, a mechanical current alternator, and an induction coil; then mount them on a two-wheeled carriage, placing a cross-bar in the rear, having long points extended downwards from the bar, at an angle, so as to pass over the weeds without catching. With such a rig for one horse, he could sweep a swath of from fifteen to twenty feet wide, and kill every weed that a point from the bar touched, so as never to spring up again. In this way, the weeds of a large field could very soon be stopped from consuming the nutrition of the soil, and their stems and foliage made to return again to soil for its benefit. H. H. B.

THE SYMBOLISM OF LIGHT.

BY REV. S. S. POWELL.

"Light is the agent which, by its action on the retina, excites in us the sensation of vision." Such is a scientific definition of that

which is one of the most necessary contributions to human happiness in existence. Light is therefore active. With its coming, darkness and poisonous mists are dispersed. Light reveals the truth, for it enables us to see that which is, as it is. It is by means of light that it is possible for us at all to see. Having said this much we have these as a resultant, that light is active, truth-bearing, and vision-producing.

Light is the most fitting symbol possible of perfect holiness, for holiness disperses sinfulness, gives us to look upon ourselves and the world as we and the world are and produces within our souls the vision of God.

The light of the planets and of the moon is reflected from the sun, and this intensest of all light is ascertained to be the product of the burning of fire. The burning fires of the sun are never at rest, but ceaselessly in activity for the good of the solar system. Were it not for the light of the sun life would cease from our planet. Therefore light and life are intimately connected.

So God dwells in light the most intense. His holiness is perfect. It is a consuming fire to all unholiness. It is the source of all other holiness discernable by human eyes. As the light of the sun is reflected from moon and star down to earth, just so it is the holiness of God that is discerned, wherever it exists in human souls. This is not the clear, unreflected light in which God immediately dwells. There are eyes that could not bear to look upon such light as that. Before they were sufficiently strengthened it would blast them and turn them to darkness. Have there ever lived any on earth who have been permitted to look directly into the immediate light of God's holiness and presence? Human aspirations say there have. Human longing returns answer that it is possible for any man so to see God. But wherever holiness is discerned there is a vision of God. So may he be seen in the truly beautiful as it exists in nature and in reflected holiness in human souls.

Were it not for the holiness of God all life in the soul would cease. There would then be only unholiness. To know God is to have life. His entire being is aflame with holiness. It is by means of the holiness of God, like the sunshine upon vegetation, that life is advanced in vigor. This is one of the means, and a most important source of strength. Its absence is death. Its presence is a most important contribution to life. Is it not, therefore, of the first importance to know what is right and to do it, to keep the heart and the life pure?

THE FUTURE LIFE.

I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising I know, toward the sky. The sunshine is over my head; the earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. I breathe, too, at this hour the fragrance of the lilies, the violets, and the roses at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of

the worlds which unite me. It is marvelous, yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, "I have finished my day's work;" but I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn. I improve every hour because I love this world as my fatherland. My work is only a beginning, is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite proves infinity.—Victor Hugo.

Special Notices.

ASSOCIATIONS.

SOUTH EASTERN, May 21-24, Greenbriar, W. Va.
EASTERN, May 28-31, Westerly, R. I.
CENTRAL, June 4-7, DeRuyter, N. Y.
WESTERN, June 11-14, Little Genesee, N. Y.
NORTH WESTERN, June 18-21, Albion, Wis.

WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files of Seventh-day Baptist periodical publications, the following:

The S. D. B. *Missionary Magazine* Aug. 1821 to Sept. 7, 1825.

Protestant Sentinel, April 14, 1830 to Dec. 19, 1837, and May 3, 1838, to May 21, 1839.

S. D. B. Memorial, three volumes, entire.

S. D. B. Register, March 10, 1840, to Feb. 1844.

SABBATH RECORDER, June 13, 1844, to Jan. 1, 1890.

Those having the above mentioned publications, any or all, bound or unbound, which they are willing to dispose of for the purpose indicated, are requested to correspond at an early date with the undersigned sub-committee.

CORLISS F. RANDOLPH.

Great Kills, P. O., Staten Island, N. Y.

ALL persons contributing funds for the Mizpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

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 next Quarterly Meeting of the Hebron, Hebron Center, Shingle House and Portville churches will convene with the Shingle House church Sixth-day eve., March 13, 1896.

A cordial invitation is extended to all.

G. P. KENYON.

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne 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.

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.

MARRIAGES.

WHITFORD—TROWBRIDGE.—At the Seventh-day Baptist church, Adams Centre, N. Y., February 19, 1896, by Rev. A. B. Prentice, Edward A. Whitford and Margaret A. Trowbridge, all of Adams Centre.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

PRENTICE.—In Washington, D. C., February 15, 1896, of valvular disease of the heart, Ellen F., beloved wife of N. B. Prentice, aged 50 years. "He giveth his beloved sleep." N. B. P.

VINCENT.—At Allentown, N. Y., February 14, 1896, of an internal cancer, in the 64th year of his age, Benjamin F. Vincent.

He was a man of sterling integrity, upright and straightforward in all his business relations, a kind husband and father. He met with a hard fall about sixteen months ago, and from that time until death came, he suffered constant pain of body. He was converted about twenty-four years ago, and he was faithful to his God. For a number of years back he has been a member of the Richburg church. He leaves a wife and several children to mourn his loss. A. L.

GREENE.—In Berlin, N. Y., February 9, 1896, very suddenly, of membranous croup, Ralph, only child of Fred C. and Grace Vars Greene, aged about two years.

He was a very bright child and had always been very healthy. The funeral was conducted by Rev. C. E. Bissell, pastor of the M. E. church, who spoke words of comfort from Mark 10: 13-16 and 2 Samuel 10: 23. The sorrowing parents have the sympathy of the entire community.

Another link is severed
From love's bright mystic chain;
For death's relentless arrow
Hath opened sorrow's vein,
And taken from our circle,
A dearly cherished flower,
The jewel of its parents,
To bloom in Heaven's bower." F. J. G.

CRANDALL.—In Hope Valley, R. I., February 21, 1896, Benjamin Franklin Crandall, in the 63rd year of his age.

Bro. Crandall was born in the town of Hopkinton, April 11, 1833. At the early age of 11 years, he gave his heart to Christ, and united with the Seventh-day Baptist church in Rockville, April 15, 1850. On the 19th of December, 1858, he was united in marriage to Sarah M. Wood. Four children blest this union; three sons and one daughter, three of whom died in infancy, but one remains to mourn, with the widowed mother, their loss. Bro. Crandall was a man of retiring manners, few words, and amiable disposition. He was regarded by his brethren as a conscientious Christian, and died, we venture to say, with few, if any enemies. His end was peace. A. M. L.

FINISHED AND FOLDED UP.

"There that is finished and folded up and I am heartily glad!" said Bertha, as she took off her little thimble, and laid on the table a pretty blue muslin dress, on which she had been busy for several days.

"Is it well done, too?" asked practical Aunt Mabel.

"Pretty well done for me, auntie; mother says I improve in dressmaking."

"That is encouraging. Now, Bertha, do you know that something else of yours also is finished and folded up this evening?"

"What else can it be, Aunt Mabel? This is the only piece of work I have had to do this week, unless it is that tidy. I do not expect to see the end of that for six weeks."

"Still you have finished and folded up something more important than your tidy, or your dress even—something which will not be unfolded again for ages, perhaps; and yet you will see it again, with every line and fold. Your day's history is done and gone from your keeping. You may remodel the dress, if it does not please you. But you cannot change one jot or tittle of the day's record."

Aunt Mabel had the fashion of dropping these seed-thoughts, which often grew up, vigorous plants in young hearts.

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"What has the record been?" asked Bertha, of her own heart, as she thoughtfully laid away the blue muslin. As little by little she tried to go over the hours, there was much she would gladly have changed if she could.

"I wish I had spoken pleasantly to Ned when he wished me to help him with his flag. It would only have taken me a minute or two; and he was first sad and then vexed with my crossness. It is too bad! I left mother to do all the baking alone, and did not even prepare the cherries for her, in my haste to finish my dress." A sight of a little Bible, whose clasp had been closed all day, suggested still more reproachful thoughts. "No wonder I have had such a poor day's record when I began it in too much haste for prayer, or reading a verse even."

The day's work did not look so satisfactory from this standpoint, and she sighed as she felt it was "folded up!"—*Words of Life.*

SOJOURNER TRUTH'S PRAYER.

Some of my older readers may remember this colored woman, who so sternly rebuked Frederick Douglass at an anti-slavery meeting in the fifties. The eloquent ex-slave had said that every legal and peaceable effort for abolishing slavery had failed, that the patience and hope of the friends of the oppressed were exhausted, and nothing now remained but "the retribution of blood." A thrill of sympathy, and yet of horror, passed through the audience. But directly in front of the platform rose a tall, gaunt figure, black as night; a boy's finger was shaken at the speaker, and a voice as thrilling as his own cried, "Frederick, is God dead?" The pious Negress had faith. And in a few years the world learned that she was right, and that Douglass was wrong. And now about her prayer. Dr. J. T. Thompson reports it as follows:

"Her child had been stolen and sold into slavery, and she knew only in a vague way that she must seek redress at the courthouse, and that for this money was needed. She thought within herself, 'God has money,' and she made her application directly to him. In her own graphic and pathetic story: 'I didn't rightly know which way to turn: but I went to the Lord, and I said, "O Lord, if I was as rich as you are, and you was as poor as I be, I'd help you. You know I would; and O, do help me!" I felt sure then that he would help me, and he did.'

The noteworthy words in that prayer are these: "I'd help you. You know I would." The humble petitioner was sure that she loved God and was trying to serve him, and God knew it. She appealed to his knowledge. Poor, ignorant, despised, she was doing what she could to show her gratitude and love. Here was the basis for a childlike faith. Can we all appeal to God as the pious Negress did? He wants us to help him in saving the world for which his Son died. Are we doing all that we can for it and for him?—*Herald and Presbyterian.*

READING ALOUD.

One of the most delightful ways of spending an evening is that of listening to an interesting book well read. We have an impression that twenty-five or thirty years ago it was rather more common than it is at present for families to spend an evening in this way. We recall one household in which almost an entire set of the "Waverly novels" was read through in the course of a few months. Such a practice has several great advantages. In many households there are elderly people, the grandmother or grandfather, whose eyes do not permit them to read much by artificial light. It is a choice satisfaction for them to sit cosily in easy chair, surrounded by those they love, while some well-modu-

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lated voice interprets one of our English classics. Children also are readily imbued with a love of reading and good literature, and their general culture is unconsciously advanced. More, even than this, the household comes to have a common stock of associations and of information which adds indefinitely to the pleasure-ability of the intercourse. A family that have listened to the reading of "Ivanhoe" or the "Talisman" have a common fund upon which they draw for conversation, and the deeper unity of their household life is unconsciously and delightfully promoted. Thousands of girls are learning to play the piano, largely that they may contribute by this accomplishment to the enjoyment of the social circle. But the art of reading aloud is one that gives quite as much pleasure as piano-playing, and its acquisition is within the reach of almost everyone.—*The Watchman.*

COLLEGE ATHLETICS.—"Any emphasis given to academic gymnastics that goes beyond the point of developing a man's animalism for any other purpose than to give the best possible support to his enlargement as a rational and moral possibility is a perversion of the purpose of human discipline, and to that degree blocks the wheels of all proper college intention," writes Dr. Parkhurst in the *March Ladies' Home Journal*. Nevertheless, the real animus of the athletic tendency is a wholesome augury of a better breed of men.

PREPARED FOR EMERGENCIES.—Mr. and Mrs. Jones conversed at the table so earnestly that they forgot to serve Adele, their four-year-old. At last, in a break of the dialogue, she said: "Mamma, please pass me the salt." "The salt, child? What for?" "Oh, I might need it in case papa gives me any meat."

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