

# THE SABBATH RECORDER.

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

VOLUME 53. No. 7.

FEBRUARY 15, 1897.

WHOLE No. 2712.

## CONTENTS.

<b>EDITORIALS.</b>	
Paragraphs.....	98
Southern Centennial Exposition.....	98
Tolerance.....	98, 99
<b>BREVITIES.</b>	
Paragraphs.....	99
<b>CONTRIBUTED EDITORIALS.</b>	
Is the World Growing Worse?.....	99, 100
Calling a Nine a Six.....	100
<b>THE BROTHERHOOD.</b>	
The Revival Needed.....	100
Gesticulation.....	100
For Armenian Relief.....	100
A Boy Wants a Home.....	100
<b>TRACT SOCIETY WORK.</b>	
Our Duty and the Decline of Sunday.....	101
An Inexcusable Perversion of Facts.....	101
<b>MISSIONS.</b>	
Paragraphs.....	102
From L. F. Skaggs.....	102
From S. R. Wheeler.....	102
From R. S. Wilson.....	102
<b>WOMAN'S WORK.</b>	
Influence—Poetry.....	103
Paragraphs.....	103
A Christian's Influence.....	103
An Open Door.....	103
The Christmas Box.....	103, 104
The Dunham Family.....	104
A Loving Tribute.....	104, 105
Boy's Wanted.....	105
"The Bubonic Plague".....	105
The Voice of God.....	105
Silence in the Sick-Room.....	105
A Sunny Face.....	105
The Through Ticket.....	105
<b>YOUNG PEOPLE'S WORK.</b>	
Live for Something.....	106
Dangerous Familiarity.....	106
Second Quarterly Report.....	106
Last Sabbath.....	106
Our Mirror—Paragraphs.....	106
<b>CHILDREN'S PAGE.</b>	
America to Her Boys—Poetry.....	107
The Discovery of America.....	107
What to Do With a Bad Temper.....	107
What God Gives a Boy.....	107
What Boys Should Learn.....	107
<b>HOME NEWS.</b>	
New York.....	108
"Three Davis Brothers".....	108
The Immanence of God.....	108
<b>SABBATH-SCHOOL.</b>	
Lesson for Sabbath-day, Feb. 27, 1897.— The Disciples Dispersed.....	109
Is Prayer a Force in the Moral World?.....	109
Good Thoughts.....	109
Ministerial Associations.....	109
<b>POPULAR SCIENCE.</b>	
A New Way to Ascend Mountains.....	110
Fat Pine.....	110
Don't Know About It.....	110
MARRIAGES.....	111
DEATHS.....	111
LITERARY NOTES.....	111
Antitoxin Serum.....	111
"Moral" Reform.....	111
Luck Has Never Helped Any Person.....	111

## THY MASTER KNOWS.

BY THE REV. I. MENCH CHAMBERS.

**B**E quiet, soul! Thy Master knows  
The trying day,  
And in the midst of pain and tears.  
I hear Him say,  
"I love thee still; cast all thy care  
Upon thy Lord, and leave it there."  
The blessed Christ is wondrous kind,  
To such as thee,  
For as thy day, has he not said?  
Thy strength shall be.  
Ah, restful truth, in which to hide  
When burdens press and cares betide!  
God's love will hold, though dark the hour;  
This love is thine.  
Fear not, dear soul, but rest beneath  
The wings divine;  
And shelter'd there, be anxious still,  
With patient heart, to bide His will.  
And afterwhile, at eventide,  
It will be light.  
And as you then shall view the past,  
All will be right;  
For God sends naught within these days  
For which thou shalt not give Him praise.  
Be quiet, then; let faith suppress  
Disturbing thought,  
And urge thy soul to lean and wait,  
However fraught;  
For in the Christ thou hast a Friend  
Whose love is steadfast to the end.

—The Lutheran Observer.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

## Sabbath Recorder.

L. E. LIVERMORE, Editor.  
J. P. MOSHER, Business Manager.

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

LOVE much. Earth has enough of bitter in it;  
Cast sweets into its cup, when'er you can.  
No heart so hard but love at last may win it;  
Love is the grand primeval cause of man;  
All hate is foreign to the first great plan.

—Ella Wheeler Wilcox.

FAITH and works should not be separated. In days of slavery, a master and his slave were out in a boat; and in spite of all their efforts at rowing, they were drifting seaward. Finally the unbelieving master said to his religious slave: "Sambo, shall we row, or shall we pray?" Sambo quickly replied, "Marster, 'spose we mix 'em!" The slave had it right. Pray and row. Neither will be sufficient alone. God has never encouraged his disciples to use faith alone. "Faith without works is dead." It is always best to ask God's help, but not to ask him to do, entirely, the things which he has designed that we should do with our own hands and the exercise of our own thought and skill. To depend on faith alone would be to contradict the Scriptures, encourage idleness, enervate both mind and body, and thwart God's purpose in the creation of man.

THE Raines Law, in the state of New York, is said to give, practically, "local option" in all the smaller towns, and rural districts, on the liquor question. If it is true that the question of rum or no rum is to be submitted to the people it will be a great surprise if drunkenness is not materially decreased by this opportunity. If the people of any town or county will not vote "no license" when the case is fairly met at the polls, a prohibitory law would be a dead letter. Laws that are beyond the intelligence, moral standing and courage of the majority of the citizens will never be executed. In some places in New York state vigorous campaigns for "no license" are already inaugurated and at work. Let the campaign go on with increasing zeal and power. It gives a rare opportunity to educate the masses and awaken those who are slumbering, to a sense of the appalling danger to which all families are exposed. The enemies of sobriety say that "no license" means "free rum." But all who study the history of the traffic under any license system ever yet devised know that licensing the traffic clothes it in a garb of respectability, encourages patronage of the vile saloons, and helps greedy rumsellers to ruin our youth, bring thrifty homes to poverty, and entail upon future generations the taint and curse of the worst of appetites and passions. Vote "No License!"

MANY readers of the RECORDER will remember an article written by Rev. Dr. W. B. Hale for the *Forum*, nearly two years ago, and reproduced in the RECORDER. That article was carelessly written and was very offensive to many people in Westerly, R. I., because of its erroneous statements, which a writer more accurate and reliable would not make. Mr. Hale is Episcopal in his church preferences, and therefore seems to consider it his special province to spy out and spread before the public certain real or supposed irregularities in the doings of other religious organizations. His latest attack, published in the *Forum*

last December, dealt with church entertainments. His pretended report of the misdoings of certain Methodist churches led to a careful investigation of the charges. The editor of *Zion's Herald*, (Methodist Episcopal, Boston,) inquired into each case in which Methodist churches were involved. These findings were all so completely at variance with the statements of Mr. Hale that the editor gave the results of his investigations to the public as follows:

Our inquiries force us to the conclusion that Dr. Hale is an utterly unreliable reporter of the charges which he has assumed to make. It seems that he has taken the newspaper reports sent him as authority, and has presented as facts the worst features given, without making any inquiry, even of churches near at hand, concerning the truth of the allegations made. Starting out with the determination that he will make a case against the churches, he uses, with adroit and forceful skill, and with no real knowledge of the declarations in hand, the most sensational charges of a sensational press. We first read Dr. Hale's article with grateful sympathy, believing he was doing good service to Christianity in his revelations. Our investigation constrains us to say that he is neither an authentic historian nor a reliable witness. He both traduces the churches and misleads the general public.

We take no pleasure in noting clerical errors, but in this instance, having already, by request, published something of his former vagaries, we simply add this to show that those who have previously advised the public that Mr. Hale's writings are to be taken with great allowance, are not alone in their convictions. We wonder that a journal which has hitherto been considered reliable can so far jeopardize its good reputation as to continue to publish articles that are wholly unworthy of public confidence.

THE sin of gambling is one of the crying evils of our times. It does not always go with drinking and other debasing sins; sometimes it captivates young men of respectability, intelligence, refined and religious connections. An exchange mentions the case of a young man just sentenced to a term in the penitentiary, which carries with it a sad lesson. The editor was well acquainted with the culprit. Last week a letter from him read as follows: "You will doubtless be surprised to get a letter from a man sentenced to state's prison. On last Saturday I was sentenced to state's prison for five years, for obtaining \$10 under false pretences. To-day I am notified that the sentence has been reduced to one and one-half years. Less than one year ago I was the owner of a prosperous business; to-day I am penniless—cause, *gambling*. Cards have cost me about \$5,000 in about a year's time. I have no one to censure, save myself and the devil. My folly has wrecked a happy home, and brought poverty and disgrace to a loving wife and two little children." How sad the story! But it is only one instance among tens of thousands constantly occurring. How easily this deplorable condition could have been avoided; but how impossible now to wipe out the stain! He has no need to lament because he could not foresee the result. It requires no prophetic vision to see what may be, and probably will be, the speedy end of wrong-doing. "The way of the transgressor is hard." What sweetness of life, what freedom from fear, what contentment, peace and happiness is the lot of those who have the moral courage to refuse to do a dishonest deed. There is no compensation in the momentary pleasure of grasping a few dollars,

or even millions, of ill-gotten gain. It is an easy grade from euchre parties to cards for stakes, and thence to the penitentiary, just as men glide from tipping to drunkenness and death. Young men, beware of the first steps downward. If these are not taken, you need have no fear of landing yourselves and your loved ones in disgrace and ruin.

### SOUTHERN CENTENNIAL EXPOSITION.

Tennessee was admitted to the Union of states in 1796. Although a year late, it is proposed to celebrate its centennial this year, by an Exposition or Fair, commencing May 1, 1897. Congress has voted to aid the worthy enterprise, by appropriating \$150,000, provided the state itself will raise \$500,000. This "Centennial and International Exposition" is to be held at Nashville, from May 1 to October 30, a period of six months. Nashville, "the Athens of the South," is one of the bravest and most enterprising cities of the Union. With a population of only 100,000, it has undertaken this great task with a courage equal to that of Chicago. Since the War, Nashville has made large strides forward in manufacturing interests and kindred enterprises. Her educational movements are worthy of note. Vanderbilt University heads the list of schools in the city, but is followed by the Fisk University and a score of other noted universities, colleges and classical schools, besides excellent public schools. Little more than four years ago, we had the pleasure of visiting this pleasant city and some of its schools and other interests, accompanied by Dr. Main and Rev. W. T. Helms, editor of the *Cottage Pulpit*; and we are, therefore, all the better prepared to look for merited success to attend this new effort to encourage development and enterprise in the "Sunny South." Such evidences of life and growth are good prophecies for the state, and will go far toward liberalizing it, and rescuing it from at least one of its present oppressive laws which bear so heavily on some of its conscientious, liberty-loving, Sabbath-keeping citizens. We shall confidently look for some radical changes, favorable to religious liberty, to follow this effort to educate the people and develop the state.

### TOLERANCE.

A very important part of ones religious culture can be expressed in the word that heads this article. It means, forbearing, charitable, longsuffering, liberal; forbearance in judging of the acts and opinions of others; especially forbearance exercised toward those of dissimilar religious views. Coleridge defines the spirit of tolerance thus: "The only true spirit of tolerance consists in our conscientious toleration of each other's intolerance." And the Standard Dictionary says of toleration: "The act of tolerating or of allowing that which is not wholly approved, specifically the recognition of the rights of the private individual to his own opinions and practices, as in matters pertaining to religious worship, when they do not interfere with the rights of others, or violate laws made for the protection of morality, decency and good order." Intolerance is the opposite of all this, and is one of the most deplorable exhibitions of an illiberal, dwarfed and selfish human nature. The Jews, in their early history, were very intolerant. They were God's chosen people, and the gentile nations were

regarded as beyond the reach of divine grace. The early disciples came into the Gospel kingdom with much of the spirit of intolerance clinging to them. On one occasion our Saviour gave John, the beloved disciple, a lesson that ought never to be forgotten. John said: "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." But Jesus said: "Forbid him not, for there is no man that shall do a mighty work in my name and be able quickly to speak evil of me. For he that is not against us is for us." Many well-meaning disciples of to-day need just this lesson. The spirit of intolerance is to be found in all churches. It dwarfs and shrivels the soul, brings the church into disrepute, rendering it less attractive, less lovely, less Christlike. Hence its influence for good is crippled. All Christians should be broad-minded, charitable, tolerant. All of these characteristics were exhibited in the life of our Saviour, our Model, in their perfection; and to each one of us he says "Follow thou me."

### BREVITIES.

QUEEN VICTORIA, from her immense resources of wealth, sent £500 to plague-stricken and starving India. William Waldoff Astor sent four times that amount.

THE claims of American citizens against the Spanish government for personal injuries, arrest, imprisonments and losses of property in the island of Cuba, as transmitted to Congress by Secretary Olney, amount to \$8,943,408.

ALREADY arrangements are being made to hold a trans-Mississippi Exposition at Omaha, from June to November, 1898. A silver palace, 400 feet square with great ornamental towers, all covered with rolled silver, will be one of the marked features of the fair.

A HOME for indigent women, homeless children, and worn out Christian workers, has been established at Los Angeles, Cal., the founder being S. B. Carlisle. Sixteen acres of land in the city have been donated for this purpose. This institution will be called the Carlisle Christian Home.

RUSSIA is said to be making rapid and extensive preparations for war. These movements are significant in view of the compact formed with other powers to compel the Sultan to cease making havoc among the Armenians and to enter at once upon radical reforms in his government.

IT is thought that Senator Lexow's investigation of the Sugar Trust will prove even more sensational than his revelations of the doings of the New York police. Wherever there are "ways that are dark and tricks that are vain," it is very wholesome treatment to let in a flood of sunlight.

THE state of Oaxaca, Mexico, is the center of serious seismic disturbances. The inhabitants are alarmed. Loud sounds are frequently heard and great waves flood the shore with unusual volumes of water. There are evidences of the formation of a new volcano in the mountains of the state.

THE accident that happened to Mrs. Henry Ward Beecher, several months ago, has left

her in an enfeebled condition. Though at times she has seemed to rally and give hope of recovery, still there has been gradual loss of strength and vitality, until now there is no hope that she will tarry much longer.

THE English navy has recently been strengthened by the addition of the most powerful vessel in existence. It is an armored cruiser named "Terrible," 500 feet long, and cost \$4,000,000. It is rightly named, and when employed in aggressive or defensive warfare will doubtless prove to be a formidable foe.

CABINET-MAKING still goes on successfully. Ex-Governor John D. Long, of Massachusetts, has accepted an appointment as Secretary of the Navy. Mr. Long has represented his state in Congress, and has been Governor of that Commonwealth three times. He was born Oct. 27, 1838, graduated from Harvard University in 1857.

THE *Good Health*, a monthly journal edited by J. H. Kellogg, M. D., Battle Creek, Mich., is one of the best health journals published. Every number contains enough good sound sense and wholesome advice to be worth several times its cost, \$1 a year. Beginning with the January number, Volume 32, it comes out in new and improved style.

PRESIDENT CLEVELAND last week signed an order reducing the number of pension agencies in the United States from 18 to 9. This order is to go into effect next September. The agencies from which pensions will be paid will then be Boston, New York, Philadelphia, Washington, Columbus, Indianapolis, Chicago, St. Louis and San Francisco. It is estimated that this reduction will save the government \$150,000.

THE second Secretary of the Japanese Legation at St. Petersburg, Mr. Akiyama, recently visited America. While visiting New York he found a Bible in his room at the Sturtevant House and began reading it. He became greatly interested in its doctrines and was converted to Christianity, and as a joyful, baptized believer is now returning to Japan to carry the news of his new faith to his countrymen. "My Word shall not return unto me void."

THE official history of our Civil War is undoubtedly the most expensive work of the kind, and probably of any kind, ever published. It is reported that its cost, up to the present time, is \$2,334,328. Three years more will be required to complete it, at an estimated cost of \$600,000 additional, making about \$3,000,000. There will be 112 volumes, including index and atlas, 178 plates and maps of important battles of the war, campaigns, marches, forts; and photographs of many scenes and persons.

IN one of the provinces of Brazil there is a serious disturbance occasioned by the uprising of a company of religious fanatics, about 3,000 in number, armed with rifles and entering upon a "holy war," to establish religion. The inhabitants are alarmed. Government troops have been sent to subdue these religionists, and in one battle 150, on each side, were reported killed. The leader of this revolt is Antonio Counselheiro. He surrounds himself with twelve disciples, whom he

calls apostles. In appearance he resembles the patriarchs of old, with long hair and a blue tunic.

IN our issue of January 25, we mentioned the death of the poet laureate of the Socialists, William Morris, who left \$275,000, and remarked to the effect that Socialists who cry out against individual wealth do not always seem to follow their own principles when the wealth happens to fall on their side. We also remarked that, "Socialists would have rich men divide with the poor." To this statement a friend of Socialistic proclivities raises objections, and thinks that body of citizens is not fairly represented in that sentence. Upon carefully re-reading their political platform in the light of the letter above mentioned, we are convinced that there was a misapprehension of the Socialistic view indicated in the brief editorial to which exception is taken. We had Communistic principles more distinctly in our mind than Socialistic, and our remark would be applicable to the former rather than the latter. We gladly make this correction and thank our critic for calling our attention to the mistake. There are many principles enunciated in the platform of the Socialists that are far from being objectionable.

### CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Is the World Growing Worse?

Evangelist Merton Smith, in the course of a conversation the other day, said that it was constantly growing more difficult to win recruits for the Christian warfare. He had not only found it true in his own experience; that very day he had received a letter from a friend in Scotland who said: "We are having good times and rejoicing in the work. The only thing that troubles us is that we do not see as many conversions as we used to."

In the special meetings which Mr. Smith held in the edge of the city last week, he preached to the Christians, not even giving an invitation to those who might desire to seek Christ. The reason, as he explained in private, was because there were no unconverted people present, and he proposed to "rightly divide the word." We should be less inclined to take note of the opinions we have quoted above, were it not that they voice a feeling which is coming to be frequently expressed; is, indeed, becoming quite common, viz: that we are fallen upon evil days and the world is going to the bad as fast as it can. Mr. Smith, for example, seems to be convinced that humanity is sunk in a corruption about as deep as has been known since time began, and that the season is near when the Lord will come to receive his own people and bear them away, leaving the devil to have his own will for a time.

It is easy to remark the reciprocal influence of theory and experience in the case of men like Merton Smith, Moody, Sam Jones, and other evangelists of that type. They do not see the same kind of mighty awakening that they saw, in days gone by, and, concluding that the world is becoming more hardened and callous, they form theories of the Millennium and God's plans which are colored through and through with pessimistic expectations, touching the world at large. Their theories, on the other hand, react mightily upon their preaching. Jeremiahs are needful

sometimes. They serve their purpose; but for the mass of men they neither incite to endeavor, nor inspire to new life. If the preacher does not expect conversion, generally speaking, he will see none. If he expects his church or his community or his country to wax worse and worse, his unconscious influence bears strongly in the direction of the very things which he fears.

Your Western contributor has no preconceived opinions on the subject, unless it be toward optimism. He has not even a fixed theory regarding the date and program of the Millennium. But as one who is profoundly interested in the human life about him, its tendencies, aspirations, temptations and hopes, we have listened, observed, pondered and prayed. Is it true that the world is going to the bad; that conversions are growing less frequent; and that the religious life of humanity is retrograding? How is it at Hammond, and Farina, and Berlin, Brother Saunders? How is it with you, brother pastors? Watchmen, what of the night?

Frankly, there are many features of our social, industrial, and individual life to-day that make a dark picture. It can hardly be denied that clouds have been gathering along the horizon with startling rapidity; that the standards of business honor have been falling in recent years; that there are great and growing wrongs to be righted; and that the principalities of evil are terribly aggressive. Yet it is our firm conviction that out of these conditions there will come in the not distant future the greatest revival of religion that has ever swept this land; a Holy Ghost revival which will begin with the preachers themselves and the churches to which they minister; a revival of righteousness, kindness and purity; a baptism with the Holy Ghost and with fire. Such a revival is coming because it *must* come. We have never seen such a widespread conviction of need as is now to be observed in this western country. Out of this very extremity and longing the rivers of blessing will flow. We confidently expect a great national revival. The most splendid crusade of the world's history is on. The trumpet call is sounding to the young men and women of to-day to enter the service in the grandest age and the grandest country upon which the sun ever shone.

Is this only the optimism of youth, or are these convictions well grounded? What is the experience and observation of the older ones in the service? What do you say, Secretary Whitford? Is the world growing worse? And, if it is, may we expect soon the breaking of the morning?

#### Calling A Nine A Six.

"What will your heavenly Father say?" was asked of a Jewish money lender, "to your charging nine per cent interest for money in these times of great distress?" "Never you mind, mine friend," he answered, "when my heavenly Father looks down from the skies upon that paper, he will see that nine wrong side up, and he will think it's a six."

Are there not theologies which come dangerously near falling into a like absurdity? Do not think it for a minute. God will not save us *in* our sins. If he saves us, it will be *from* our sins. There is no legerdemain or legal fiction by which God will look upon us as pure while we remain vile. When Paul

spoke of Christ's cleansing the church, and preparing a bride "without spot, or wrinkle or any such thing," he meant it. The world outside who look to us for ensamples of religion, will not understand how we are "accounted" righteous, while we continue as selfish and uncharitable as ever. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. But he that doeth the will of my Father which is in heaven."

## THE BROTHERHOOD.

### THE REVIVAL NEEDED.

Every careful reader of the religious newspapers must be impressed with the fact that many religious teachers and leaders are confidently looking for some great spiritual awakening among Christian people, and great gatherings of the unconverted, during these last years of the nineteenth century. Not that the closing years of any period are, in themselves, more important than the first, or any other years of that period, but that events are manifestly ripening for such awakening and ingathering. Such awakening and ingathering, to bring results of real and prominent value, must move along Biblical lines. For this reason it ought, especially, to be looked for among Seventh-day Baptists. When this is said it is not meant simply that doctrinal holdings must be thoroughly Biblical. This is important, and, generally speaking, we are not wanting at this point. But Christianity is a life as well as a doctrine; and it is quite as important that a people be Scripturally sound in life as that they be orthodox in creed. I am not writing against creeds, but am trying to magnify the value of consistent living. There is no better test given by which to try creeds, or teachers, or disciples than that which Jesus gave, "by their fruits." What avails it then to prove to the world that we are right in our teachings upon the Sabbath question, or that every other article of our faith is thoroughly Biblical, so long as we stand aghast before the question; "After all, what is the good of it?" It is a fair question, and we ought to be able to answer it. Or, better still, we ought to be so filled with the spirit and life of our divine Lord and Master that the question, "what good," need never be asked. "Remember the Sabbath-day to keep it holy" is as important a part of the fourth commandment as that which tells us when the Sabbath occurs, and to keep the heart from covetousness and full of love to God and our fellowmen is quite as important as either. A "whole gospel" calls for soundness of faith and soundness of life; and the latter, no less than the former, must be thoroughly Biblical. All along the lines Seventh-day Baptists ought to be in the front ranks of this on-coming revival. The logic of our position among the denominations of Christendom puts us there. Are we, as a people, ready for it? What are we doing, as ministers, to lead on the hosts to victory? Let us get close to the heart of Jesus and there abide. Let us preach more to the consciences of men. Let us preach the Bible Sabbath and Bible integrity of life. Let us more earnestly and more lovingly hold men to the whole law of God and by it bring them to the cross of Jesus. Let us strive to show, by our lives as by our teaching, that purity of doctrine and purity of life are com-

plementary parts of the same perfect whole. Let us put on the whole armor of God and abide in the stronghold of righteousness; and when the hosts of God are led forth to battle let us be found in the front ranks, striving for the mastery with the sword of the Spirit—the Word of God.

L. A. PLATTS.

MILTON, Wis., Feb. 3, 1897.

### GESTICULATION.

There is a modern practice among some preachers of capering about from one side of the pulpit platform to the other while preaching. I don't know why they do it. I hope none of them have been dancing masters. I have heard Dr. Richard Fuller, Dr. J. B. Jeter, Dr. John A. Broadus and many others of distinction, both of those who are dead and those who are living, who did not betray that proclivity of displaying their personal forms, but were content to stand in one place with very little use of their feet, except to stand on. I think if some preachers could only see themselves as others see them, they would quit this practice. Pacing from side to side of the pulpit platform and throwing the arms about in wild confusion may be regarded by them as graceful gesticulations, but whatever it may be, it can never atone for a graceless sermon. It has been said of C. H. Spurgeon that he did not move out of his tracks when preaching, and made very few gestures. He had something to say and said it, and took no time to caper about and beat the air with his hands and arms. I do not pretend to say but that there are occasions when even violent gestures may be made with good affect, but they should be the output of deep feeling, accompanying an impassioned period. What I object to is the constant pacing back and forth from one side of the platform to the other and throwing the arms about in wild confusion, when there is nothing to call forth such actions.—*J. J. Landsell, in Biblical Recorder.*

### FOR ARMENIAN RELIEF.

NEW YORK, February 2, 1897.

To the Editor of THE SABBATH RECORDER:

The following item of news and the information cabled from Turkey will interest many of your readers:

The National Armenian Relief Committee recently forwarded to Turkey \$35,000. They have just received a cable message from the International Committee at Constantinople, of which the British Ambassador is chairman, acknowledging the remittance, and stating that the funds in hand are entirely inadequate to meet the awful suffering and destitution, and that careful investigation has shown that not less than 40,000 children have been made orphans by the late massacres. These "Wards of Christendom" can be easily saved from starvation or debasing enslavement in Moslem homes, and can be cared for at the rate of a dollar a month, but thousands will perish before spring, unless generous gifts are sent at once, to Brown Brothers & Co., 59 Wall Street, New York, who are the authorized treasurers.

Yours truly,

SPENCER TRASK, *Chairman,*

FRED'K D. GREENE, *Secretary.*

### A BOY WANTS A HOME.

A brother in a Western state writes thus: "I have a little boy six years of age that I would like to find a permanent home for, somewhere among Seventh-day Baptist people. He is fairly intelligent, is going to school for his first term, and is learning fast. Can you aid me through the SABBATH RECORDER or otherwise?" If any one desires to correspond with the writer of the above letter we will give name and address of the father of the boy, upon application.

## Tract Society Work.

By A. H. LEWIS, Cor. Secretary, Plainfield, N. J.

### OUR DUTY AND THE DECLINE OF SUNDAY.

The tide of events connected with the influences for and against Sunday must be carefully noted, if Seventh-day Baptists would know what hopes to cherish, and what course to pursue. Sabbath Reform at this time is a battle of various forces, and those who stand for the Sabbath must be keenly alive to the forms which the larger question assumes, and the phases of the conflict outside of themselves. The issues are as large as Christianity. They involve not only the question of the Sabbath, as opposed to Sunday, but also the question of the authority of the Decalogue, and the place of authority which the Bible has, or ought to have.

The Sabbath has been pushed aside so long that most men have ceased to heed its claims in any way, and to regard it as being wholly out of court. They admire the bravery of those who attempt to secure a rehearing for the Sabbath, and they equally pity the folly of attempting, what to them seems to be unnecessary and impossible. Nevertheless they admit that a rapid and radical change has come, and is continuing to increase in the status of Sunday. Two things are certain. Some re-action in favor of Sunday, or in favor of the Sabbath, must come soon, or the complete triumph of holidayism is assured. The foundation for Sabbathism has been removed by the teachings of men concerning the Sabbath, and Sunday has brought nothing to put in place of the authority of the law of God, as the basis for conscientious action in the case. By the ordinary laws of reform, as they appear in history, there is no probability that the Sabbath can regain its place by a direct struggle with Sunday and the no-Sabbathism which lies back of it. Re-action, arising from the fear of ruin to a fundamental truth of Christianity, is the only hope for a better state of things. When men who love the Church of Christ come to realize that holidayism is the unavoidable result of the Pagan-born no-lawism which underlies the popular theories, there will be hope for the revival of regard for the law of God as the source of authority in the matter of Sabbath-observance. It follows that the hope of a return of men to the Sabbath must wait on the full fruition of the errors which have brought the whole question where it now is. Hope must wait while error defeats itself.

The apparent failure of efforts for the restoration of Sunday, which appear on every hand, is, therefore, an important sign to those who are defending the Sabbath, and demanding for it a re-hearing. About ten years ago, several books in favor of Sunday appeared in quick succession, and almost as if by a premeditated arrangement. These were by Crafts, Waffle, Stacy and others. It was evident that these books were the result of the efforts of the defenders of the Sabbath, to push its claims, for they all dealt largely with those lines of thought which are offered to destroy the demands of the "Saturday." About the same time there was a similar revival of organizations to further the cause of Sunday, that is to check the downward tide. Those which promised most among these new organizations have had a brief activity, if not existence, and they are now

moribund so far as any effective work is concerned. Much ado has been made about "better laws," and a better enforcement of the old laws. As a whole, this has resulted in no actual lessening of disregard for Sunday, and now men are beginning to ask how mild a law can be framed that will be "up-to-date," and therefore can be enforced. All this means that if any Sunday law is to be enforced it must be toned down to meet the prevailing public opinion; it must not prohibit anything which the majority want. The whole drift in the matter of laws for Sunday-observance is a part of the tide toward holidayism. No laws can be enforced that seek anything above holidayism.

This state of things must result in one of two things; an uprising of actual religious conscience which will bring back the Sunday-observance of the Puritan times, or an accelerating tide out into the Sabbathlessness, which is already so wide and deep. It now seems certain that the outward sweep will go on until that reaction which fear of ruin brings shall set in. If it does not eventuate thus, there is nothing but holidayism before us.

The duty of Seventh-day Baptists at such a time is clear. They must raise the battle-cry, "to the Word and to the Testimony of the Law of God." We are to proclaim this as the way of escape from the self-induced ruin which threatens all Sabbathism in the Christian church. Our work is positive, not negative and defensive. Ruinous as the outward tide is, there is hope in it as the only way which men will take to better things.

### AN INEXCUSABLE PERVERSION OF FACTS.

Among perversions of facts concerning the earlier history of Sunday-observance, nothing has appeared for several years which exhibits its recklessness or ignorance, or both, more than an article by Wilbur F. Crafts in the *Golden Rule* for Jan. 28. He is calling the *Golden Rule* to account for publishing an article which suggested that men might be "Compelled to work on the Sabbath." Then contrasting modern unwillingness to sacrifice for Sunday with the spirit of ancient Christianity, Mr. Crafts says:

The test of the martyrs in early days was "*Servasti dominicum?*" (Do you keep the Lord's-day?) And many a woman whose husband had already gone to heaven in the martyr's chariot of fire, a woman whose child, tugging at her dress and at her heartstrings, tempted her to say, "No," that she might live for the child's sake, even amid the roar of the hungry lions hard by in the arena, firmly answered, "*Deo confido*" (I believe in God), meaning, "Because I have faith in God, I am 'compelled' to keep (not to break) the Lord's-day."

But it would seem that in our day God does not intend that those who keep his day shall even suffer financial loss. I have searched the world over to find one who has lost by bravely refusing to do Sunday work. I have found many who gained, but only one case of serious loss, even from an earthly standpoint. Even in that case there was all the gain of moral victory. Let every Christian say to all commands or requests that he shall disobey God by Sunday work, *DEO CONFIDO*.

WILBUR F. CRAFTS.

WASHINGTON, D. C.

It is difficult to understand how a man who claims to be high authority on the Sunday question could write the foregoing. It certainly presumes upon amazing ignorance on the part of the readers of the *Golden Rule*. In reviving what has been rightly termed "A famous falsehood," Mr. Crafts has used the question as it appears in the original draft, but he has invented an answer wholly unlike

the original, and one that is far more illogical and irrelevant. The original form, and the one which has been exploded for more than forty-years, is as follows: "*Dominicum servasti?*" "Keep you the Lord's-day?" "*Christianus sum, intermittere non possum.*" "I am a Christian, I cannot intermit it." Mr. Crafts has thrown out the original answer, and inserted "*Deo confido*," "I believe in God;" which is no answer to the question as to the keeping of Sunday.

Space forbids more than an outline of the history of this mythical question and answer. For a full discussion of the matter the reader is referred to the standard works here named: "The Sabbath, or an Examination of the Six Texts," etc., by Sir William Domville, London, 1849, pp. 252-273. Also, "A Critical History of the Sabbath and the Sunday in the Christian Church," by the writer of this article, pp. 51-59. Also, "Sunday" Bampton lectures for 1860, by Augustus Hussy, D. C. L., note 120, p. 286. The facts outlined below have been in reach of all English readers, in full detail, since 1849. That Mr. Crafts knew of Sir Domville's book is shown by his reference to it on p. 618, note 758, of his "The Sabbath for Man," published in 1885.

The matter first appears in history, in a speech of Bishop Andrews, against John Thraske, who was on trial as a Seventh-day Baptist, before the noted "Star Chamber" Court, in England, in 1618. The manuscript of the speech was not written out. After the death of the Bishop, in 1626, his literary executor published a small volume, made up of miscellaneous matter from various detached papers found among the effects of the Bishop. It was entitled, *Opuscula Quaedam Posthuma, i. e.*, "Certain Posthumous Little Works." No definite authority is given, but the Bishop is made to say, that "*Dominicum Servasti* was ever a usual question put by the heathens when examining persons accused of being Christians." That such a statement is incorrect was so well known to students of the Sabbath question, that it did not find any general place in Sabbath literature after the publication of the "Little Works," in which it first appeared. In 1830, John James Gurney, an English writer; in 1844, Justin Edwards, an American, and in 1861, Mr. Gilfillan, a Scotch writer, repeated this myth as genuine. Now Mr. Crafts brings it out in a new form for the *Golden Rule*. The additional facts are these:

1. There is no record of any such question, nor of any question relating to Sunday, or to its observance, ever being put to any Christian martyr.

2. The word "*Dominicum*" is used for "The Lord's Supper," and in the trial of Saturninus and his sons, as given by Ruinart, (this trial was as late as the opening of the fourth century), the phrases *Celebrare dominicum*, and *agere dominicum, i. e.*, "to celebrate or use the Lord's Supper," occur. But this same Ruinart defines *Dominicum* as meaning either the Lord's Supper, or the Lord's House. It may be said in defence of the Bishop that he died in 1626, and that the work of Ruinart did not appear until 1689, so that his loose remark, the exact form of which is not known, can be forgiven more easily than the repeated assertions of those few modern writers who have perpetuated the myth.

More need not be said, except to refer the reader again to the authorities named above, for all the details in the case, and to add the most positive condemnation of such effort as that of Mr. Crafts to perpetuate this "famous falsehood" for the sake of seeming to support Sunday at this time. Literary honesty demands this, to say nothing of Christian truthfulness.

## Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

BRO. S. H. BABCOCK is at Dodge Center. Though the weather was very cold, the going was good and the prospects are favorable for excellent meetings. Sixty were present at the first meeting, and nearly all pledged themselves to the work by rising. Let us pray for a thorough work of grace in the Dodge Center church.

In a communication from Evangelist E. B. Saunders, dated January 29, 1897, he writes: "We could not well close our meetings at Farina, Ill., Sunday night, as was intended, so we held on two more nights, to Tuesday night. Pastor Huffman would not consent to my going until baptism was attended to; said it would be left until spring if it was not. Tuesday afternoon we went to the baptismal waters. The mercury stood at zero, but there was no wind blowing, and the water in the out-door baptistry was warmed. I baptized eight; but for sickness more would have been baptized. Ten in all have been added to our church in Farina. Three are children, others are from twenty to seventy years of age. There are some others converted who will come later, and then some of them are Sunday people. Bro. Huffman stood at his window and saw the baptism. He is about the house."

Bro. Saunders is now with the Berlin, Wis., church.

FROM L. F. SKAGGS.

The close of another quarter and of the year, reminds me that my quarterly report is due. First, I desire to thank our heavenly Father for life and sufficient health to visit all my field, though I have been suffering with rheumatism in my left shoulder and arm, which is giving me no little anxious thought, for fear I may be disabled from my constant work, for I would rather witness of God's great love, in the gift of his Son, for a lost world, than anything else on earth.

On Nov. 2, I left home for Indian Territory; on the 3d I reached Ardmore, at 5:25 o'clock, was met by Bro. W. F. Tucker, and was conveyed to his place in a wagon, fifteen miles from Ardmore, reaching his place about 9 A. M. Bro. Tucker and wife, and Bro. Reed and wife, have commenced to keep the Sabbath, as a result of my visit in July. They are consecrated Christians, meeting every Sabbath, for prayer and a Bible reading. They live near the Brown school-house, on Arbor Prairie. I preached here eight times, once on the Law, and twice on the Sabbath. There are a number here who are convinced that Sunday has no Bible for its observance, as a Sabbath, and there are some of these that I think will accept the Sabbath of the Bible. I also preached a number of times at Bro. Reed's house, four miles from the school-house, and at Bro. Tucker's house. I went from here to Bethel church, some twelve miles north-west, preached eight or ten times, visited the members of the church, who are somewhat scattered, and I tried to encourage and strengthen them, with God's precious promises. This church is in a very lukewarm condition.

The brethren here insisted that I should visit them again, the first of July. Eld. J. O. Quillin, their pastor, has to labor under some very discouraging surroundings. The

Delaware church is about as last reported, except the congregations are larger than last quarter. I have preached here two days in each month the last quarter. The Corinth church, I have not visited but once in the last quarter; that was in December. Religion here is at a very low ebb, the membership weak in numbers, and financially, though they are trying to live unspotted from the world.

The Providence church, I have visited only once in this quarter, on account of having to visit Indian Territory in November, and some other points in October. This church is in a very cold condition. Bro. Owen's family are fixing to move to Arkansas. This will leave only one family here as resident members, viz: Eld. Rutledge's family. Oh, if we could have some efficient evangelist, who could talk and sing well, to visit this field about the first of August next, and remain two or three months, I believe, through the blessing of God, great good might be done.

BOAZ, Mo.

FROM S. R. WHEELER.

Through the continued favor of God we have passed through another quarter with considerable encouragement. Sabbath services have been attended without any interruption. The recent annual report of the Sabbath-school shows 51 sessions of the school in the 52 weeks of the year. Our beloved brother, A. H. Lewis, was with us November 20-24 and gave five sermons and addresses. These were interesting, instructive, and effectual in the Sabbath Reform work. Some fruit already appears. We hope to report more definitely after a time. Such seed-sowing cannot be in vain.

The church at Calhan has disbanded. Its brief life of three years was undoubtedly productive of more good than we can know. Our own people were strengthened by the effort, four young people were added to the church by conversion and baptism, and many outside learned of Seventh-day Baptist doctrine for the first time. There was some question about organization at the time. After consideration, my counsel was to organize.

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11: 6. Here in these wide-open, restless Western states, if we wait until we are sure a church will abide as long as our oldest churches in the Eastern states, we shall accomplish very little. The future is always and everywhere uncertain. West of the Missouri River it seems more uncertain; and when we get here at the foot of the Rocky Mountains, it seems sometimes as though everybody is getting ready to go somewhere else.

This Boulder church appears to me more and more a special God-send to our people. Repeatedly I ask the question: What would now be the condition of all our membership, and of those whom we especially influence, without this church organization? This church is at once an attraction, a nucleus, and a rendezvous. Some of our Calhan brethren have moved here and permanently located. Others are expected to be here a portion of the time, as shall seem best for their business interests. Nine of the ten additions reported

this time were by letter from the Calhan church. On the other hand, many who were with us at one time are not here now. Some expect to return. Amidst all this coming and going we need to hold on continuously and firmly. The Lord grant to us all wisdom, strength and patience to do our work efficiently, to the glory of his great name.

BOULDER, Col.

FROM R. S. WILSON.

I send report of my work for the quarter ending Dec. 31, 1896. When I look back I can see many mistakes in the past, although the Lord has blessed us with many rich blessings, the past year. I do pray the Lord that we may live nearer to him this year, and that the Lord may bless us more abundantly. I have preached at five different places the last quarter, besides at Attalla. About fifty miles from Attalla, nearly due west, at the county line, is where Bro. A. H. Williams lives. We have a good interest at that place. Bro. J. N. Belton has been preaching there once a month. Whiton is thirty-two miles north-west of Attalla. We have three members there, besides a good interest among outsiders. I have only been to County Line once last quarter and to Whiton once. Bro. Belton has supplied Whiton the rest of the time once a month. Then I preached at Mountain Borough once (eleven miles west of Attalla) to about one hundred people, where I left an appointment for Bro. Belton, and he filled that appointment, and left another appointment to preach two sermons on the Sabbath-question, the fourth Sunday in this month. Things look very bright around Mountain Borough. I have preached once at the Heald school-house on the Sabbath question, to about twenty-five people. I told them that if any man would come to me with an open Bible, and show me where I was wrong, I would keep Sunday; and when I came down, one man came to me and said, "Brother, I am a good mind to tell you that you are wrong." I handed him my Bible and said, "Please give me the verse and chapter." He said he could not do that with my book. Then I told him I would go to any Bible in the country, but he backed right down, and then the leading men of the community asked me to come and preach to them again. I preach at Victory Hill once a month. On Sunday our meetings at Victory Hill are very interesting, there being a goodly number of young people. We have bought a lot of the Gospel Hymn books, which will add something to our services. Our work at Attalla has been, we hope, a success. Our meetings are well attended and the general outlook is good.

ATTALLA, Ala.

WHAT an inconsistent human nature it is that will listen with the utmost sympathy to a missionary address until the appeal for financial aid comes, when it topples its head forward, feigning sleep as the plate is passed.

THE Lord takes up none but the forsaken; makes none healthy but the sick; gives sight to none but the blind; makes none alive but the dead; sanctifies none but sinners; and to all these he is precious.—Luther.

WHEN through the torn sail the wild wind is streaming,  
When o'er the dark wave the red lightning is gleaming,  
Nor hope lends a ray the poor seaman to cherish,  
We fly to our Master. Lord, save us, or we perish.

—Heber.

## Woman's Work.

By MRS. R. T. ROGERS, Waterville, Maine.

### INFLUENCE.

BY ALICE CLAWSON.

I watched the growth of a little flower,  
And said to myself, "How passing strange!"  
For I marked within it the ceaseless change  
In silence wrought by mystic power.

I could not see the air around,  
Nor the forces that lay in the beam of light;  
The rain-drop falling was lost to sight,  
Silent and motionless lay the ground.

But when one day, like a holy thought,  
The petals spread from the blossom's heart,  
I saw the beautiful, perfect part  
That each had slowly and surely wrought.

In secret and silence before me there  
The new creation had sprung and grown,  
Whose life yet seemed to me less its own  
Than that of water, or earth, or air.

And I thought, O wonderful, deathless soul,  
Whose change we mark as the years go by,  
What hidden forces around thee lie,  
Beyond thy knowledge or thy control!

We may not know the mysterious power  
That matter and mind exert for thee,  
Nor what strange workings of sympathy  
Still fashion thy destiny hour by hour.

In the heart's recesses they hide them well;  
Like the viewless air and the voiceless light,  
Like the rain-drops, trembling and lost to sight,  
They nothing show to us, nothing tell.

But when some day, at the Master's call,  
Like petals, the years of time unfold,  
In thy perfect being we shall behold  
The influence of each, the result of all.

SALEM, W. Va.

HERE is a thought well worth our considering: "Many a man might make a better Christian of himself if he would consider the church as composed of membership of which he is a sample."

WE witnessed a beautiful instance of the power and efficacy of prayer, one morning lately, when a father and two sons, aged ten and eleven, were baptized into the Baptist church, of Waterville. The family has had to struggle with sickness and adversity for several years, but in the midst of it all, the mother has been praying for the conversion of the father. Often in our woman's prayer-meetings she has begged, with tears flowing down her face, that we would pray for her husband. Some weeks ago she told us, with tears of joy, that he had promised to read the Bible and to pray; and ever since that time her faith has been strong, and her prayers in our meetings have come from a heart filled with trust and courage. And now her prayers have been answered. As the father came up out of the water he shouted, "Glory!" The two little boys followed him in baptism, and there were many in the audience who rejoiced with them in this union of the family, as members of Christ's kingdom on the earth.

### A CHRISTIAN'S INFLUENCE.

Miss G. went about her morning duties in a more downcast and gloomy frame of mind than was her wont. Her mother missed her customary song and cheery laugh. Father felt that breakfast had somehow lost a great deal of its pleasantness. Brother Ben, calling upon his sister to help him find his ball, felt that she did not enter into the search with the same zeal with which she generally responded to his many appeals.

Now, Miss G. was a devoted Christian, her one purpose being the combined one of representing Christ in her own life, and of leading those with whom she associated to love him and his work.

On the previous day she had gone to church

with her whole mind occupied with the Sabbath-school lesson, to which she had given careful study, in order that she might present it in the plainest, simplest way possible. As this lesson was one concerning the life of Christ, Miss G. was very anxious that her little class should understand it, and ere long become his true followers. But for some reason the children did not seem much interested, and she felt that her efforts were in vain. "Why did the children seem so careless?" she questioned. "Was she at fault in any way? Had she failed to let him who always guides aright lead her?" These thoughts so filled her mind that she forgot to give her pastor her usual hearty handshake and cheerful word of encouragement.

All these things seemed to have driven the sunshine from her heart, but pausing in the midst of her work, she knelt before God and told him all. While yet on bended knees, a still, small voice whispered: "Having heard the word, keep it, and bring forth fruit with patience." She arose and returned to her work, singing,

"In God's good time,  
Come it soon or late,  
Ripen all my joys,  
I can safely wait."

Dinner seemed more pleasant for all than breakfast had been. After the meal was over, Ben said: "Mother, I wish I could make you all happy, as sister can." Mother replied, with trembling voice: "My boy, I wish you were the good Christian your sister is, then you would have the same power."

While they were talking, Miss G. had started to see her pastor, whom she found in his study, preparing his sermon for the next Sabbath. After a cordial greeting, she explained that she had come to ask pardon for yesterday's neglect. The good old man, looking into her face with a smile, said: "God bless you! have I another in all my church who has scattered so much sunshine along my pathway as you have done? I own that I did miss your cheery words, but this gentle confession amply atones for all that."

Starting home with a happy heart, Miss G. met a friend, who asked her to attend a sociable on the next Wednesday evening. Miss G. replied that she would gladly go, but that the prayer-meeting came on that evening.

"You attend the meetings so regularly I am sure it will make no difference if you miss one; besides, I can assure you a first-rate time at the sociable."

"Yes, I know," responded Miss G., "yet we are not to seek our own pleasure alone, for we remember that even Christ pleased not himself; but we should seek to cast that influence about us that will ennoble and lead mankind nearer to God."

"I will acknowledge," said her friend, "that your influence has always been for good; while that is so, I tremble when I think of what my own may have been. Although some of my friends will be disappointed when I am not at the sociable, yet I will go with you to the prayer-meeting, and by God's grace and your help, I will endeavor to lead a better life."

Miss G.'s cup of joy was now overflowing. That night in her evening prayer she thanked God that he had sent some dark clouds before the sunshine, for by them the sunshine was made so much the brighter.

\* \* \* \* \*  
Forty years have passed. Miss G., now a

gray-haired grandmother, has lost none of her gentleness and brightness, none of her earnest, Christian character.

Of the ten boys and girls who once belonged to her Sabbath-school class, eight are still living. They are all good Christian men and women, and they often say that it was through Miss G.'s influence that they were brought to Christ.

HASELTINE.

JANE LEW, W. VA.

### AN OPEN DOOR.

A large percentage of the girls in attendance upon our schools and colleges within the last few years has consisted of those educating themselves with a view to self-support. They have met with varying degrees of success,—in the office, the counting-room, the public schools, and in many avenues of life hitherto untrodden by women. Comparatively few, however, have tried Kindergarten teaching, in which it is an accepted opinion that women are superiors of men. In the eagerness of women to have a part in the general reform of this closing century, too many forget that the greatest work given to woman is the care and training of the little ones. Of all lasting influences, those of childhood are the most enduring. Next to the influence of mother, that of the earliest teacher is often the strongest influence of our lives. What wonder is it then that mothers shrink from sending their six-year-old boys and girls into the public schools, which are so over-crowded and often very unfit places for the little ones.

What the foundation is to the building, the first years of education are to character. Great care, then, should be given to the first teachers and the first lessons. Kindergarten methods have been rapidly finding favor among public school-teachers; but under present conditions very little can be accomplished, compared with what might be if the pupils could have the benefit of real, true Kindergarten training before entering the public schools. This, then, is the open door awaiting young women, to-day. There is no mission-field more in need of workers, or more productive of good, under proper culture. Especially is it desirable work, because of the lack of evil influences so often at work where young women attempt self-maintenance.

Hoping that some of our Seventh-day Baptist girls may find in this a timely hint, I make this small contribution to the Woman's Page of the SABBATH RECORDER. O.

### THE CHRISTMAS BOX.

Once more the approach of spring suggests preparation for another Christmas Box. Although no box was sent in 1896, the friends of that particular integer of work were not idle, as the denomination well knows. Efforts, usually expended on the box, were, at the suggestion of our missionaries, seconded by the judgment of the Board, directed to raising money for a boys' school-building in Shanghai. The results were reported at Conference. It is thought best to send a box for Christmas, 1897, and the Committee, always glad to serve the Board, wishes to remind all who read the RECORDER that it is not too early, now, to plan for the Christmas offerings. So many years of instruction in preparing the contents of boxes already sent, renders it unnecessary to repeat the list of

desirable articles. The Committee would only suggest that the expense of sending to our missionaries in China, renders it unsuitable to send things which are not good enough to pay for the expense of boxing and freight charges. Articles may be forwarded any time after the middle of May, and *must* reach the Committee by June 10, as the boxes are closed by the 15th. The Committee hopes that contributions may be as numerous and satisfactory as in past years. For economy, articles should be sent early enough to admit of freighting to New York. Address 412 Ninth Avenue.

P. J. B. WAIT,  
H. A. V. BABCOCK, } Com.

#### THE DUNHAM FAMILY.

Edmund Dunham In Relation to His Times and the Constituency of the First Baptist Church, Piscataway, N. J., 1680-1700.

BY O. B. LEONARD.

#### ARTICLE IV.

The only surviving son of Benajah Dunham, the founder of the Piscataway branch of this family, was Edmund Dunham. The founder was born, as previously stated, in New Plymouth Colony, 1640. He emigrated to East Jersey, about 1671, from Eastham, on Cape Cod, and his death occurred in Piscataway, 1680, Dec. 24. Previous to his removal from the Pilgrim home of his birth, his first son, Edmund, was born (July 25, 1661). Six other children succeeded him in this Dunham household, only two of whom lived beyond childhood. These were daughters, Mary and Elizabeth. The family name was therefore handed down to posterity by the only surviving son, Edmund Dunham.

Among Benajah Dunham's neighbors, who early settled in Piscataway, was Nicholas Bonham, who raised a family of children, in the little hamlet called Bonhamtown. He emigrated from Barnstable, on Cape Cod, somewhere near the same time that the Dunns, Fitz Randolphs, Drakes, Martins, Dunhams and others came to this section of East Jersey. Mr. Bonham's wife, whom he married in 1658, was Hannah Fuller, oldest daughter of Mr. Samuel Fuller, one of the "Mayflower" passengers, who came over from Holland to America in 1620. The children born in New England to Nicholas and Hannah Bonham were the four following, whose families in after years attained a prominence and usefulness in Piscataway Township:

HANNAH BONHAM, the oldest child, married, Aug. 19, 1677, Daniel Lippington, one of the sturdy yeomanry of the township.

MARY BONHAM, born Oct. 4, 1661, married, July 15, 1681, the subject of this sketch, Edmund Dunham.

SARAH BONHAM, born in 1664, married, 1681, John Fitz Randolph, one of the four brothers who moved into the township with their mother from Barnstable, Mass. (1669.)

HEZEKIAH BONHAM, born 1670, (probably in East Jersey,) married, 1690, Mary Dunn, daughter of the pioneer planter, Hugh Dunn, one of the original patentees of the town in 1666.

In his last will, made Feb. 6, 1683, Nicholas Bonham provides as follows:

Item, I order and appoint yt all my cattell with my household goods shall remain in ye hands of my executors, hereafter named, for ye support of my family and ye bringinge up of my children, and as any of them marries, such part of ye said cattell & goods to be given them as my executors shall think meet.

Item, I will and bequeath unto my grandchildren now liveinge or shall be borne within a year after ye date hereof, one Bible to each of them to be bought & paid for out of my estate by my executors.

Item, After ye decease of my said wife what Chattels,

goods or lands that is then undisposed of, I do will and bequeath unto my son Hezekiah Bonham, he beinge my sole Heire, exceptinge ye legacies before mentioned.

This reference to Nicholas Bonham and his children, is made to show the intimate relationship which existed between his family and those of the Dunhams, Dunns and Fitz Randolphs. This intimacy from intermarriage may explain some of the subsequent actions pertaining to the origin and early development of the Seventh-day Baptist church of Piscataway.

Edmund Dunham, and his sisters, Mary and Elizabeth, were early bereft of parental influence and watchcare. Their father died, in the prime of life, December 24, 1680, (40 years old) and the mother survived him only a few years. This left the three children all under age at the death of their father. Unusual burdens being placed upon Edmund, necessarily matured the young man and rendered him capable in early life of assuming important responsibilities. His father had ordained in his will that neighbor John Fitz Randolph should act as an overseer of the children. This dying request was cheerfully acceded to from a double incentive: out of respect for his departed friend's wish and from subsequent family relationship to young Mr. Dunham, they both marrying sisters, though Mr. Randolph was eight years his senior.

Edmund Dunham reached his manhood and assumed the duties of married life (1681) just at an important time in the civil affairs of East Jersey. It was a formative period in the history of this Colony, and no less a critical era in the affairs of the mother country, and France and Germany as well. It was about this period in the century that the following changes took place in politics and religion, both in the New World and in the Old.

The English Revolution of 1688 had established the principle in England that nothing can bind freemen to obey any government save their own agreement. The claim of the Divine Right of Kings was set aside. Confidence was restored in the people at home and in her American provinces.

In France, the Revocation of the Edict of Nantes, in 1685, crushed out religious freedom in that Empire, and caused the voluntary exile of thousands of devoted Protestants to this and other countries. Many of these Huguenots found refuge in different parts of the Jerseys, strengthening the religious life of every community in which they settled.

In Germany, the Thirty Years War had ended many decades before (1648). While the power of the Pope had been broken formally, and Protestantism was nominally liberated, the country lay prostrate and desolate. Liberty was only a name, for Lutherans and Calvinists never escaped being molested and disturbed in their religious privileges. From 1680, the Germans began their emigration to the new world.

The Province of East Jersey was sold in 1682 to William Penn and his Quaker associates. This necessitated many changes in local government, and established an epoch in Piscataway's calendar. During the next five years a large influx of Scotch emigrants took place, and many English Friends and a few Irish Baptists. At the time of the sale above referred to, there were 80 families, all told, living in Piscataway, embracing a total population of about 400 men, women and

children. "Although the increase of settlers was considerable the next few years, and the reward of industry abundant, yet the improvement of the province was not commensurate, either with the expectations or exertions of the proprietaries, which may be attributed mainly to the unfortunate dissensions respecting titles to the soil."

It was during this formative period that East Jersey was first divided into four counties. Courts for the trial of small causes were established. County courts were erected, and other legal measures were adopted for the better government of the people. Laws were passed for improving the interior sections of the adjacent country, by opening roads, making bridges, and enacting statutes for the peace, prosperity and general good of the inhabitants.

Within this same decade, at their own door, the freeholders of Piscataway and other townships throughout the province, decided to dispense with the proprietary government, and petitioned to be taken under the management of the Crown, which was satisfactorily accomplished in 1702.

While Edmund Dunham took a modest, but influential, part in establishing secular matters, as the township minutes verify, he prominently appears in public life as an active Christian man, in connection with the organization of the First Baptist church of Piscataway, from 1686 to 1689.

It is a matter of accepted tradition that in the spring of 1689, Edmund Dunham, with his brothers-in-law, John Fitz-Randolph and Hezekiah Bonham, and the latter's father-in-law, Hugh Dunn, John Smalley and John Drake, these six men, were publicly constituted a gospel church, by the help of Rev. Thomas Killingsworth, from South Jersey. He was an ordained Baptist clergyman, recently from Norwich, England, and upon his arrival in this country was commissioned a Judge of the Court of Salem County, N. J. This double occupation was of frequent occurrence in those primitive days, when a minister would act as a magistrate also.

Why no mention is made by early historians of the wives of these six men, as constituent members, has never been explained. The brethren were all married at this time (1689) and had growing families, as the following brief references to them will prove. They were all intimate personal friends of Edmund Dunham and life-long acquaintances of his father. Human nature would be very different then from now, if no godly women assisted in works of charity and abiding Christian faith, and were not fellow-laborers with their husbands in the gospel.

(To be continued.)

#### A LOVING TRIBUTE.

To the memory of our dear, departed brother, Dea. Joseph Edwards, whose active life seemed so necessary to us in our declining years, we offer this humble tribute of affection.

We have known and loved our dear brother longer than any one else now living; yes, we remember him from his earliest infancy, and we love to recall the early years of his life, when he was our pet and pride. At the old home hearthstone we taught him his A, B, C's, and when only three years old took him with us to school, from which he was never after content to stay away; but through



summer's heat and winter's cold was ever eager to be there on time, and to stand first in his classes. His thirst for knowledge increased, as years passed, and he always regretted that his home duties prevented him from pursuing longer his academic studies.

As we look back across the years, we recall the many experiences of joy and sorrow which we shared together for thirty or more years, when our ways parted for a time, each forming new homes and family ties. But after a time these ties were broken, as one by one we laid our loved ones to rest, and we were left alone. Then we returned to spend the evening of our lives in the old home church, and where we could be with, or near, our brother, expecting that he would care for us, and tenderly lay us to rest when God should call us home, having no thought that he would be called first. But God's ways are not our ways, and we should try to remember that he knows best, and to bow in submission to his will, and wait his appointed time till he shall call us to lie down with our kindred dust till the resurrection morn.

Dearest brother, thou hast left us,  
And our hearts are filled with grief,  
And nothing but God's sweet promise  
Can give comfort and relief.

Unto thee we looked for counsel,  
Upon thee we hoped to lean;  
But alas! thou'st gone before us,  
And death's river rolls between.

Oh, the anguish of that morning,  
When the message sad was sent,  
And we knew thy days were numbered,  
Knew just what the message meant.

Soon in haste we sought thy bedside,  
But no word thy tongue could speak;  
Yet the tears in silent anguish  
Fell like raindrops down thy cheek,

And told the bitter thought of leaving  
Thy aged sister, sick and blind,  
Who ever since her widowhood  
Had found in thee a brother kind.

Ever prompt with loving counsel,  
Words of cheer and helpful deeds,  
Always the true, noble brother,  
Looking well to all her needs.

We shall miss thee, dearest brother,  
In the lonely days to come;  
But we know that our dear Saviour  
Soon will call us to his home.

F. E. M.

## BOYS WANTED.

The *Western Christian Advocate* publishes this statement made by an officer of a Liquor League:

"The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created, our counters will be empty, as will be our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative.

"The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after the appetite has been formed. Above all things, create appetite."

This means that boys are wanted to become drunkards in order that the liquor business may not fail and the children of liquor dealers "go hungry" when the men who are drunkards now are dead.

How many boys who read these lines want the position? If you do not want, there is but one way to be sure you will never fill it, and that is never to take the first glass!

## "THE BUBONIC PLAGUE."

This scourge, far more terrible than cholera or yellow fever, has devastated parts of India and China for centuries. It is a disease born of filth and famine. It is claimed by some authorities that the name is inappropriate, as the characteristic symptom is not a sympathetic swelling of a gland, but what swelling takes place is the outcome of blood poisoning. An English physician thus graphically describes its geographical distribution: "A map of the plague-stricken districts within the last fifty years shows plague astride the Himalayas, with giant limbs reaching on one side the Red Sea and on the other the shores of the Pacific."

All flesh-eating animals are affected by it, above all, the rat. None of the exclusively vegetable-eating animals are attacked. The period of incubation is from three to six days; some authorities put it from two to seven. It is claimed that the bacillus of this plague was discovered in 1894, by a Japanese physician; others deny that it is caused in this way. The pilgrimages to Mecca have had much to do with its spread. It is claimed that there is no possibility of its reaching this country, or, if it did, that it could obtain a foothold here. It is believed to be both infectious and contagious. It begins with fever and pain, proceeds with swelling of the glands, delirium, sleep, and in the majority of cases ends in death. "So virulent is the poison," says the New York manager of the Hong-Kong and Shanghai Banking Association, having branches in all parts of the East, "that many die before the disease reaches its crisis; and in the case of most of those who survive till the crisis is reached, abscesses form under the arms, which exhaust their remaining vitality." He thinks the disease the black death, the plague of ancient Europe as well as the East, as the lips and tongue of the people become black. The victims die in Bombay at the appalling rate of three in four of all attacked.—*The Christian Advocate*.

## THE VOICE OF GOD.

There are times when a conviction of a divine call to some particular work is our secret joy and strength. The duties to be discharged may seem to others trivial, even menial, in their character. But this may be the error of a careless observer. Only let our souls be stirred by a secret impulse, and let us feel that this is a voice from above calling to sacrifice, then will everything seem to be invested with solemn dignity. Each incident of the passing hour, under ordinary circumstances so devoid of interest, will be in harmony with the divine purpose in the attainment of a desired end. Even seeming disappointments will have their mission. That which is often called defeat will be only a method of conquest for the soul truly alive unto God in his holy service. In view of this the only way for the believer to live is in the constant willingness to accept life as it is meted out in the providential ordering, without anxiety as to the final results, being always diligent in the discharge of present duties, however insignificant they may appear to men.—*The Christian Advocate*.

## SILENCE IN THE SICK-ROOM.

Never whisper or talk in the sick-room about an apparently unconscious patient. No matter how weak or indifferent, or in how much of a stupor he may appear to be, he

may yet be conscious of every word you say, and be discouraged by any unfavorable remark you make in his hearing. In his weak condition, it may be the last strain the nervous system is able to bear, and thus your own words may prove the means of making your unfavorable prognosis of his case true. Persons in such a condition sometimes only partially hear and understand remarks thoughtlessly made in their presence; and, their minds being weak and the imagination unrestrained, their worst fears are excited; and, the stimulus of hope being taken away, the feeble flame of life is thus sometimes extinguished when it might otherwise have rallied for many more years of life. If there must be some talking in the sick-room, let it be distinct, not in a suppressed voice. Nothing is more teasing to the sick than whispering or half-whispering, whether or not there is an effort to hear. The very mystery of it is exacerbating.—*Popular Science News*.

## A SUNNY FACE.

Wear it. It is your privilege. It has the quality of mercy; it is twice blessed; it blesses its possessor and all who come under its benign influence; it is a daily boon to him who wears it, and a constant, overflowing benediction to all his friends. Men and women, youth and children, seek the friendship of the sunny-faced. All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an open sesame to heart and home. By it burdens are lightened, cares dispelled, sorrows banished and hope made to reign triumphant, where fear, doubt and despondency held high carnival.

Get the glow or radiance from such nearness to the throne as God permits to his own. A little child on the street of a great city, wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially to the weak, paused, hesitated, and asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence.—*Exchange*.

## THE THROUGH TICKET.

Soon after taking my seat in a railway car, the conductor came along and punched my ticket, marked me with his eye and passed on. As he was again leisurely passing, I said:

"Conductor, I'm a conductor."

"You a conductor?" he said.

"Yes; on the celestial railway. Have you a through ticket?"

"I fear not," he replied.

"You better get one, or you will get put off the train before you get into the city."

"May I ask you a question?"

"Yes."

"Do you ever pray?"

"Yes."

"Does your wife hear you?"

"Yes."

"I'll tell you," he said, "I've started recently, but in a quiet way. I haven't joined the church or been baptized, and don't think I will be."

But I replied, "that is the order of the General Superintendent of the celestial railway, and you can't expect favors on this line unless you obey orders. Have to obey orders or quit the road."

"I guess that's so," he said thoughtfully, and added, "but it's a, long hard struggle."

"So it seemed to me once," I replied, "but I have learned better. It is a matter of perfect obedience; at that point the struggle ends. It is all up grade till we get there."—*Advocate*.

## Young People's Work

By EDWIN SHAW, Milton, Wis.,

### LIVE FOR SOMETHING.

Thousands of men breathe, move and live, pass off the stage of life, and are heard of no more. Why? None were blessed by them; none could point to them as the means of their redemption; not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good and leave behind you a monument of virtue, that the storms of time can never destroy. Write your name by kindness, love, and mercy, on the hearts of thousands you come in contact with year by year and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of the evening. Good deeds will shine as brightly on the earth as the stars of heaven." H.

### DANGEROUS FAMILIARITY.

It is an old saying that "familiarity breeds contempt." In a certain sense it is true. Close intimacy with a person results in a knowledge concerning him which is comparatively sure to lay bare his weakness as well as his strength. Such an intimacy, unless it also opens characteristics which are attractive, tends to break down that regard which is essential to the heartiest relations. Yet it is not this "familiarity" to which the saying refers. It is, on the contrary, a familiarity which is not becoming or proper. The boy who refers to his father as the "old man" is cultivating the familiarity which is meant. The man who regularly talks about "Tom" Reed, or "Bill" McKinley, or "Dave" Hill, or "Nelse" Aldrich, is cultivating the familiarity which breeds contempt. This is a familiarity which is wanting in due respect.

These off-hand references to any matter which a person has been taught to respect are always heard with unpleasant effect. It is not pleasing to hear one who occupies in the mind an exalted position referred to with the freedom of the street corner. Such reference, repeated frequently, tends to weaken the respect felt. It is like putting before the public eye experiences which are for the mind only. It is like opening the door of one's soul for the curious to enter in and look around. It results in a breaking down of the regard formerly felt, and soon the pieces of the broken idol are thrown out and their place is left vacant. It is such familiarity which "breeds contempt."

In one of the large churches in Boston, there is being conducted just now a religious revival by an evangelist who is known by the familiar name of "Sam." On the outside wall of the church is a large sign, much like those used by the clothing houses, to announce their "clearance sales," which informs the passer-by that "Rev. Sam Jones will begin business" in that church at some time stated on the sign. After the shock of the commercial tone of the announcement has worn off, the question comes, "Who has been doing business there heretofore?" and wonder is felt as to whether the previous venture has proven a failure. If it has, the new announcement holds out no hope for better results in the future. The manner of conducting

the "business" is not such as to warrant hope of success. A dealer in fine pictures does not put his wares before the public in the same manner as does the hawker of peanuts at a county fair. Pictures are not bought as are peanuts. And no more is the story of Christ's death and sacrifice to be told as an auctioneer rehearses the desirability of his wares. One is a story of love, the other is a story of purchase. One is the tale of a gift, the other is a matter of "business."

"O, yes," some one says, "but the people like to be talked to familiarly." May be they do. They also like to be talked to with due regard to their own ideas of the appropriate. Unless they are, they are sure to lose their regard for that of which they hear. This is the familiarity which breeds contempt. It may make some poor wanderer stop and think, but if he gets no farther there is very little hope that he will ever develop the characteristics which make the well-rounded man. The friends of the Boston preacher surely intended nothing wrong by their announcement; their only purpose was to catch the attention of a busy people. But their announcement was out of harmony with the story which the evangelist has to tell. It belittles the cause for which the preacher pleads. It is a familiarity which breeds contempt, rather than respect, because it is phrased in a manner not suited to the preacher's calling. It is like an inharmonious frame for a beautiful picture. Be familiar, and also respectful, with sacred things.—*Westerly Sun.*

### SECOND QUARTERLY REPORT.

J. DWIGHT CLARKE, *Treasurer,*

In account with

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

From Nov. 1, 1896 to Feb. 1, 1897.

#### RECEIPTS.

Rockville, R. I., Tract.....	\$2 50	
Evangelical.....	2 50	5 00
Marlboro, N. J. (Junior Endeavor), Boys' School in China.....		4 00
Hebron, Pa., Dr. Palmborg.....		1 38
Grand Junction, Iowa, Missionary.....	\$1 55	
Tract.....	1 55	3 10
New Auburn, Minn., Dr. Palmborg.....	\$3 00	
Miss Burdick.....	3 00	6 00
Shiloh, N. J., Tract.....	\$15 00	
General Fund.....	5 00	20 00
New Milton, W. Va. (Middle Island), Dr. Palmborg.....		2 50
Salem, W. Va., Tract.....	\$1 25	
Dr. Palmborg.....	5 00	
Evangelistic.....	3 75	
Foreign Missions.....	2 50	12 50
Westerly, R. I. (Pawcatuck church), Missionary.....	\$6 25	
Tract.....	6 25	
Dr. Palmborg.....	6 25	18 75
Waterford, Conn., Dr. Palmborg.....		1 75
Salem, W. Va. (Buckeye), Dr. Palmborg.....		1 25
Little Genesee, N. Y., Missionary.....	\$10 00	
Tract.....	15 00	
Dr. Palmborg.....	10 00	
Evangelistic.....	20 00	
Mizpah Mission.....	10 00	65 00
Alfred, N. Y., (Second church).....		12 50
		\$153 73

#### EXPENDITURES.

Geo. H. Utter, Westerly, R. I.:	
General Fund.....	\$20 30
Dr. Palmborg.....	31 13
Evangelistic.....	26 25
Foreign Missions.....	2 50
Boys' School in China.....	4 00
J. D. Spicer, Plainfield, N. J., Tract Society.....	44 05
Mrs. Emma Kenyon, New York City, Mizpah Mission.....	10 00
Mrs. Geo. R. Boss, Milton, Wis., Miss Burdick's Salary.....	3 00
J. Dwight Clarke, For exchange, stamps, etc., for year.....	2 00
	\$143 23

J. DWIGHT CLARKE, *Treasurer.*

FURNITURE made of compressed paper is being manufactured. It possesses the advantage of lightness, and can be molded into any desired shape.—*Ex.*

### LAST SABBATH.

Where were you? At home, spending the day in sloth and idleness? Abroad, indulging in a social visit with a neighbor or relative? If so, what excuse will you render to the great God, who has said, "Remember the Sabbath-day to keep it holy"? Where were your children? Did you encourage them to attend Sabbath-school, and did you take them to the house of God? Or were they left to themselves, to roam about, or seek the company of the profane or ungodly? If thus neglected, what will you answer when called to an account by that God who has commanded you to "train up your children in the nurture and admonition of the Lord"? H.

THERE is a general disposition, according to the *Western Christian Advocate*, to measure ourselves by others. So far as duty is concerned, nothing could be more dangerous. We lack the data for an absolutely correct estimate of others. Possibly we may correctly judge. But what others do, or neglect to do, at least apart from relation to us, really does not determine or modify our duty. What is due from me? What ought I to do? These are the vital and pertinent questions for each individual.—*Ram's Horn.*

THERE is no power but of God; hence our spiritual power must be a direct gift from God himself. We may obtain this priceless gift by going continually to the throne of grace and seeking pardon for our sins, thus keeping our hearts pure and holy, a suitable dwelling-place for God's Holy Spirit. And surely, if we have the Spirit in our hearts, we may be confident that we "can do all things through Christ which strengtheneth us."—*E. C., in the Golden Rule.*

I LIE amid the golden-rod,  
I love to see it lean and nod;  
I love to feel the grassy sod  
Whose kindly breast will hold me last,  
Whose patient arms will fold me fast—  
Fold me from sunshine and from song,  
Fold me from sorrow and from wrong,  
Through gleaming gates of golden-rod  
I'll pass into the rest of God.

—*Mary Clemmer.*

### OUR MIRROR.

LETTERS have been mailed to each society, concerning the work and plans of the coming year. Should any have failed to receive their copy, please read the following and report the action of the society:

*Dear Endeavorers:*—Though our numbers are materially the same as last year, yet broader, more liberal views, with a deeper feeling of consecration, is noticed, thus placing the societies on such a basis that great results are made possible for the year 1897. The Sabbath Reform work, Evangelical, and Foreign Missions in the education of the Chinese children, are coming into prominence more each year. These movements need the support of the young people, and it is essential that certain sums be pledged for the coming year, not forgetting the pledge already made of \$300 toward Dr. Palmborg's salary. To accomplish this, will you kindly report at once the amount you will pledge or try to raise. Some are still delinquent on last year. Many of the societies expressed their interest in Sabbath Reform work before Conference, and pledged certain amounts. If you were one of those who pledged at that time, will you please renew that pledge for the fiscal year. This year we do not mail you pledge cards although such will be gladly forwarded, if wished, by addressing the Secretary of the Permanent Committee.

A strong effort is being made to have each society represented in the "Mirror" once a month. Much interest can be promoted and much help derived by the frequent exchange of ideas and plans.

Thanking you cordially for your past interest, earnestness, and enthusiasm, we appeal to you to lift high your standards, ever remembering that "one is your Master, even Christ, and all we are brethren."

Submitted in behalf of the Permanent Committee.  
RITA I. CROUCH, *Sec.*

## Children's Page.

### AMERICA TO HER BOYS.

Where are my great men coming from—  
The men to rule the state—  
When, this old century left behind,  
We've passed the twentieth's gate—  
My brave, broad-hearted citizens,  
The strong, the good, the true?  
You're drifting now—rouse up, my boys!  
They all must come from you.  
Don't let past glories be forgot,  
Or patriotism die;  
Let every boy upon my roll  
Shout—"Ready; here am I!"  
—*The American Youth.*

### THE DISCOVERY OF AMERICA.

BY MRS. GEORGE ARCHIBALD.

"It must have rained to that fair, too," said Dolly. She was looking at some souvenir pictures of the Columbian Exposition and noticed the water ways.

"It isn't rain makes that," said Georgiana. "They built the buildings by the water on purpose."

"What did they for?" asked Dolly, regarding the beautiful illustrations with interest.

"I suppose because Columbus discovered America on the water," said Georgiana.

"Why, did he? What is America?"

"It's where you live. Not Queenton, I don't mean, but like this room is in the house, and the house is in the yard and the yard's in Queenton, just the same, Queenton's in New York state, and New York state is in the United States, and the United States's in America."

"Yes, that's so," said Dolly ashamed to own she did not understand it a mite.

"Was C'lumbus alive when he discovered America?" she asked presently.

"O, yes! or he couldn't have done it."

"That's so. I forgot. But now he's dead, isn't he?"

"Yes, Dolly. He's very dead. You can't think how dead he is! Why, he's been dead four hundred years and buried three times."

"Yes; I should fink that would kill him," said Dolly. "What is when you discover?"

"Well, I'll tell you. It's to find things. Miss Snyder told us the whole of it, while the Fair was going on, and it was four hundred years ago then, but they couldn't get the Fair ready on the very year."

"I should fink they could in four hundred years," said Dolly.

"Oh! they didn't begin as soon as America was discovered. Besides it took Columbus a good while to get it discovered, so they could have a fair. First he found an island."

"Did he? Where did he find it?"

"Oh! in the water. Islands always grow in the water. And Columbus as soon as the king and queen where he lived bought him three boats, he started to discover something. He didn't know as it was America. But he knew the world wasn't flat."

"The world is bent," said Dolly. "It's bent awful rounding. Mamma showed me on a globe in the book store."

"Yes; but real big men didn't know it; and they thought Columbus would sail to the end and fall off, you know—come to the edge and tumble over."

"But he didn't, did he?"

"Why, no. He sailed with a big boat full of men and two more boats full sailed along, and the boats were like ships. And they went, and went, and by and by saw land, and Columbus he put on a kind of dress and got in a boat and some more with him, and

they landed and he knelt down and prayed."

"What for?"

"He was thankful he'd got there," answered Georgiana.

"Then what did he do?"

"He planted a Spanish standard."

"What did he plant it for?"

"I don't know as I know. Miss Snyder didn't tell us. But I guess because the island was so wild and nothing but trees on it, so he planted a standard."

Mrs. Pettitt had quietly listened, thinking Georgiana was getting along pretty well. But now she added a bit to the story, that she might set right the odd error.

"Georgiana," she said, "a standard is a long staff bearing a banner used by the nation it represents. A standard is like a flag."

"Oh!" said Georgiana, "I didn't know that. Miss Snyder just said they planted a standard, and I thought maybe it was like a tree, or something to raise to eat, or like that."

Mrs. Pettitt saw how easily children fail to understand things that grown people know so well that they sometimes forget how once they did not know them at all.

"You please tell it," said Georgiana. "You know it better. And please tell how he planted the standard." Dolly joined in the request.

"He took the flag in his hand, and stepping on the land, thrust the end of the staff in the ground."

"What did he do afterwards?" asked Dolly.

"He explored the island, and made friends with the people who lived there and visited other islands. And he came from Spain four times. His body, what was left of it, was at last taken to Cuba, the largest of the islands which he discovered, and buried in Havana."

Mrs. Pettitt took a map and showed the little girls the port from which Columbus sailed, and the path of his first voyage and the lands he discovered and explored.

The next day they made a game, rigging out a cart and two doll carriages as ships, putting in all the big and little dolls for sailors. And they took their papa's cane for a standard. Then they started on their voyage of discovery, through the deep waters of the dining-room, sitting-room and parlor, discovering a number of islands in the front hall, composed of rugs. One of these islands had a lion woven in it, and on this they landed, Georgiana promptly slaying the animal with a poker and then planting her standard in great style.

It was a most successful voyage and they returned from it with lovely gifts to present to the good Queen Isabella, who had helped to plan and make out their trip. The queen, looking like Mrs. Pettitt, was mending children's clothes by a window, when they arrived, and she appeared overjoyed at the safe return of the mariners. She even kissed Columbus and his first assistant, and shook hands with several of the crew.—*Selected.*

### WHAT TO DO WITH A BAD TEMPER.

Starve it; give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself, but try it. Force yourself to do nothing, to say nothing, and the rising temper will be obliged to go down because it has nothing to hold it up.

What is gained by yielding to temper? For a moment there is a feeling of relief, but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as to self. The pain, too, often lasts for days, even years,—sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell beforehand what will be the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die.—*Presbyterian Banner.*

### WHAT GOD GIVES A BOY.

A body to live in and keep clean and healthy, and as a dwelling for his mind and a temple for his soul.

A pair of hands to use for himself and for others, but never against others for himself.

A pair of feet to do errands of love and kindness and charity and business, but not to loiter in places of mischief or temptation or sin.

A pair of lips to keep pure and unpolluted by tobacco or whisky, and to speak true, kind, brave words, but not to make a smok-stack of, or a swill-trough.

A pair of ears to hear the music of bird and tree and rill and human voice, but not to give heed to what the serpent says or to what dishonors God or his mother.

A pair of eyes to see the beautiful, the good, and the true—God's finger-prints in the flower and field and snowflake—but not to feast on unclean pictures or the blotches which Satan daubs and calls pleasure.

A mind to remember, to reason and decide and store up wisdom and impart it to others, but not to be turned into a chip basket or rubbish heap for the chaff and rubbish and sweepings of the world's stale wit.

A soul to receive impressions of good, to develop faculties and shape it day by day, as the artist's chisel shapes the stone into the image and likeness of Jesus Christ.—*Morning Guide.*

### WHAT BOYS SHOULD LEARN.

1. Not to tease boys and girls smaller than themselves.
2. Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to mother when she comes in to sit down.
3. To treat mother as politely as if she were a strange lady who did not spend her life in their service.
4. To be as kind and helpful to sisters as they expect their sisters to be to them.
5. To make their friends among good boys.
6. To take pride in being a gentleman at home.
7. To take mother into their confidence if they do anything wrong; and above all, never to lie about anything they have done.
8. To make up their minds not to learn to smoke, gamble, or drink, remembering these things are terrible drawbacks to good men, and necessities to bad ones.—*Green's Fruit Grower.*

The young man had accompanied the colored young woman to the shoestore, where she desired to make a purchase. "What number of shoes do you wear?" the salesman inquired. She glanced at the young man apprehensively. He was so near that he could not fail to hear the answer. Then she said to the clerk: "Dat soun's likeer foolish question to me." "But it isn't, I assure you." "Well, den, ef you gotter hab an answer, de number ob shoes I wah is two, same ez anybody else. Did yoh fink I hab er wooden laig?"—*Washington Star.*

## Home News.

New York.

LINCKLAEN.—Quarterly Meeting was a source of encouragement and spiritual power. The attendance was large on both days and a deep interest was expressed and embodied in a resolution to strive by faithful attendance to make the meetings seasons of revival.

On Sabbath morning, as Eld. B. F. Rogers had not arrived on account of the snow-storm, Eld. Swinney preached, giving an analysis of the "New Sunday Theory" of Rev. Mr. Gamble, which makes the Sabbath like the 4th of July, coming on every day of the week, but always skipping Saturday, and finally after alternating and skipping, by some strange process, it settles down upon Sunday only.

After a social hour and a very good lunch, a praise service was led by Bro. F. D. Allen, of Homer, and Eld. Mills led in presenting the precious truths of the Sabbath-school lesson. After this, Eld. Swinney preached from 1 Tim. 2: 10, and conducted a testimony meeting.

In the evening Eld. L. M. Cottrell delivered his carefully prepared sermon on our denominational history.

On First-day morning, the session was opened with prayer by Dea. C. J. York, and encouraging reports from the churches followed, and then Eld. Mills preached a powerful sermon from Matt. 25: 14-30. And the Quarterly Meeting closed with a deep and solemn testimony meeting.

C. J. YORK, *Sec. Pro tem.*

LINCKLAEN CENTRE.—We had rather a mild winter, with but little snow, up to January 22. From the 22d to the 29th, we had a protracted blizzard; the snow fell fast much of the time and the raging wind blew it hither and thither. The 30th dawned bright and fair, and the roads were quickly broken out. For this we were most thankful, as the Quarterly Meeting was to convene with us. At this meeting the attendance was large and the interest unusually good.

February 5, ended a week of delightful weather, with excellent sleighing. The rain of the last two days has ruined the sleighing, and still it rains.

The interest in the work of the Master here is fair. By deaths and removals the church has been reduced to a very small active membership. The work of the pastor is largely that of a missionary. Scarcely one-half of the regular attendants at preaching services, Sabbath-school and cottage prayer-meetings are members of our church, and several are Sunday-keepers. That all these, and many more, will some day be united in church fellowship and work, is our hope and earnest prayer. But the obstructions are much greater here than are common in the vicinity of some of our churches.

On the evening of January 12, 50 of the neighbors and friends of the pastor and his wife made them a pleasant visit, bringing an excellent supper and leaving about \$30 as a token of their interest and good-will.

The conditions here seem quite favorable for an extensive revival; but it is impracticable to hold evening meetings at the church, as we have no sheds to protect the horses. Again we resolve to make a persistent effort in this direction. Will you aid us by your prayers, also with a little money, if the Lord thus impresses you?

O. S. MILLS.

FEBRUARY 7, 1897.

### "THREE DAVIS BROTHERS."

Inasmuch as a considerable has been, and is being said at present, on this subject, I will try and add a few items, and so far as it is consistent with history, let the reader accept it.

It has been generally supposed that the original ancestors of the Davis families, of South Jersey, came from Glamorgan County, Wales, to Boston, Mass., before or soon after 1650, in company with a large number of Welsh Baptist immigrants, and presumedly under the leadership of John Miles, their pastor, and that these "Davis Brothers" with many other Welsh immigrants, settled together, and called the place of settlement Savansea (Mass.) in remembrance of the place they left in Wales.

Being persecuted by the Puritans, many of the families left the place and settled elsewhere. Among the families that are said to have left the place, were the Bacons, Bowens, Brooks, etc., who settled in South Jersey, about the year 1687, west of the city of Bridgeton, N. J. The "Davis Brothers" left the place also. Daniel went to Connecticut, John and Jonathan to Long Island. John married an English woman named Dorothy Gotherson, joined the Quakers, became quite wealthy, and reached the extreme age of one hundred years. About the year 1705, he removed with all his family to Pilesgrove Township, Salem County, N. J., a place some 16 to 20 miles northwest from Bridgeton, where some of his descendants still remain.

Daniel married an Irishwoman named Mary Johnson. Their son Benjamin, who is the only son of whom we have any knowledge in this family, was born in Connecticut, in 1660. He joined the British army, and was in the French and Indian wars from about 1690 to 1697. Having tired of military life, he deserted from the army, and wandered down through the then vast wilderness to South Jersey, about the year 1698, where he settled on the Delaware Bay shore, at a place now called Ben Davis Point. This Point is some 15 to 20 miles south of Bridgeton. He married a Miss Riley, and about the year 1726 he and his family removed from this Point to a place some 4 to 6 miles north of Bridgeton, where he purchased one thousand acres of land of Daniel Cox, the great land speculator of those days, who lived at Burlington, N. J., at the price of ten shillings per acre. This price was considered so dear, the township and village was called Dearfield. This land was situated between two streams, in a v shape, commencing at Seeleys Mills and extending northward to the Presbyterian church, which was built probably one hundred and twenty-five years ago, where many of his descendants have worshiped and have been buried.

Jonathan married Mary ———, became a Baptist minister, and about the year 1698, his widow lived at a place called Maidenhead, Burlington County, N. J. There were three sons in this family, viz: Rev. Jonathan, born 1675, died 1745, married Elizabeth Bowen, of the above Bowens of South Jersey, and they had no children. He is generally known as High Priest. Elnathan was the Surveyor General of the Colony of New Jersey, and Samuel was a weaver by trade.

This Elnathan had five sons: two, Rev. Jonathan, born 1709, and Samuel, born 1713, who with their wives in 1737, were the

only Davises who were constituent members of the Shiloh Seventh-day Baptist church; some of their descendants have continued to worship at the same place ever since. Jonathan and Daniel's families contemporaneously expressed:

Jonathan, born —	Daniel, born —
Elnathan, " —	Benjamin, " 1660
Samuel, " 1713	Arthur, " 1718
Reuben, " 1747	Daniel, " 1752
Samuel, " 1778	Joel, "(1790)?
Azel, " 1808	Joshua C., " 1817
Albino W., " 1838	Phebe A., " 1841

I will only say that I have been a collector of items and dates in the Jonathan Davis family for several years, and will feel thankful to hear from any person who can furnish any further information.

A. W. DAVIS.

SHILOH, N. J., Jan., 1897.

### THE IMMANENCE OF GOD.

The eye of God is at once the joy and terror of the universe. Angels rejoice in the light of his countenance, while wicked men tremble like Belshazzar under the consciousness of his presence. Even prophets, in the revelation of his presence, cry out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts." If his face were not veiled in the heavens, how could flesh and blood endure? We should be utterly consumed.

Though we are unable to see him, God continually sees us. He is not a distant spectator; "in him we live and move and have our being." The Latin church forgot this great truth, and taught the transcendence of God; it was followed in this by the Deists. God made the world as a machinist makes an engine and runs it from outside by the laws of matter. In our day science has performed a valuable service in discrediting this error and restoring the only tenable doctrine of the immanence of God. God is in every particle of matter and in every movement of mind. God created the world and dwells in it; he made man and abides in this living temple. No law of nature could operate without him; his movements constitute the law or order of nature.

To good people this great truth ought to be a comfort. God is not far off; not only his word but he himself is in our heart and soul. We live in his presence—are never out of his sight or beyond his immediate care. We have not to ascend into heaven to find him; he is here in our thought and purpose, knowing what we need and ready to answer the faintest whisper of prayer. Again, the sense of accountability accompanies that of ready access. We are here on duty under the eye of the Master; our acts and neglects are alike known and photographed, as it were, in his great book of judgment. No fact is omitted in the record; from the cradle to the grave the account is complete and the evidence from day to day is perfect. "Now is the judgment of this world; now is the prince of this world judged." The final award will be but the opening of the books in which the record is now being stored up under the eye of the supreme Judge of men and angels.—*Zion's Herald.*

PET sins like pet tigers, when young, have a strange fascination for us, but though their growth is scarcely perceptible, they ultimately become so large and strong if not killed at the beginning, that they swallow up the whole man.

# Sabbath School.

INTERNATIONAL LESSONS, 1897.

FIRST QUARTER.

Jan. 2.	Christ's Ascension.....	Acts 1: 1-14
Jan. 9.	The Holy Spirit Given.....	Acts 2: 1-13
Jan. 16.	A Multitude Converted.....	Acts 2: 32-47
Jan. 23.	The Lame Man Healed.....	Acts 3: 1-16
Jan. 30.	The Boldness of Peter and John.....	Acts 4: 1-14
Feb. 6.	True and False Giving.....	Acts 4: 32-37, 5: 1-11
Feb. 13.	The Prison Opened.....	Acts 5: 17-32
Feb. 20.	The First Christian Martyr.....	Acts 6: 8-15, 7: 54-60
Feb. 27.	The Disciples Dispersed.....	Acts 8: 1-17
Mar. 6.	The Ethiopian Convert.....	Acts 8: 26-40
Mar. 13.	The Persecutor Converted.....	Acts 9: 1-12, 17-20
Mar. 20.	Christian Self-restraint.....	1 Cor. 9: 19-27
Mar. 27.	Review.....	

## LESSON IX.—THE DISCIPLES DISPERSED.

For Sabbath-day, Feb. 27, 1897.

LESSON TEXT.—Acts 8: 1-17.

GOLDEN TEXT.—Therefore they that were scattered abroad went everywhere preaching the Word. Acts 8: 4.

### INTRODUCTION.

The lesson follows immediately after the preceding. Some time must have elapsed during the persecution and before the evangelizing in Samaria. The Golden Text conveys a very important message from the lesson, one that should be pressed upon all to carry into effect where already the Lord Jesus is loved.

### EXPLANATORY NOTES.

#### I. The Burial of Stephen. 8: 1-3.

1. *Consenting*.—Paul afterward very severely censured himself for having borne the part that he did in the persecution of the Christians. He also declares that one of the worst faults that a person can possess is to approve of evil done by others. See 1 Cor. 13: 6, margin. Luke may often have heard Paul express himself upon this subject. *A great persecution*. Afterwards the Roman government became the persecuting power. The great persecutions are recorded in church history, all emanating from pagan Rome. Good always came out of all these persecutions. In the present instance the effect was the immediate dissemination of the gospel in the regions around. Otherwise the church in Jerusalem might not so quickly have done this work. Doubtless foreign Jews then residing in Jerusalem and recently converted to the discipleship of Jesus went much farther. We are not to suppose that the church which afterward reappears in Jerusalem was made up of new believers entirely, for doubtless many of the dispersed returned when the persecution subsided. *Except the apostles*. They remained at their post, without doubt, from a sense of duty. They, perhaps, were exempt from the violence of the persecution, because of the influence which they had acquired over the people.

2. *Devout men*, may have been of the unbelieving Jews. Compare 2: 5. *Lamentation*, with outward signs of grief expressed in Oriental fashion.

3. *Haling*, an old English word for *hauling*. *Dragging*. In connection with this verse, 1 Tim. 1: 13-17 ought to be studied. Saul was a leading spirit in the persecution, and the language recounting his part in it would lead us to believe that he exercised great cruelty.

#### II. The Gospel Preached in Samaria. 4-8.

4. It ought to be distinctly borne in mind that these preachers of the Word were not the apostles. *They* had remained faithful at their post in Jerusalem. All believers were expected to have some part in preaching the gospel.

5. *Philip*, one of the seven deacons. *Samaria*, at that time called also *Sevaste*, or, as we would say, Augusta. Once the capital of the northern kingdom of the ten tribes. At that time the residence of many of the Samaritan nation.

6. *Gave heed*. Doubtless the way had been prepared for this success, first, by the preaching of John the Baptist at Enon, near to Salim, which was not far from Shechem, a principal city of the Samaritans, and, secondly, by the ministrations of our Saviour himself, at that time when he must needs pass through Samaria. Thus it became true once more that "one soweth and another reapeth."

7. *Unclean spirits*, demoniacal possession. *Palsies*, paralysis.

#### III. Simon the Sorcerer and His Professed Belief. 9-13.

9. *Simon*, a celebrated impostor who figures quite conspicuously in early church history. He is ordinarily known as Simon Magus.

10. *This man is the great power of God*. Many of the Samaritans looked upon Simon "as more than a man; the great power which at first emanated from the invisible God, and through which he created everything

else, had now appeared in a bodily form on the earth."—*Neander*. The doctrines of Simon were blasphemous in the extreme. They contained in the germ many of the principles of later Gnosticism. Simon was called by the church Fathers an arch-heretic. One of the doctrines which he is said to have taught is that "the law had originated with the fallen angels, and was introduced for the sole purpose of reducing men to bondage." Similar teaching in regard to the Old Testament became wide-spread, and its effects are seen to-day in the disparagement which men put upon the Sabbath and upon the Old Testament in general.

11. *Sorceries*, magic arts.

12. A great contrast to the doctrines of Simon, as great as between day and night.

13. *Believed also*, so the disciples supposed, so he appeared to do. We know from the sequel that he knew nothing of the power of Christianity, and that he was a wicked impostor.

IV. Peter and John Sent to Samaria. 14-17.

14. *Samaria*, either the city or the country.

15. *Prayed for them*. They had already received the Holy Spirit in converting power. They were now to receive a larger effusion of the Spirit in their hearts, to give to them victory in their Christian life and make them more efficient in all their service for the Master. The book of Acts contains much of priceless teaching concerning the gracious work of the Holy Spirit. Not for money is the gift of his possession to be obtained, as Simon Magus vainly and wickedly thought (v. 18, 19), but pursuant to perfect consecration and in answer to believing and persistent prayer. All joys are in his keeping, and all success from his indwelling.

### IS PRAYER A FORCE IN THE MORAL WORLD?

Persevering, repeated, concentrated thought in prayer is frequently enjoined in the New Testament by the words of Jesus. Prayer not only in behalf of the suppliant, as in the case of the importunate widow (Luke 18: 1-8), but likewise in behalf of others, as in Luke 11: 5. Now God works in accordance with law in the spiritual world as in the natural. These injunctions, therefore, have their foundation in laws of mind, not yet, perhaps, well understood, but the existence of which should not be doubted. We can see, in part, reasons why answer to prayer in behalf of others is often delayed, and we can believe that such may often exist in the case of the suppliant himself.

Delay may be necessary in the order of nature. In order to responsibility there must be knowledge of duty; but religious knowledge is gained progressively, and this requires time. The will is influenced by motives. The evil of sin must be seen, the character of God considered, the beauty of holiness appreciated, but these require time; and, furthermore, presentation of motives usually depends on a second person, and on privileges and places—all of which require time.

Delay may be necessary in the order of Providence. An individual may be so located in society that the truth and motive of the Gospel cannot reach him; or if they do, the hindering causes may be too great. But God converts and sanctifies by truth; hence, in order to an answer to prayer, Providence often removes individuals to some new locality, or arranges for them new surroundings, by which the effect of truth will be facilitated. But this requires time—often long years of time and effort.

But especially delay is necessary in the order of love. God always labors to reform before he executes penalty, "not willing that any should perish." The long suffering of God waits and works for the individual by reason, by motive, by Providence, by the Holy Spirit; hence answers to prayer for others, even in cases where their selfishness is not desperate, may be long delayed. Where there is truth in the mind, and surroundings favor-

able, the work of the Spirit may be immediate; in other cases the order of time, Providence, and love may require delay.

We know that there is always efficiency in the prayer of faith offered by an obedient Christian, but we do not know enough to affirm the *modus operandi* of that efficiency. It is thought by many who have investigated the subject without prejudice, that there is sufficient evidence to prove the existence of a law of mind, the formula of which is, that strong mental desire, if it carries with it a strong purpose of will in regard to another, does often affect the mind of the object upon whom the urgent mental effort is concentrated.—*James B. Walker, D. D.*

### GOOD THOUGHTS.

A good thought is a good thing, even when kept to ones self; but a good thought put into words, so that others may enjoy its benefits, may be, and often is, of ten-fold more value. One may feel ever so keen an interest in any object, but unless that interest is in some way made manifest, the object cannot be very greatly benefited by such feeling. Some tangible evidence of one's interest in any good cause, even though small in amount, like the "widow's mite," if the heart and the prayers of the donor go with it, may be of untold more value than much larger offerings, made from one's abundance, without the above mentioned accompaniment.

Thoughts something like these came recently to the writer, on the receipt of a contribution from a brother in the Central Association, with which came also a letter containing these words:

One-half of which I wish applied to Dr. Lewis' work and the other half to the General Fund. Truly, I wish I could make it a good deal more for all departments of our denominational work, for they are all dear to me. More especially have I wished to be able to contribute to the Sabbath Reform work, but this is all I can do now. My earnest prayer is that Dr. Lewis, as he goes among our people, filled with the Spirit, may be able to arouse the membership of the churches, inducing them to take higher ground in the matter of Sabbath-observance, so that our Sunday-keeping friends will come to feel that we believe the manner of keeping the Sabbath holy is of vital importance.

Brethren, let us not fail, as opportunity offers, to speak encouraging words in behalf of our denominational interests, and to maintain them with our contributions, according as God has prospered us, not forgetting to implore the Divine blessing upon whatever we do.

J. D. SPICER.

PLAINFIELD, N. J., Feb. 8, 1897.

### MINISTERIAL ASSOCIATIONS.

Action of the Ministerial Association on the removal of Eld. J. M. Todd:

From the organization of the Ministerial Association of Nortonville, Kan., under its present constitution, Elder Todd has been an active and faithful member.

During the last year and at the time of his removal he was president of the association. Father Todd, as we always delighted to call him, by his genial disposition, earnestness, general ability, and readiness for every good work, naturally and justly won the respect and esteem of every member of the association. His advanced age had given him an experience in the ministry from which we could draw to our advantage. We shall miss him at our meetings, but at the same time we feel grateful that we have had even for a brief time the privilege of being associated with him in the work of the Christian ministry.

Our united prayer is that of thanksgiving for the contributions of the good brother which have added so much to the interest and profit of our meetings and a petition to the Head of the church to grant many more years for service and a rich experience of the Christian joy in his old age, and at last an abundant entrance into the faithful servant's reward.

S. M. HOON, Pres.

THOMAS CAMPBELL, Sec.

—Nortonville News.

## Popular Science.

BY H. H. BAKER.

### A New Way to Ascend Mountains.

A new device for ascending and descending high and steep mountains has just been invented by Mr. Volderauer, an Austrian engineer, and is soon to be in operation for carrying passengers to the top of a high mountain in the Alps.

The plan is no less than a railroad going directly up on the surface, without regard to grade, the form of the wood rail being such that by the use of wheels, the car on which the passengers ride can be securely locked in case of accident in ascending, or in regulating the speed in descending the mountain.

For propelling the car a balloon is to be used, having a lifting power sufficient to haul its load at any speed desired. To this balloon trailing cords are attached, and are connected by wheels with the rail, in advance somewhat of the main car.

The gas to inflate this balloon, and also a supply tank taken with the car, to be used as needed, is manufactured at the base of the mountain, and stored under pressure, ready for use. The motor man has a seat in the forward end of the car, and a hollow cord runs between him and the balloon, by which the lifting power, or propelling force, can be increased or diminished, and where he can quickly operate the safety brake in case of any derangement, or accident.

In descending, he has only to release a sufficient quantity of gas to overbalance the lifting power, and the descent is easily and smoothly made.

With this new motor, the steeper the ascent and the higher the mountain, the better, for less friction, and less lifting power would be required. We see no reason why, on any mountain, where a grade of at least 45° could be obtained, a practical road with wood rails could not be made to do good service.

### Fat Pine.

If our Southern friends would study the chemistry of fat pine, and learn what could be produced from a cord of this kind of wood, they would undoubtedly realize the great value of the thousands of acres covered with trees, each acre containing hundreds of cords of wood, filled with pitch, known as fat or pitch pine.

Science develops the fact that from one cord properly worked can be made twenty gallons of turpentine, forty gallons of tar, forty gallons of tar oil, sixty gallons of pyroligneous acid, and forty bushels of best quality charcoal. Then, by redistilling this pyroligneous acid, it will yield from one and a half to two gallons of alcohol, and from four to five gallons of acetic acid, also a small quantity of creosote.

The product of the cord of wood, before any redistilling, at its usual-going price in market, would net all of \$15.

A plant, for working a half cord of wood at a time would cost in the neighborhood of \$300, and the time of distillation would be about eight hours. So that by working continuously a single retort would use a cord and a half every twenty-four hours, yielding a profit of some \$20. This could be managed by two men.

These goods would meet with a ready sale, and considering the cost of manufacture, we know of no industry more promising than this, among the pitch-pine groves in our Southern states.

### DON'T KNOW ABOUT IT.

The invitation to suggestive comment on his unique plan for relief of the indigent churches of our denomination, given by the Western Contributing Editor, in a recent article, was read with interest where the working of such an order of things would be especially felt. The scheme advocated by him, by which ways and means are devised to evangelize the world, seems to us very like special pleading, a plan by which the robbing of Peter to pay Paul would find an application in point.

Generally speaking, the frontier churches are such as need assistance, if any. People who are obliged to make new homes for themselves in new countries usually do not have money to burn. On the contrary, there is a need that they husband every resource. It is not always that, in addition to personal needs, they are able to establish and maintain a church without some assistance, and so the aid of the Missionary Board is invoked—judging that to be a better plan for them and their families than to be without a church home, especially so where the environments are new and strange.

By the plan mentioned in the last issue of the RECORDER, the pastor, after realizing on that portion of his salary covered by personal pledges of his congregation, is given to understand that he is to bestow his labor elsewhere, to such extent as the amount of yearly stipend usually apportioned to the church by the Board would cover, and all this, forsooth, for the benefit of the pastor himself, primarily, "lest he get into ruts"—and for unconverted humanity, secondarily.

While that sort of thing might afford a diversion for the pastor, it would be anything but that for the church, which must be in many cases left to itself on half rations. Centers of religious interest and growth are not built in a day, and never by chance. They are the result of years of toil and prayer. When acquired, the effort for their preservation and enlargement ought to be commensurate with the care and cost of the acquisition. In many instances the successful establishment of churches has been possible only as our Missionary Society has made it so. To divert the assistance thus rendered into other channels would signify ultimate failure. To those who have been there, there is no question about that. As Seventh-day Baptists, the case of vacant pastorates is vastly different from that in the Sunday world, especially as isolated churches. To us, the exhortation to the Missionary Board would represent about this sort of an equation: Non-sustaining church fund *minus* Board appropriation *equals* evangelistic fund *plus* inevitable loss.

If this course of procedure is the thing for small churches, why should not the wealthier churches, as a rule, indulge the luxury of an evangelistic itineracy to their pastors? For similar good reasons, profit and efficiency might possibly accrue to them also. To be sure the matter of supply would hardly necessitate so heroic effort, and so, possibly, less of benefit might result to the church; yet it would hardly be generous to reserve all the good things for the poor churches alone—so good a thing should be passed around.

W. R. P.

HAMMOND, La., February 6, 1897.

## Special Notices.

ALL persons contributing funds for the Mizpah Mission, 509 Hudson Street, 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 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 6126 Ingleside Ave.

ALFRED WILLIAMS, Church Clerk.

THE Seventh-day Baptist church of New York City holds services each Sabbath at 10.30 A. M., in the Boys' Room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services.

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 Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

THE next session of the Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches, will convene, in connection with the Quarterly Meeting, at Milton Junction, Wis., on Sixth-day, Feb. 26, at 10:30, A. M. The following is the program:

1. The Church-member's Duty to the Sabbath-school. Wm. B. West.
2. Is Denominational Loyalty a Virtue? E. A. Witter.
3. Advance in the Type of Revealed Religion. L. A. Platts.
4. Exegesis of 1 Peter 4: 8. D. K. Davis.
5. God in Nature. W. D. Tickner.
6. The Songs of Solomon. E. B. Shaw.
7. What are the Principles of Hermeneutics Which Determine What Portions of the Bible are to be Interpreted Literally and What Figuratively? S. L. Maxson.

Sec.

THE next session of the Quarterly Meeting of the Southern Wisconsin Seventh-day Baptist churches will be held with the church at Milton Junction, Feb. 26-28. Services as arranged for are as follows:

- Sixth-day evening, 7:30, preaching, Raymond B. Talbert.
- Sabbath morning, 10:30, preaching, Rev. L. A. Platts, Milton.
- Sabbath, 2:30, preaching, Rev. S. L. Maxson, Walworth.
- Evening after the Sabbath, Praise, Prayer and Conference Meeting, led by E. B. Saunders and Eli Loofboro.
- First-day morning, 10:30, preaching, Rev. E. A. Witter, Albion.
- 2:30, P. M., Services in charge of the Young Peoples' Union.
- Evening, 7:30, preaching, Pres. W. C. Whitford.

G. W. B.

STATE OF OHIO, CITY OF TOLEDO, }  
LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,  
Notary Public.  
Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.  
Hall's Family Pills are the best.

**MARRIAGES.**

**DAYTON—THOMPSON.**—At Marlboro, N. J., by Rev. J. C. Bowen, January 13, 1897, Albert S. Dayton, of Marlboro, and Miss Caroline H. Thompson, of Seeley, N. J.

**SMITH—WILSON.**—At the residence of the bride's mother, Mrs. T. J. Wilson, near Eagle Lake, Texas, December 23, 1896, by Rev. S. F. Chambers, Mr. John A. Smith and Miss Lola A. Wilson, both of Eagle Lake.

**STEVENS—BUTLER.**—By Pastor M. B. Kelley, February 3, 1897, at the parsonage, Alfred Station, N. Y., Mr. Charles A. Stevens and Miss Margret J. Butler, both of Alfred.

**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.

**CHAMBERLAIN.**—At her home, in Chicago, January 30, 1897, Charlotte E., wife of Thomas Chamberlain, in the 49th year of her age.

She was a convert to the Sabbath, and kept it for several years preceding her death, although her membership remained with First-day churches. At her special request, the pastor of the Chicago church spoke at the funeral service, in Moreland Presbyterian church. She was a loving wife, a true friend, and a loyal servant of the Saviour in whom she trusted for salvation. L. C. R.

**CRANDALL.**—Mary Desdemonia, daughter of Matthew S. and Ellen G. Ennis, and wife of Walter Crandall, was born in the town of Little Genesee, N. Y., December 23, 1843, and died in Prairieville, Ark., January 14, 1897, of La-Grippe.

Mrs. Crandall found hope in Christ during a revival held by Rev. A. H. Lewis, and united with the First Genesee church. Several years later she with her family went to Arkansas, expecting to join the Sabbath colony to be established there; but the colony was not a success, and she attended the M. E. church, that being the only church organization there. The funeral services were conducted by the Presiding Elder and the local minister. Her class in the Sunday-school singing the closing piece and each one placing a bouquet of flowers on the casket. The Presiding Elder paid a beautiful tribute to her pure Christian character, and of her work in the church and Sunday-school. She leaves an invalid husband, one son and two grandchildren, besides one sister and one brother to mourn her departure. A. E. R.

**WILSON.**—Mrs. Cincinnati, widow of the late Dea. T. J. Wilson, at her home near Eagle Lake, Texas, after an illness of about nine days, January 15, 1897, aged 55 years, 10 months and 22 days.

Deceased was a resident of Colorado County, Texas, since an infant. Was married to Mr. T. J. Wilson September 3, 1868. They were blessed with six children, four of whom are left to mourn their loss. While a Missionary Baptist she was converted to and embraced the Sabbath. In this she enjoyed the sweet companionship of her devoted husband and family. She was a constituent member of the Eagle Lake Seventh-day Baptist church, which was organized July 5, 1887. She was ever a devoted, kind and affectionate wife and mother, and professed her confidence in God's saving grace and her willingness to go, the day she died. She was laid to rest Sabbath-day, January 16, in the Masonic cemetery, at Eagle Lake, by the side of her deceased husband, from whom she had been separated over five years. May God, in his tender mercy, preserve the remaining ones to meet her, our dear father and two brothers gone before, an unbroken family in the kingdom of his dear Son, is the sincere prayer of her devoted daughter. J. E. W.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

**Royal Baking Powder**  
**ABSOLUTELY PURE**

**CRANDALL.**—In Little Genesee, N. Y., January 28, 1897, Mrs. Hattie E. A. Crandall, in the 46th year of her age.

She was born in Keating Township, McKean County, Pa., November 2, 1851. At three years of age her parents moved to the town of Alfred, Allegany County, N. Y., and while still a child she was baptized and united with the Second Alfred church. In 1866 she was married to Richard Bentley, of the town of Ward. Two children gladdened their home, who now survive her, Mrs. Olive E. Seamans and Mrs. Dalana Fairbank, both of Little Genesee, N. Y. In 1879, the year after her husband's death, she moved to Little Genesee, and in 1880 was married to Albert W. Crandall, in the latter place, where she remained; three years' residence at Wellsville excepted, until death, holding her membership in each place, during residence there, in the Seventh-day Baptist church. She passed away in great peace, surrounded by her family and friends, giving to each a parting word, urging all to a devoted, Christian life. The funeral was at her home, interment in East Valley cemetery, Alfred. A bereaved husband and six children and step-children survive. She will be greatly missed by her church, the community, and a large circle of friends.

"A precious one from us has gone,  
A voice we loved is stilled;  
A place is vacant in our home,  
Which never can be filled.

God in his wisdom has recalled  
The form His love has given;  
And though the body moulders here,  
The soul is safe in heaven."

S. S. P.

**Literary Notes.**

HARPER'S WEEKLY for February 20 will contain an important analytical and statistical inquiry into the result of the Presidential election, illustrated with maps and diagrams, by Thomas Campbell Copeland. There will be an article on the proposed Zoological Garden in Bronx Park, New York. The double page picture of the Number will be a drawing, by W. H. McVicar, of the Bradley-Martin fancy-dress ball.

THE number of *Harper's Bazar* to be published on February 20 will include a paper by Lawrence Hutton, entitled, "Three Links in the Dramatic Chain," with portraits of Mrs. Keeley, who played in New York in 1835; of Mrs. Maeder, who, as "Little Clara Fisher," carried vast audiences by storm when George III. was King of England; and of Lord Doughton in the last years of his life.

THE past few years have been notable in literature for the rise of women writers. In this country some of the best of the current literary work, especially of fiction, is being done by women. Among these, Mrs. Eva Wilder Brodhead is rapidly taking a conspicuous place, and it is thought that Mrs. Brodhead's new novel, "Bound in Shallows," which the Harpers are soon to bring out, will add to the reputation she has already won. It is said to be a careful reproduction of Kentucky life, and to contain accurate studies of character and situations of dramatic interest.

**FOR SALE, RIGHT.**

**A GENERAL MERCHANDISE BUSINESS**

In one of the best towns in the West, and in a large

SEVENTH-DAY BAPTIST SOCIETY.

Stock is in a good building, which may be purchased or rented.

For particulars, write SABBATH RECORDER for address.

**ANTITOXIN SERUM.**

Drs. Hermann M. Biggs and Arthur R. Guérard (*Medical News*, Dec. 26, 1896), in an exhaustive article on the use of antitoxin serum in the treatment of diphtheria under the supervision of the New York City Health Department, with a resume of the published reports on the subject, conclude by affirming the following facts: 1. That diphtheria antitoxin, when generally employed, has reduced the mortality from diphtheria at least one-half. 2. That it has a distinctly favorable effect on the clinical course of the disease, shortening it and lessening its severity. 3. That the earlier the treatment is commenced, the better the results obtained: the mortality, when adequate doses of antitoxin have been given within the first forty-eight hours of the disease, not exceeding five per cent. 4. That antitoxin is a specific against true diphtheria (that is, when the symptoms are due solely to the Klebs-Loeffer bacillus), and is less efficacious in mixed infections, but even in these forms of diphtheria is of decided benefit. 5. That it is not necessary to wait for a confirmatory bacteriological diagnosis, but that in every clinically suspicious case of membranous angina, especially in children, a medium dose of antitoxin should immediately be given, and repeated if required by the further developments of the case. 6. That antitoxin serum is a remedy without serious after-effects in the doses which have ordinarily been employed (the after-effects, such as rashes, etc., being insignificant in comparison with the danger of the disease;) that it has no injurious action on the kidneys, the heart, or the nervous system; that it does not entirely prevent albuminuria, heart failure, and post-diphtheritic paralysis, because of the effects of the diphtheritic toxin which has already entered the system before the administration of the remedy, no matter how soon the treatment is begun, are not always completely counteracted by the antitoxin, though there is every reason to believe that in sufficient doses it does prevent any farther extension of the toxic action after its effects have been produced. 7. That the protection conferred by immunizing doses of antitoxin is almost absolute for a short period of time, for example, three or four weeks, when a sufficient number of antitoxin units is administered; and that with a high grade preparation, when only small quantities of serum are required, the remedy is absolutely harmless, even with the youngest infants. 8. That antitoxin, if not a specific cure for all forms of diphtheria occurring in the

human subject, is by far the best remedy for the treatment of the disease.—*Medical Record.*

**"MORAL" REFORM.**

In the Parkhurstian methods of reform, practiced in Los Angeles recently, the reporter of the court proceedings in the Los Angeles *Times* relates that in order to convict a saloon-keeper, a minister and young theological student "entered the Olive Saloon about three minutes before 12 o'clock at night, and remained there until five minutes after the closing hour. In that time they purchased drinks, Rev. Mr. Ball taking beer, and Ryder a glass of blackberry cordial. Before leaving, Rev. Mr. Ball bought a bottle of whisky, which they carried away with them." The cross-examination elicited the fact that when these men entered the saloon, the saloon-keeper "had already taken off his apron and put on his coat and hat, preparatory to closing the place for the night. Their first request was to be admitted to the toilet. There they remained not less than five minutes, so that when they came back to the bar it was after midnight. When they called for drinks, Rev. Mr. Ball took beer, and Ryder called for port wine." He changed this at the suggestion of the saloon-keeper, who thought him ill, to blackberry cordial. "They stood over the bar sipping their drinks for at least two minutes, then Rev. Mr. Ball bought a bottle of whisky to take away with them." What a travesty this is on the work of the Christian minister! We have no sympathy with liquor selling in any way, but we do not believe it can ever be suppressed by such inquisitorial, bribe-giving methods as the above. Such methods are a disgrace to the gospel ministry, and would be promptly and severely denounced by the religious press if the gospel power were dominant in the churches.—*The Sigus of the Times.*

**LUCK HAS NEVER HELPED ANY PERSON.**

In replying to the query, "Does not luck sometimes play a goodly part in a man's success?" Edward W. Bok, in the January *Ladies' Home Journal*, writes: "Never. Henry Ward Beecher answered this question once for all when he said: 'No man prospers in this world by luck, unless it is the luck of getting up early, working hard, and maintaining honor and integrity.' What so often seems, to many young men, on the surface, as being luck in a man's career, is nothing more than hard work done at some special time. The idea that luck is a factor in a man's success has ruined thousands; it has never helped a single person. A fortunate chance comes to a young man sometimes just at the right moment. And that some people call luck. But that chance was given him because he had at some time demonstrated the fact that he was the right man for the chance. That is the only luck there is. Work hard, demonstrate your ability, and show to others that if an opportunity comes within your grasp you are able to use it."

