

THE SABBATH RECORDER.

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WASHINGTON,

WASHINGTON, the defender of his country—the founder of liberty—the friend of man. History and tradition are explored in vain for a parallel to his character. In the annals of modern greatness he stands alone; and the noblest names of antiquity lose their luster in his presence. Born the benefactor of mankind, he united all the qualities necessary to an illustrious career. Nature made him great; he made himself virtuous. Called by his country to the defense of her liberties, he triumphantly vindicated the rights of humanity, and on the pillars of national independence laid the foundations of a great republic. Twice invested with Supreme Magistracy by the unanimous vote of a free people, he surpassed in the cabinet the glories of the field, and, voluntarily resigning the scepter and the sword, retired to the shades of private life. A spectacle so new and so sublime was contemplated with the profoundest admiration, and the name of Washington added new luster to humanity, resounded to the remotest regions of the earth; magnanimous in youth, glorious through life, great in death; his highest ambition, the happiness of mankind; his noblest victory, the conquest of himself. Bequeathing to posterity the inheritance of his fame, and building his monument in the hearts of his countrymen, he lived the ornament of the eighteenth century; he died regretted by a mourning world.

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BABCOCK BUILDING

PLAINFIELD N. J.

Sabbath Recorder.

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

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ATTENTION is called to an advertisement appearing in this issue, of "A Chart of the Week." This chart was devised and executed by the late Rev. Wm. M. Jones, D. D., of London, and is a marvel of philological knowledge and condensation, "showing the unchanged order of the days and the true position of the Sabbath." Its facts form an unanswerable argument, drawn from one hundred and sixty languages and dialects, in favor of the fixedness and perpetuity of God's holy Sabbath.

GEORGE WASHINGTON, one of the most conspicuous characters of history, retired to private life just one hundred years ago. After a remarkable career of 22 years of public service, he retired to private life in 1797. Two years later, December 14, 1799, just before the dawn of the present century, he quietly passed from the scenes of his earthly honors to the brighter glories of the heavenly world. This paper is issued on his birthday, which all true Americans delight to remember and honor. That event occurred just 165 years ago. We need more such men as Washington now. Though our country was saved then, it needs greater wisdom, patriotism and statesmanship to save it now. Its enemies are more numerous, envious and insidious now than one hundred years ago. Relying more upon the Surpeme Ruler, let us

"Gird us for the coming fight,
And strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons he hath given,
The light, the truth, the love of heaven."

At the meeting of the Tract Board last week we were favored with the presence and the counsels of President B. C. Davis, who is spending some time in Columbia University, New York, and during his stay in the city supplying the New York City church on the Sabbath; also, Hon. Geo. H. Utter, of West-erly, R. I. It is always pleasant and profitable to have visiting brethren and non-resident members of the Board present at these meetings. Matters of importance and of general interest are constantly arising, needing the combined wisdom, not only of the entire membership of the Executive Board of the Tract Society, but also of both Societies, the Tract and Missionary, whose interests run so nearly parallel. Indeed, if the entire denomination could attend the regular meetings of each of these organizations, and catch the spirit of their work and realize the great and increasing demands for labor, there would be a grand uprising of the people in hearty support of these lines of gospel work.

BOTH our Tract and Missionary Societies are embarrassed in their labors with debts that have accumulated during the past year, on account of diminished contributions from the people. There have been natural causes for smaller gifts. Farmers depend upon good crops and good prices for their own support and the aid they can give to works of benevolence. These, together with mechanics, tradesmen and professional men have suffered, in common with the whole country, during this period of business depression, and in many instances could not maintain their

usual contributions. It cannot be expected that any very sudden change from these conditions will be made; still there is good ground to hope for marked improvement within the next year or two. The American Baptist Missions have also suffered from the same causes, until the indebtedness of the two organizations—the American Baptist Missionary Union, and the American Baptist Home Mission Society—is \$306,000 and \$180,000, respectively, or a total of \$486,000. At this crisis, which seemed the most alarming in their history, Baptists are encouraged by the timely offer of the munificent sum of \$250,000, by John D. Rockefeller, provided that from other sources the balance (\$236,000) shall be raised. It will be occasion for rejoicing, thanksgiving, and great encouragement to our own Societies, if their treasurers can go to the next Conference with our indebtedness canceled.

FOR THE PURIFICATION OF THE PRESS.

We are in most hearty accord with the sentiments of the following letter from the Baltimore Yearly Meeting of Friends, addressed to editors and journalists for the year 1897. Whatever tends to the purification of the literature of our times should have the sympathy and support of all philanthropists. A depraved public taste demands vitiated reading matter. Our homes are flooded with sensational papers and journals, daily, weekly, monthly and irregulars, unless the closest watch is kept, and the utmost vigilance exercised to keep them out.

This is not ordinarily with vicious intent, but only as a matter of business according to the law of demand and supply. Multitudes of people delight in reading sensational items; details of crimes and casualties, thrilling adventures, tragedies, indecent allusions, and the press is busy supplying these seeds of vice. The following letter is from one of many movements designed to create a wholesome sentiment that will disapprove of such catering to depraved appetites. It appeals to editors and journalists to use their influence to elevate the standard of press morality. Read it carefully and give it your co-operation:

Respected Friends:—Our Committee has met with so much consideration and encouragement, that it enters upon another year of effort, with the strengthened conviction, that the cause it espouses is, indeed, a righteous one and must more and more prevail.

The abundant evidence that the need of reform has found lodgment with our prominent journalists emboldens us to ask again their co-operation in so cultivating the public taste that it shall demand, and shall receive from the press, only that which elevates and refines.

The sentiment, and the mode of thought of a community, are largely a reflex from its daily papers. So potent a factor is it in character-molding, that the best welfare of the nation is dependent upon it. We crave that it shall bring into the home only that which is dignified and which shall inspire to purer, nobler thought and action. It will then prove truly the lever to lift the moral standard of its readers to a higher plane.

We appeal to you, as editors, for a reticence in the detail of crime and scandal,—that the purely sensational shall be excluded, that pictures and advertisements, both personal and medical, which so insidiously lead the innocent and unsuspecting from the path of virtue, shall find no place in your columns. We especially ask your influence in raising the moral tone of the "Sunday paper," till it becomes a power for good among the people.

The press when pure and conscientiously conducted, becomes one of the greatest benefits to any land. May it then be steadfast to its sacred trust, and conscious of its illimitable power, place itself unflinchingly ever on the side of the pure, the true, the beautiful. Grateful for the endorsement which our work has received from journalists and from Editorial Associations, we ask a

continuance of the interest and sympathy which have been an inspiration to our efforts.

We hope our views may find expression in your paper and we shall appreciate any encouragement you may give to the cause of pure journalism.

With much regard, we are your friends: Isabella Tyson, *Chairman*, 1,208 Madison Avenue, Baltimore, Md.; Esther Lamb, Mary C. Blackburn, Ann Branson, Caroline R. Hull, P. Jennie Hewes, Lucy C. Walker, Pauline Holme, Alice C. Robinson, Eliza H. Cornell, Mary B. Thomas, *Committee*.

CHURCH MEMBERSHIP.

Questions relating to church polity are constantly arising. Various opinions appear to exist concerning the relation of individual members to the body. By some it is maintained that a member should be dismissed at his own option, only a request being needed to entitle him to be dropped from the membership. Others hold that a person, upon profession of faith in Christ, becomes a member of Christ's visible church, and that such membership can never be severed except (1) by death, (2) by excommunication for disorderly walk, or (3) by dismissal by letter from a local church to unite with some other branch of the same visible church.

From an examination of the Scriptural instructions given for the treatment of worthy and unworthy members, of the visible church, there does not appear to be any provisions made for severing one's connection with the church, except upon the ground of unworthiness. In the conclusion of the gospel steps taken to restore an offending brother, our Saviour, the Head of the church, gives specific directions, Matt. 18: 17. "And if he shall neglect to hear them, tell it unto the church; but if he shall neglect to hear the church, let him be unto thee as an heathen man and as a publican." In 2 Thess. 3: 6, Paul says: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from any brother that walketh disorderly, and not after the tradition which ye received of us." See also verse 14, and Romans 16:17; 1 Cor. 5: 9; 2 John 9 and 10. Evidently, the member himself cannot decide the question. He cannot withdraw at his option. It required the consent of the church to admit him to membership, and nothing less than the voice of the church can sever that connection. And as the church is not doing business independently, but only as the organ and body of Christ, it can do no less than to follow explicitly his instructions.

But when a person asks for a letter of recommendation this should be for the sole purpose of transferring his membership to some other local church to the vicinity of which he either has removed or is about to remove. Then, if circumstances will warrant it, a letter of dismissal is given, conditioned upon an actual union with such proposed church; and he will continue to be a member of the church which gives the letter until his membership in another church is accomplished and announced.

Sometimes a member requests a letter of "standing" in lieu of a letter of recommendation. There is no specific Scriptural instruction that will cover that point. But we see no valid objection, as an act of courtesy and good will, to giving a letter of "standing" when it may be desired. This may, in effect, be a letter of recommendation, or it may not. It should be a simple statement of the facts in the case; as, "This is to certify

that brother A. is a member in good standing in — church, and we cheerfully commend him to the confidence and Christian sympathy of all with whom his lot may be cast." Such a statement may often be of substantial benefit to those who may be located temporarily among strangers. But if a letter is asked by one whose standing is not altogether satisfactory, the letter should state the facts just as frankly as in the former case. "This is to certify that brother B. has been a member in good standing in — church until (give date) he voluntarily abandoned his observance of the rules and practices of the church in (here give the particulars)."

In all cases where discipline is needed, great wisdom and mild Christian forbearance and kindness should be exercised, with a constant view to restoration. And even when it becomes necessary to sever the connection it should be done in such a spirit of sorrow and tenderness, that even this last act may have something of a winsome spirit, that will say to the erring one, "Come back to us and we will forgive you and do you good."

"Let him be unto thee as a heathen man," is sometimes treated as though it teaches that you are at liberty to treat him roughly, to persecute, hate and despise him. Not so. How do you treat the heathen? Do you not daily pray for them, and send the gospel to them, and try in all ways to convert and save them? So you should do with an erring and excommunicated brother. Note again, and carefully study that remarkable and too frequently forgotten command, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6: 1. That word "restore" is full of meaning. It is an epitomé of the gospel. It expresses the mission of Christ to this world, and the object for which his church was founded. When there are no longer any fallen ones to be restored, the mission of the church militant will be ended.

BREVITIES.

IN the island of Madagascar, off the east coast of Africa, there are now reported 1,360 Christian congregations. In 1616 the Roman Catholics began their missions on the island, but now not a trace of their labors is to be seen.

THE new cabinet, as far as it is made up by President-elect McKinley, is: Secretary of State, John Sherman; Secretary of War, Russell A. Alger; Secretary of the Treasury, Lyman J. Gage; Secretary of Agriculture, James Wilson; Comptroller of Currency, Charles G. Dows.

THE Czar is frequently mentioned of late as in poor health, and especially suffering from anxiety and overwork. The care of so great an empire, with all the complications of diplomacy, and dangers both from within and without, are too great for even the strongest of men to carry without detriment.

It is worthy of note that the Inaugural Executive committee in making arrangements for the Inaugural Ball on the 4th of March, has agreed to prohibit the sale of wine on that occasion. That is substantial gain for the cause of temperance, and will be an auspicious beginning for the new Administration.

THE attendance of students at Alfred University this year shows a very encouraging increase over the last year's number. The entire enrollment is 177. The attendance the present term is 160. The graduating class will probably number at least eight. It now appears that the crisis is past and a new era of greater prosperity has commenced.

It is believed that the incoming President will call a special session of Congress to convene about the middle of March. There are some important matters that should receive attention as early as possible, after the new administration is fairly installed. The new Congress will have a grand opportunity to show the country some good statesmanship.

WITHIN ten years Texas has paid out to Eastern insurance companies \$25,000,000 more than she has received back from the same source. This fact is noted in Governor Culberson's recent message. The Governor very naturally objects to this enormous drainage, and proposes a sufficient tax upon the business of these companies to retain some of the money in their own state.

THE much besieged President-elect is very sure to have one day in seven of freedom from the swarms of office-seekers that so constantly annoy him. He claims Sunday as a day of rest and utterly refuses to be disturbed. But Monday morning, early, finds the procession renewing their march to his residence to present their claims for themselves or their friends. What a blessed thing it is *not* to be President!

AND now it is Dr. Buckley, the editor of the *Christian Advocate*, who is being "held up" for heresy. Dr. Vincent, for the time being, is resting (in South America), and probably no man was more surprised than Dr. Buckley to find himself rendered famous, by newspaper reporters, as a heretic, over a remark he incidentally made at a ministers' meeting last Monday, concerning certain mistakes of translation in the King James Version of the Scriptures.

WHILE, to the surprise of many people, the Arbitration Treaty has been temporarily laid on the Senatorial shelf, there is no doubt that it will receive due consideration and ratification during a subsequent session of Congress. There was really no necessity for great haste in its acceptance. In fact, it is a matter of too grave importance for hasty action. The cause of peace and the friendly relations of the two great nations will not suffer materially from this delay.

THE project is being considered of converting Union Theological Seminary, of New York, into a Theological University. This is somewhat novel, but Dr. Hall, the new President-elect, and other leading authorities in the management of the Seminary, are said to favor the plan. This will give an opportunity for the leading denominational teachings. It will not be wholly unlike the theological department of the University of Chicago, after all.

CRETE (or Candia) is an island about as large as the state of Connecticut, with 340,000 inhabitants. Of these, 270,000 are nominally Christians and 70,000 are Mussul-

mans. Of course, the latter are the official and ruling class, because the island is under the Turkish government. The "Powers" do not fully approve the course the Greeks are pursuing, but Christian people everywhere are in sympathy with the Cretes and devoutly hope the greater nations will not sit idly by and allow the Turks to repeat the Armenian horrors in Crete and Greece.

BUT if Dr. Buckley is heretical, what must be thought of Dr. Lyman Abbott, concerning whose views the editor of the *Christian Advocate* writes thus:

A close study of Dr. Abbott's utterances—not in the sensational reports against which he justly complains, but in the carefully prepared editorials and signed articles in the *Outlook*—leads to the conclusion that he is not orthodox in any sense which justifies his endorsement by those who desire to "contend earnestly for the faith once delivered to the saints." And his personal character, philanthropic instincts and actions, diversified accomplishments, and abundant resources of speech and of the press, render him far more dangerous to the integrity of the gospel system and to the influence of the evangelical churches than any other person who has arisen in this country since the early days of the great Unitarian secession in New England.

THE island of Crete, lying south of Greece, in the Mediterranean Sea, naturally belongs to Greece. For several years she has been under the control of the Turks. Now she is in a state of revolt and the Greeks are responding to her call for help and her desire to be taken under the protection of Greece. The case now looks very stormy. There is the possibility that the great powers of Europe will be drawn into the conflict, and that Turkey will have a larger task on hand than to whip and butcher two millions of Greeks. If anybody needs whipping it looks very much as if the name of that particular body could be spelled with the same letters that go to make the main attraction of a good Thanksgiving dinner.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Flaw in The "Liberal" Churches.

We have been much interested in those independent evolutions in religious life and organization bearing the name of "People's church," and kindred titles. As one who longs for the unity for which Christ prayed, we have watched these free-lances in the religious arena, to note the quality of spiritual life which they promote and the character of the results which they accomplish.

Too hasty generalization should not be made from a single instance, yet the one we offer is in line with previous observations. We have noted, as bearing on the question, the following words printed by the Board of Trustees of a certain liberal church, and distributed among the congregation:

The only sources of revenue of this great church, costly to maintain, are the Sunday offerings and the seat rentals. The offerings are shabbily small.

This church receives with reverence the loving gift of a poor man, however small it may be, but it protests against the reluctant coppers of those whom God has given bountifully of this world's goods. Our audiences are uniformly large, yet we have sold less than three hundred sittings for the fiscal year. We rejoice that so many are drawn to our church by its broad and tolerant spirit, its teachings, noble activities and beautiful services.

We would remind them that to make these possible it is necessary for every one to do his part toward their maintenance. We earnestly implore those who recognize the need of our work to support it for themselves and others.

We ought to rejoice whenever we find any

man or body of men—whether they be of our following or not—doing all the good they can. It is certainly in no spirit of denunciation, but with a desire to learn, that we have made our observations and drawn our conclusions. The trouble with the liberal churches seems to us to be that they lack in cohesive power. They do not seem to reach the deepest springs of the human heart. They stumble at the pocket book and fail to touch the innermost man. Most of you will recognize the type of church organization whose stock in trade seems to consist largely of a certain liberality which it boasts in contrast to the narrow and bigoted churches about it. There are two reasons why such a church must be disappointing in the long run to the fond anticipations of its projectors.

The core of the Christian religion abides in its evangelical doctrines of faith, repentance, regeneration, obedience, the baptism of the Spirit. Take these out and the power is gone. There is no power *promised* to a church which is not based upon them. Advice, however sweet and reasonable, however eloquently put, will not save men. What they need is life, redemption. You will find in non-evangelical churches plenty of culture, education, beautiful ideas, and humanitarian impulses. But as for the miraculous power which transforms men and communities, lifts them out of themselves and the sin which binds them, we do not know where it is to be found outside of the salvation which is in Jesus Christ and the keeping grace of the Holy Spirit of promise.

Then, too, we grow more doubtful all the time as to the value of the pugnacious, critical spirit as a means of development in grace. Frank B. Vrooman, crowded out by the Presbyterians, because they regarded his "looseness" as dangerous to sound doctrine, freely expresses in the liberty of the church to which he has gone, his contempt for such bigotry. Dr. H. W. Thomas, similarly forced out of the Methodist camp, years ago, has had something to say about it several times since. Both churches did themselves injustice, and the cause of Christ harm, in not using kinder methods with the pastors, whom they wished to correct. But even bigots are not to be won by hard names. How far the return bombardment of the liberals upon heresy trying churches has promoted the spiritual growth of their members, is a serious question. Along with undeniable good, it has done unquestioned harm. The work of broad-minded, great hearted Dr. Thomas will live after he is gone; but it will live by virtue of his constructive accomplishments. The sorrow which he has comforted, the spiritual longings which he has awakened, the aspiration which he has guided into fruitful channels,—these shall speak for him long after the smoke of his theological battles is cleared away forever.

What a splendid thing it would have been—perhaps—if the denominations had been large enough to hold the Briggses, the Swings, the Thomases and the Dixons! And what a blessed thing it would have been if these brilliant, well-meaning, imperfect brethren had had the tact, the love, the charity, the grace, the fulness of the Spirit to have remained on the inside—in spirit at least—and won victories for a larger life there.

However, that is one of the "might have beens," or rather one of the might *not* have

beens. Only the good Lord, himself, knows how much of the clashing was useful to the great, unwavering purpose which runs through it all. We rest back on the knowing that "all things work together for good to them that love God." Only let us be sure that we do love God, because then we will love our brother also; love him more than we love having our own way. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

THE BROTHERHOOD.

TO THE question of Bro. Cottrell, Shall we not unitedly ask for and receive the greatest ingathering of souls this year we have ever had? I answer, Yes; that is my earnest prayer. We do certainly need a baptism of the Holy Spirit, for religion, here, has become a mere form. I desire prayers for this needy field.

L. F. SKAGGS.

BOAZ, Mo.

I HEARTILY indorse the work of the Brotherhood. Have tried to hold my people to the idea of laboring for a divine quickening on all lines. Am doing my best in study here, to lay by in store for the glorious work before us. I can pray for the cause, and when I go home, every other Sabbath, it is my purpose to so present the gospel as that it may become a living power.

E. A. WITTER.

UNIVERSITY OF CHICAGO.

REMEMBER that the first Sabbath in March has been suggested by Bro. Cottrell, president of the Brotherhood Association, as an appropriate time to preach on temperance. In case the regular communion service occurs at that date, the following Sabbath might be set apart for the temperance sermon. It would be well for each pastor and member of the Brotherhood to make a memorandum of the subjects indicated in the RECORDER of Feb. 1, and keep them at hand for reference; otherwise they are liable to be forgotten.

IF this column in the SABBATH RECORDER is utilized, each brother must feel the responsibility of making it as interesting as possible. In the issue of February 1, is a list of subjects and the time suggested for their consideration. I looked eagerly to see if any time was given for the subject of revivals, as that subject is demanding the attention of a large portion of the world this winter, and glorious results are being obtained in so many places throughout Christendom. It seems that now is the time for Christians to see to it that they are more active than ever before in the history of the world. What do you say, brothers, shall we not go forward? If we are unfaithful, will not the Lord call us to an account for these blessed opportunities? Have we been brought to such a time as this for naught? It has seemed to me, for some time, that we are on the eve of one of the greatest revivals in the history of the world.

U. M. B.

Dear Bro. Cottrell:—Can I be admitted into the Brotherhood, or is the door now closed? I feel deeply the need of your sympathy and prayers. I have asked the Lord for great things this year. I earnestly pray that it may be the greatest year of my life in soul-winning. I pray for my brethren, that it may be so with them. In your prayers make request that God may grant me a har-

vest, and also bless the struggling band of Seventh-day Baptists in Alabama. We are gaining ground, but we need more of the presence and power of the Holy Spirit. Our own town, Attalla, is in a cold state religiously. Lukewarmness and indifference on the part of professed Christians prevent the progress of the gospel. Three saloons in our town, supported largely by the patronage of those who have named the name of Jesus, tell part of the story. May the Lord grant us a revival of apostolic religion. May he be with the Brotherhood and the churches, is the prayer of your brother in Christ.

J. N. BELTON.

ATTALLA, Ala.

FRON HAMMOND.

Like a good pastor from New York, I, too, feel that "our new organization is proving a great blessing." But like one from Minnesota, I can hardly tell just how and where I am to be benefited, because I am so far away. And, yet, brethren, this very fact of our scattered condition makes the Brotherhood the more valuable. It brings us in touch with each other, and apprises us of the plans and work of our co-laborers in the ministry, as well as to offer valuable hints concerning both our failures and our successes. It also gives system and uniformity in our work. It sets us all to meditating along the same lines and at the same time—people as well as pastors.

We remember it has been frequently urged by our leaders, concerning the importance of all our ministerial brethren attending our own schools, that it makes us more uniform and thus more effectual in our labors—nearer *one*, in the highest and best sense. If this be a true principle in our school-life, we see no reason why it should not be continued thereafter. The Brotherhood surely is a timely and effectual remedy. We wish it the greatest of success, and while our isolated condition and limited opportunities for receiving the highest good, somewhat depreciate our ability to impart valuable suggestions, yet we shall be only too glad, as the dates roll around for our little contribution, to answer in some personal experiences that will be helpful to some anxious soul. Our work here in Hammond is progressing finely, and we have all been greatly encouraged of late, by the personal presence of some of our most effectual workers, *viz.*, Dr. Lewis and Brethren Prentice and Saunders. These visits were a wonderful help to us, and just last week, our good brother, H. H. Hinman, now of Beloit, Ala., was with us and gave us much valuable instruction, and though a man of 75 summers, such has been the blessing of God upon him, that his mental and physical powers are yet vigorous and accurate. May the Lord still more thoroughly unite us by the constant influence of his blessed spirit.

Your Brother in Christ,

G. W. LEWIS.

HAMMOND, La., Feb. 14, 1897.

BE YOUR BEST AT HOME.—It is an old admonition, but it cannot be too frequently repeated. Be your best at home in dress, manners and spirit. Life is too short to waste its holy hours in criticism, fault-finding and unkind words and acts. Only a few brief years do family circles remain unbroken by the invasion of marriages, removals, or deaths, and, if our retrospect of the time spent together is to be a precious memory, let its hours be filled with all that is loving and generous and noble.—*Evening Messenger.*

Tract Society Work.

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

THE *Christian Statesman* of January 23 reports an interview with President Cleveland, and represents the President as being practically, if not avowedly, a convert to the doctrines of the National Reformers. Here is a sample paragraph from the *Statesman*:

Passing on to a more general view of the moral issues of the day, President Cleveland expressed himself with such earnestness and such keen appreciation of the crisis that is already upon us as a nation, that our hearts were thrilled with gratitude to Him who uses wise and righteous civil rulers as his ministers for good to men. The President said that the great issue being forced upon the nation to-day was whether or not moral and religious principle should control our national conduct. His exact words as he closed his remarks on this point were: "In this contest every man who can pull a pound must do his utmost."

But he said that the time might be near at hand in the moral crisis already referred to for the authoritative and undeniable utterance in the nation's fundamental law, and of what had already found expression in executive and judicial acts.

"Is Saul among the prophets?"

CAMPAIGN WORK AT BOULDER, COLORADO.

Yes, I did promise a letter concerning campaign work on Sabbath Reform here in Boulder. Dr. Lewis' lectures and sermons are bearing fruit. One lady has announced herself as a regular attendant at our Sabbath service. Others are much interested and come occasionally. Bro. Lewis says, "Boulder is a bustling city, and it takes longer to turn the tide of thought than it does in country villages." True, but the tide of thought was rapidly turning while Bro. Lewis was here. Now let us give the time necessary to turn the tide of thought to the great importance of making sacred God's holy day. In this "bustling city" there will be more fruit gathered than in a country village. A prominent book publisher estimated, by actual experiment, that a certain percentage of the inhabitants of any city would buy a book, if only solicited to do so. Is it not just as reasonable to expect that a certain percentage of all people labored with will yield to Sabbath truth? God has promised that his Word "shall not return unto him void."

Well, what of the opportunities for work in Boulder? We have a church organized with an attractive house of worship, and we have a name here that is worth something to help us onward. According to numbers and circumstances, we have as large an influence as any church in the city. Our young people, and the older ones, are both organized and relied upon as Christian workers in city, country and state affairs. We command the respectful attention of the representative and standard business citizens of the city, and also of the University. The Pastor has occasional calls to make morning chapel talks to the students, and to give half-hour sermons, on Sunday afternoon, to the Young Men's and Young Women's Christian Associations. He is also called in council with the other city pastors to advise concerning University matters. It also happens this year, he is President of the Boulder Ministers' Union, and for two years has been President of the "Citizen's Reform League." This League is the working temperance organization of the city, whose special business it is to put up an anti-saloon, anti-gambling, and anti-city-evil ticket at the annual city elec-

tion. Then work to elect that ticket. These things are not to boast, but that it may be seen that our church has its full share of work and influence. Nor do I know a place where Seventh-day Baptist teachings would be received with less prejudice or gain more converts.

Now as to particulars. Canvass the city, leaving tracts and invitations to meetings at ever house. Persons with aptness for such work could be found, who would make it an every day business. This would fill the house to hear Dr. Lewis, who would more than interest them. He would give historical and Biblical instruction, altogether new to the mass of church-goers. This would arouse attention in every thoughtful hearer. It would "turn the tide of thought" as it has never been turned before in this place, and there would be converts. In these weeks Bro. Lewis would be invited to talk to the students in the University auditorium. He would be welcomed to the Ministers' meetings, occurring during his stay in the city. And, indeed, we cannot begin to name the doors of opportunity which would be opened for preaching and private instruction.

The way to get good roads is to make one mile, if able to do no more, so good that it will remain a good road for a generation; then work another mile. May we not act thus in building up churches? The Boulder church is less than four years old, but its brief history seems to all of us most remarkable. When we began building we thought only of a cheap frame structure, but this plan would not do. Obstacles caused discouraging delays, and these delays gave us a better house than we dared to think of. Most surely God is with us, and the success which has attended our efforts in building the house, and in bringing together so many living members, is a guarantee of future success.

The week after Dr. Lewis left us—the last week in November—was severe winter for this country. Since then, through all December and up to date, January 21, the weather has been very agreeable, most of the time delightful; occasionally a light snow, but most of the days sunshiny, with ~~sun~~ and stars shining at night. The ground is not frozen now, except where shaded from the sun's rays. A grand time for work. Springtime is not as favorable. The weather is unsettled, while flurries of wet snow give slushy streets and side-walks. When shall we arrange to have a campaign of a month or more, with Bro. Lewis to lead us? The Lord direct in answering this question. S. R. WHEELER.

BOULDER, Colo.

NEW SUNDAY LAWS.

The month of February has witnessed the introduction of two bills in the legislature of Wisconsin and one in Massachusetts, which touch the present Sunday laws of those states directly. The bills in Wisconsin are as follows:

Assembly Bill 260 A. Introduced February 8, by Mr. Burnham, and referred to Committee on State Affairs.

A BILL

To repeal Section 4595 of the Revised Statutes, relating to the keeping open of shops, etc., and doing labor on Sunday.

SECTION 1. Section 4595 of the Revised Statutes of the state of Wisconsin is hereby repealed.

SECTION 2. This act shall take effect and be in force from and after its passage and publication.

The other bill is No. 259 of the Assembly,

introduced on February 8, by Mr. Burnham, and referred to Committee on State Affairs. This bill is "To repeal Section 1564 of the Revised Statutes, relating to the sale of intoxicating liquors on election days and on Sundays." The form of the bill is same as above, with the exception of the number of the section of the statutes to be repealed.

The introduction of these bills demonstrates what we have often said, that if any effort to strictly enforce existing laws is made, and is likely to succeed, the form of the conflict will change and an active crusade will be made against the present laws. In so far as these movements are favorable to the liquor traffic, we deprecate them; but we have often shown that the present laws, which place liquor selling on the same basis as other forms of business, by permission during six days and attempted prohibition on Sunday, are directly favorable to the saloon. The friends of Sunday—if anything can be gained for Sunday laws—would have gained much if they had long ago begun wise efforts to separate the legislation on the liquor question from all other questions. If such results come in Wisconsin as came in California a few years ago, the new epoch in Sunday legislation which we have predicted will be fairly inaugurated.

IN MASSACHUSETTS.

Last summer, more through rivalry of opposition lines of steamboats between Fall River, Mass., and Providence, R. I., than through piety, some trouble was made with certain lines under the present Sunday law of Massachusetts. The result, which was easily foreseen at the time, culminated in a bill, introduced in the Massachusetts legislature, on the 2d of Feb. (House Bill No. 416, by Mr. Whitehead, of Fall River) which proposes to add to the many "exceptions" which now form the greater part of the Massachusetts law, these words: "The running of steamboats." Should this prevail it will make another rent in the general law, which is now only shreds and patches of its original self.

On the day before—Monday, Feb. 1—a bill was introduced which is unlike any bill or law of which we know. Without knowing the inception of this bill, it is not wholly easy to determine just what it aims at, nor how it would affect the existing Sunday law. We can guess at the purpose of the bill, but do not care to speculate or prophesy concerning it. Here is the bill:

AN ACT.

To Better secure a Rest Day for Working People.

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:

SECTION 1. No county, town, city, municipal or other corporation, organized, located or doing business in this Commonwealth and no official, agent or servant of such corporation or of the Commonwealth shall directly or indirectly cause or allow any person to perform labor, either under contract or otherwise, for such corporation or the Commonwealth more than six days in any week.

SECT. 2 Any corporation or person violating the provisions of this act shall be punished by a fine of not less than fifty dollars, nor more than one hundred dollars for each violation.

SECT. 3 This act shall take effect July first, eighteen hundred and ninety-seven.

These three bills herald new forms of Sunday laws, and of the agitation of the Sabbath question. They are especially suggestive at this time, since efforts at stricter Sunday legislation have met with a general repulse this year.

Missions.

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

"The heart grows rich in giving; all its wealth is living grain,
Seeds which mildew in the garner, scattered fill with gold the plain.
Is thy burden hard and heavy? Do thy steps drag wearily?
Help to bear thy brother's burden. God will bear both it and thee."

God's cause is injured when parents observe the Sabbath in a way to make their children hate it.

THE Lord's Prayer is used now very much by all denominations as a part of worship. Yet it is repeated by pastor and people as a prayer for all in such a manner as to strip it of all reverent feeling, all dignity, all spirit of prayer, all impressiveness. We have heard leader and congregation rattle it through at such a rushing speed as to beget in us a sense of the ridiculous rather than the sense of reverent worship. Don't rattle it, or mouth it, but do make it a prayer with all the earnestness of the soul's sincere desire.

THE worship of God on the Sabbath, or at any other time, should be reverent, dignified, spiritual, and impressive. We should adore and praise God for what he is in himself, and for what he has done and is doing for us in his Son. We should come into blessed communion and fellowship with him, and Jesus Christ, his only begotten son. Our hearts should be filled with the Holy Spirit, that he may quicken our souls and show us the truth. In the worship of the Most High there is no place for levity and irreverence, yet how often are true and devout worshippers pained and disturbed by irreverent people, who will whisper during prayer, engage in conversation while God's Holy Word is read, and perhaps read a paper or a letter during sermon. Such persons if they have no reverence for the house of God, no spirit of worship in their hearts toward Jehovah, should have good manners.

REV. J. N. BELTON, in reporting for the month of January, writes that the work in Alabama holds up well. The little church at Attalla is faithful and persistent in its work. Their great need is a church building. Recognizing this as their greatest need excepting spiritual power, they decided at a recent business meeting to take steps in that direction. Their plan is this: First, to get as much as possible pledged by our own church. One hundred and forty dollars were pledged by the members present at their meeting to be paid in money and work. They think they can raise this to two hundred dollars. Second, to appeal to the denomination for help. Third, to appeal to Attalla and vicinity. They think they can get \$150, to \$200, from the friends there. Times are hard, but they must have a meeting house, and if they cannot have such an one as they would like, they are willing to have such as they can get.

At Whiton and in Cullman County the interest is growing. One family has come to the Sabbath recently and others are much interested in the question. Many good people there are looking for something better than they find in the churches, and we want to carry to them not only the Sabbath but a better type of Christianity in all points than they have. Pray for this field.

THE following letter of Bro F. J. Bakker, of Rotterdam, Holland, to Mrs. Nathan Wardner, of Milton Junction, Wis., giving an account of his visit to our little church at Asaa, Denmark, and with Sabbath-keepers in Germany and other places, will be of deep interest to the readers of the RECORDER:

ROTTERDAM, 20 January, 1897.

Dear Sister Wardner, and all dear Brethren and Sisters who are with you:

Your good letter of January 3 was received all right, finding us in good health, thanks be to the Lord. I thank our Father in heaven that your health, dear sister, is not worse. May it please our Heavenly Father to recover you, strengthen and keep you for his work on earth, is my sincere desire. He will do so when it is his will. I thank you for your kind wishes to me in this year, and I hope that you also may be abundantly blessed.

Now I will try to give you in short a look at my work of the last quarter—from the first of October until the end of the year. I could do my usual work among seafaring people and emigrants, distribute tracts on the streets and ships, talking with many a man and woman about things everlasting, and pointing them to the cross of Christ. Several times—two or three days every week, except when I went to Denmark and Germany—I visited and talked with those people who would receive me in their houses; and many a good word could I say, presenting them tracts and papers, and other good reading matter. On the Sabbath-day we had two meetings, besides our Sabbath-school. I made 138 visits and calls, and we held 37 meetings in this quarter. I will give you, also, an account of my trip to Asaa, Denmark, and Harburg, Germany. It was mostly through the earnest desire of our dear Bro. Christian Swendsen, at Viborg, South Dakota, who is a native of Denmark, out of the neighborhood of Asaa, that our Danish brethren came to the thought that they would ask the Conference for connection with us, and so their desire came to the last Conference, at Alfred, N. Y. Bro. Swendsen did all he could to raise the money, which was needed to make that trip, before it was suggested by the Committee of the Conference that I should go; so at the time when I was ready to go, that dear brother sent me the money out of his own pocket, except ten dollars which the Conference paid.

I went from Rotterdam, by train, on the 14 December, last, and came safely to the appointed place, where I found the brethren and sisters (about eight or ten persons) waiting for me. One of the sisters came about eight miles, and another six miles to see me, and shake hands with me. Two or three of them said a few words, and that dear sister (who came that long way) said, with a trembling voice, and tears in her eyes, "Gud veere takket, at Broder er kommen," (God be thanked that our brother did come,) which she once or twice repeated. There we stood a few minutes with each other in the snow. I was not able to say much at that moment; my feelings would not allow me to talk. I did say somewhat as, "I hope to see and talk with you all, and every one of you, in your homes." I had to follow Bro. Christensen to his home. He is a tall man, about sixty years of age, married, and has ten children, the same number as Job, with the difference that Job had seven sons and three daughters, and brother and sister C. have three sons and seven daughters. Sister Christensen, who is about forty-seven years of age, is a very friendly and nice looking woman. She did all she could to make it homelike for me. Bro. C. has been five years lay preacher in the Lutheran church, then he went over to the Methodist church. There he was about nine years their church leader and, also, lay preacher, too. In the year 1885 he became a Sabbath-keeper, and was also baptized, and although the Adventists had been working there some years before, and Bro. C. knew them and also read their books, still he could not agree with their principles and strange doctrines. He told me that he did try to work and go together with them (the Adventists) in a brotherly way, but there was no thought of that. Through the Brethren I. Sorensen, of Yorkville, Wis., and C. Swendsen, of Centerville, South Dakota, he became more acquainted with our people and principles. Our brethren in Denmark live in six different places. I was there a whole week, and we held meetings in every place. I did not fear that I could not talk with them about those things we are interested in. For five years we—Bro. C. and I—have corresponded in the Danish language, and my letters were read for them all, so you will understand that we were not strangers. They can only read and write Danish, not English, German or Dutch. Before I came there, meetings were arranged at every place, and

they would have me to preach to them. We had full houses everywhere, to hear and see that "Hollandyck Mand." Our brethren in Denmark, and also me at Rotterdam, held special prayer-meetings for it, before I went thither.

I was not without fear and trembling, when I commenced for the first time to open my mouth to preach in the Danish language, but praise be our God, he did help me more than I could hope or think. I could not help, after a little while, to ask them if they had understood me. They said, "Yea, every word." Later one of the brethren told me, "It looks very near if thou be one of our own people."

Our brethren and sisters there are very earnest, quiet, calm people. They go not in a hurry through their Bible. I noticed there that calm, quiet, Christian spirit, of which we read in our History of Martyrs. I mean "stand steady and play the man." The most of them are little farmers, and I can only tell of that which I heard and saw. I will try to give you two or three things of it. When our brethren are ready in the morning with their cattle and further work, and the sisters also with theirs, then they all come in the dining-room, read the Bible, sing and pray, and not only the father prays, but the mother, she prays also, and the son or daughter, when they are members of the church, do even pray. I had happy days with those plain people. They never in all their life had seen a Seventh-day Baptist before. Now you can realize how glad they were to meet with one of their own faith, and I believe that they were happy with my visit, because that I could talk so well with them. One thing more, Bro. Christensen talked with me about his former days, and work among the Lutherans and Methodists. Said about one of the sisters, "If there is ever any struggle, or needs, or difficulties, or trouble among us, then she is the woman who prays. I know her through and through, and I am certain that she prays for the sake of God and the coming of his kingdom, and also prays for me. When in the times that most all my friends forsook me and gave me up, when I began to keep God's Sabbath, she did not; however it was not very easy for her to come to obey God's will. When I was at her house, and she had done with her work, she came to me and said, "Let us now, brother, talk a few moments of the goodness of God, his ever true promises and his love toward us," and then she began to point to, or repeat several texts out of the Holy Writ, and always said, "Our Lord has said he will do it," and when she spoke her voice was so low and easy, so full of love, and the tears were running over her cheeks. In the afternoon she came again in the room where her daughter, Mathilde, was working, and said to me, "It is good that we talk how good our God has been, and ever shall be for us, when the young people are near us, so they can hear what we say of our God, that they also may come to seek him."

On the Sabbath-day we had at Slattingen a church-meeting, where I told them how the Sabbath and the Sunday had stood through all ages against one another. How the Sabbath with the reformation, or a little later, came with power in England, how Stephen Mumford, A. D. 1664, came to Newport, R. I., and how in 1671 the first church of Seventh-day Baptists in America was constituted, and thence on to this time. I told them of our work, in all our details, in China; how twenty years ago, through a parcel of tracts of Dr. Nathan Wardner's, the truth of God's holy Sabbath-day was planted in our dear little country, and further on what I could tell them of our work and doings.

We had six meetings,—Gospel preaching—and twice we partook of the Lord's Supper, once at Asaa, and also at Knasborg, Mark. On Tuesday, 22 December last, I left them. It was not so easy to bid them farewell, but I told them, "God's people never see one another for the last time."

Your brother,

F. J. BAKKER.

FROM D. BURDETT COON.

I would be glad if I could report more encouraging results of the quarter's work. We spent October and December in Berlin, and November in Coloma. The interest in both of these places seems to be about as it has been for a long time.

The pastor of the M. E. church at Coloma Station seems to be strongly prejudiced against our people. During the two years that he has been located there he has never attended any of our meetings, and at times has slyly indicated his desire for us to vacate

the town. But we have never vacated in just that way. We have always had the free use of the M. E. church there when the Methodists were not using it. At the time of our last visit there the M. E. pastor planned to have the Christian Crusaders holding meetings there at the same time. His own people said that he did it purposely to cut us off from using the church. He professed very different reasons to us. But we went quietly about our business and had meetings at Coloma Corners, instead, in the Congregational church. The sympathy of almost the entire community seemed to be with our people. In fact, I think that our cause gained respect through the apparent attempt of the M. E. pastor to crowd us out.

I preached weekly at Fish Lake school-house. The interest there seemed to be good. You most likely have had something of a report from the work done there by Herbert VanHorn and Raymond Tolbert, two Milton students, during their late vacation from school. This work was done at the time of our Semi-Annual Meeting here, so that I could not be there. They report a large attendance, good interest and an excellent spirit throughout the meetings, which continued for two weeks. They said that four were converted and that a goodly number of others asked the prayers of Christians. Some long-standing difficulties were settled and much good accomplished every way. The people there hold the students in very high esteem. I would be glad could I visit this field again soon, but I don't see now how I can go there again before spring.

The work here at Berlin is in much the same condition as when I last wrote to you. The average attendance at our Sabbath services is quite small. We are in great need of an outpouring of the Holy Spirit upon us. The Sunday night service, because of some sickness, inclement weather (and possibly some other causes unknown to me), have not been quite as largely attended during the past quarter as previously.

We have lately had the regular business meetings and election of officers of our Sabbath-school, Christian Endeavor Society, church and society, with seeming satisfaction to all. We were much cheered in December by the convening of the Semi-Annual Meeting with this church. Dr. Platts, of Milton, preached five excellent sermons. We were greatly encouraged by the presence and words of Mrs. J. L. Shaw, of Milton, whose father was once pastor of this church. Mr. A. E. Whitford, who is teaching at Waupun, this state, was also with us and assisted in the meetings.

During the quarter I have preached twice in the city of Berlin, upon invitation; once for the Methodists and once for the Business Men's Sunday Evening Club, in the Congregational church. Some members of the Club desire me to speak in the same place at some future time, upon the theme: For What Do Seventh-day Baptists Stand? Of course, I shall be happy to grant their request, if it is within my power.

We expect to have Brethren E. B. Saunders and J. G. Burdick with us very soon for evangelistic work. They come by direction of the Evangelistic Committee. Pray that the Holy Spirit may attend them and us in this special effort for the salvation of Berlin.

BERLIN, Wis., January 6, 1897.

Woman's Work.

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

IF WE COULD!

BY ALICE CLAWSON.

If we could clothe our wayward thoughts
That now rush on beyond control,
In language that could well express
What stirs at times the inmost soul;

We should perhaps but wake a cord,
In kindred heart an answering tone,
And we should find that others feel
What now we deem is ours alone.

SALEM, W. Va.

IF in our Lord's parable of the "talents" we are to understand that our reward comes in accordance with the manner in which we use our talents, let us be careful to recognize the fact that it is not so much the greatness nor the amount of our service, as it is the *spirit* in which we serve our Master.

Our privileges for service, our talents, are not all the same. If we improve our gifts, however small they may be, our inheritance is assured, not from any worthiness in ourselves, not because of our works, but because of our adoption by Christ as heirs with him of eternal life.

FROM the *Missionary Review* we gather the following facts with regard to the famine in India:

"The famine is due to the failure of the wheat crop, which has trebled the price of wheat, and the people have not the money to buy it." In 1877 the rich and the poor suffered together as the means of communication had not then been opened up. Now, however, railways have been built with the result, that "the rich will not starve, but the millions of the poor must." It is not a question of the scarcity of grain—which can be had abroad—but of the want of money wherewith to buy it. The government has appropriated \$125,000,000 to be spent on public works as a means of relief to the starving people, and the missionaries are co-operating with the authorities. Nevertheless there are 287,000,000 of people to be supported in a country barren of crops, and "millions will die from starvation, and within a few months the world will hear of such suffering and wholesale deaths as it has never heard of before, unless relief is extended." . . . "Hundreds of children are to be seen in the bazars, picking up grain or anything that can be used as food. Some of them stagger as they walk. The cries of hungry people for food in the darkness at railroad stations is often heartrending. Parents take their children to the missionaries, offering to give them away for food."

CONSIDER THE LILIES.

"These are the lilies of which our Saviour talked to his beloved disciples," gently murmurs the old man as, stooping, he passes his hand lovingly over the green mound at his feet, while the golden rays of the setting sun rest like a benediction upon his tranquil brow.

"Lilies?" I question in surprise, as I gaze at the rank growth of unsightly weeds. "I see not a semblance of lilies here, and I cannot imagine why you tolerate, much less cultivate, these weeds in your lovely garden."

With a smile upon his lips the old man parts the tall mass, disclosing at the very center a snow-white lily, small and fragile because of its noxious environments, yet, nevertheless, a lily, pure and undefiled.

"Consider the lilies," cries my aged friend, as, with a gesture, he calls my attention to another mound at a little distance; and I behold, not weeds, but one glistening mass of fragrant, sun-kissed lilies.

Impressed with the old man's thoughtful, reverent manner, I am led to exclaim, "My friend, I would know the meaning of these beautiful flowers, would learn the lesson you wish to teach."

"Meaning?" he replies, "yes, they have one. Return with me to the thoroughfare of a great city where once I beheld a woman, meanly clad, screaming and blaspheming as she fought in drunken frenzy to free herself from two brawny officers of the law. As usual in such pitiful scenes a crowd had collected and the street was blockaded. In vain drivers sought to gain a passage for their frightened animals. All seemed deaf and blind to everything but that one dark act on the stage of life, until suddenly from the vast crowd arose a cry of horror, for beneath the feet of the maddened horses there stood a golden-haired child.

Then, indeed, every tongue was dumb, every limb refused to move. But lo, from amidst the throng, the now sobered woman, with a low cry, sprang beneath the uplifted hoofs—and the child was saved.

But what of the outcast? What think you now of her? The poor crushed form was tenderly lifted, without resistance now. With low words of sympathy the crowd, so lately gathered to jeer, parted and stood in almost reverent attitude as she was borne away.

It was *here* that I found my one lone lily, in the heart of a drunken outcast.

But come with me another day and see her as I found her, reclining on a cot in the narrow hospital ward. By her side sat the sweet-faced mother with her rescued child on whose face the repentant woman was gazing with a look of rest and peace.

Many were the evil habits to be overcome, many the weeds that raised their noisome breath around; but under the tender care of the chaste mother and the glorious sunshine of childhood, our lone lily was to be multiplied a hundred fold.

When I again beheld her, to my delighted eyes was given a feast of beauty,—no weeds now, but one blossoming bed of lilies, a new, pure, honorable life, so hopeful and joyous in its exalted state that I can only repeat, 'Consider the lilies!'

For God hath planted one in every heart. Choked and stifled though it may be by sins of deepest dye, that snowy lily is still blooming, awaiting only the loving hand, under whose care it shall thrive and multiply, crowding out the weeds of sin, and so transforming the heart that it shall become meet for the Master's use.

A. J.
SALEM, W. Va.

THE CONQUERING POWER OF LOVE.

"And when they were come to the place which is called Calvary, there they crucified him." What a picture these words present to the mind! We see the blessed Son of God brought to trial and condemned to die. Sinful, wicked men lead him forth from the council chamber, up the lonely tortuous ascent, fainting beneath the cross. They compel one, Simon, of Cyrene, to bear the burden for him. On up the lonely path the company moves. The cruel soldiers mock and jest as they hurry

along. See that company of the "Daughters of Jerusalem" weeping and bewailing. Look at his disciples, their hearts filled with grief and despair, as they follow the throng. At last Calvary is gained. All the glorified hosts of heaven have veiled their faces. Nature cannot look upon such a scene, and so draws a curtain of darkness over her face. The satanic hosts are smitten with defeat and dismay. Only a sin-cursed world, for whom this great sacrifice is made, can gaze upon the scene. Alone and single-handed, a man, and yet the Son of God, he bears upon that great loving heart the blackness and darkness, the guilt and sins, of all the ages.

Eternal power, as well as love, was there upon Calvary, for he said, "I have power to lay down my life, and I have power to take it again." He could even then have called twelve legions of angels to his aid, but love conquered power. Every nail and every thorn became links in the chain of love that binds him to the world for which he died; died with breaking heart and bleeding limbs, with mocks and jeers, with the sins of the world upon him and, worse than all, with the Father's face turned from him, until we hear that terrible cry, "My God, my God, why hast thou forsaken me?"

He died, for you and for me, for all the world. O, that we could realize it, that we might be enabled to comprehend such love, such wonderful love as this! "O Calvary dark Calvary, where Jesus shed his blood for me!" Dark to thee, O Saviour, but to us, what a blessed place; the place of our "new birth, the beginning of our heavenward journey, and the foundation of all our hopes! What a company may gather upon thy sacred heights, oh Calvary! Saint and sinner, rich and poor, young and old, bond and free, can mingle there at the foot of the cross; for its tidings of hope and salvation are free for all!

When we say, as we often do, "I want to be a faithful follower of Jesus," do we realize that it means that we must follow him in cross-bearing? "Whosoever does not bear his cross and follow me, cannot be my disciple." Follow him in danger, through darkness and temptation, often amid the jeers and scoffs of the world! It may be that even our own brethren will look upon us with scorn, but, oh! if we are only following Jesus, walking in his footprints, we shall not fear, for we know that he has conquered all these things, and we shall be more than conquerors through him that loved us.

Do we think of him as the greatest soul-winner the world ever knew? Are we trying to follow him in soul-winning, too? When we plead most earnestly with God are we asking for greater strength and beauty of soul that we may be a light to some poor struggling one? Do our hearts yearn with love and tenderness over those who are weak and stumbling, and for those who have never known the blessedness of walking in the way of life?

There are souls about us every day, in our homes, in the shop, on the street, waiting to hear of some place of rest and shelter from the storms of life, some escape from the bondage of sin. Will we be faithful to point them to the cross on Calvary? Can they take knowledge of us that we have been with Jesus and learned of him? O may our lives tell to the world what our poor stammering tongues may not be able to express—the sweetness and blessedness of a life "hid with Christ in God."

M. M. S.

LOST CREEK, W. Va.

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. (PART II.)

John Drake, one of the original freemen, of the Township, in 1669-70, was ordained, at this public recognition, as the first pastor of the little band. He came from the Piscataqua district in New England, where his family had been a near neighbor of Hugh Dunn, John Langstaff, John Gillman and others now in Piscataway, New Jersey. He married (1677) Rebecca Trotter, daughter of one of the original associates of the Elizabethtown grant. By this marriage, and two subsequent wives, Pastor Drake had thirteen children. Some of them married into the families of Dunn, Fitz Randolphs, Martins, Walkers, Hulls, Comptons and others. His pastorate extended through half a century. He died in 1741, his will having been probated September 29 of that year.

John Fitz Randolph was descended from an old distinguished Norman line, whose father, Edward, coming to America in 1630-2, married (1637) in Massachusetts, Elizabeth Blossom, of excellent Pilgrim stock. She was the daughter of Deacon Thomas Blossom, of the Leyden church in Holland. Mr. Fitz Randolph was born (1653) in Barnstable, on Cape Cod, and moving into Piscataway, (1668-9) married here, Oct. 1, 1681, Sarah Bonham, a sister of Edmund Dunham's wife. His children, all born in the township between 1682 and 1698, were three daughters, Sarah, Elizabeth and Temperance, and two sons, John, Jr., and Edward.

Hugh Dunn came in (1666) to this settlement one of the original patentees. He emigrated thither from that section of Northern New England, where Hansard Knollys had early preached the gospel (1640), and whose religious instructions influenced his hearers to believe in Baptist doctrines. Mr. Dunn was devoutly pious, and as a lay preacher encouraged the pioneers to a holy living. His nine children were all prominent citizens of Piscataway, and were especially active in the membership of the new church movement, projected a few years later by Edmund Dunham. His sons were: Hugh, Jr., Samuel, Jonathan, Joseph and Benjamin. His daughters married into neighboring families of familiar names. Mary became the wife of Hezekiah Bonham, (whom some think is rightly entitled to some of the honor of starting the Sabbatarian Society in Piscataway); Elizabeth married John Runyon and Martha was chosen as the life companion of Jeremiah Drake. Hugh Dunn, the father of these nine children, lived but five years after the public organization of the old First-day Baptist church, dying November 16, 1694.

John Smalley, another constituent member of the Piscataway Baptist church, was son of John, who came from England in the vessel, "Francis and James," (1632) with Edward Winslow and others. His native home was in the same shire of the Drakes, who had lived there from the days of the Norman Conquest. His descendants found a congenial place after landing in Massachusetts, with the liberty-loving Baptists, of Rhode Island. From that colony John Smalley came to Piscataway in 1670-1. He married October 18, 1676, Lydia Martin (daughter of John), and their family consisted of sons,

Jonathan, John, Jr., Benjamin, Elisha, and daughters, Lydia, Martha, Phebe.

Hezekiah Bonham, to whom previous reference has been made, was another of this constituency of six brethren. It was not Nicholas Bonham, his father, as tradition has always transmitted the name, who represented the Bonham family at the foundation of the old Baptist church. Nicholas Bonham died July 20, 1684, nearly five years before the organization of the church. Hezekiah, his son, was the man, and was born in 1670, of good Puritan ancestry. His mother (Hannah Fuller) was a daughter of one of the "Mayflower" passengers, a young lad on that memorable voyage, Mr. Samuel Fuller, who was married in 1635 (April 8) by Captain Miles Standish in Plymouth Colony to Jane Lathrop, a daughter of good Parson John Lathrop, of Scituate and Barnstable churches.

Edmund Dunham was chosen deacon of the church at this time of its formal constitution. He was also a lay preacher then and subsequently, as he had been for many years before, molding the consciences and directing the religiously inclined of that primitive community. He took his part in sustaining the devotional services among pioneer families in their private dwellings. The earliest evidence of spiritual power among them was not in public organized church work, but in conscientious Christian living in families. Deacon Dunham was an active, sincere and devout leader in the primitive days of struggling for the establishment of homes and development of manly character.

However, soon after the settlement of this neighborhood, as was customary among our Colonial ancestors, they built a "Meeting House," in which both religious and secular gatherings were held at first. Piscataway was no exception to this approved custom, as the quaint old township records make mention in the following orthography:

1685-6, January 18. Att the Towne Meetinge then agreed yt there should be a meeting house built forthwith, the dimensions as followeth: 20 ft. wide, 30 ft. longe, and 10 ft. between joynts."

The building committee consisting of John Fitz Randolph, John Martin, Sr., Jno. Gillman; H. Hull and Ed. Slater were ordered "to provide a house to meet in both for Towne meetings, Courts and other public business."

Sept. 17, 1686. "Agreed yt every inhabitant of this Towne is to pay nine pence in silver towards ye buying of Nails for ye Towne house."

Jan. 1, 1689-90 Edward Slater, Geo. Drake and Isaac Smalley were chosen to attend to the completion of the Towne house and "empowered to hire workmen to finish the saide house."

Mar. 2, 1690, Edmund Dunham to have ten shillings "for mending the buriele place and to sett it up with good white oake or chestnut stakes and bound with good withes."

About the time of completing this "primitive structure" the few Baptist families, constituting the influential part of the community, organized themselves into a Gospel church as stated.

With no educated ministry or even trained pastors, the simple gospel truths were plainly inculcated by the three lay brethren; John Drake, Hugh Dunn and Edmund Dunham. No doubt they exercised their gifts of exposition to the edification and encouragement of the hearers.

The community at large may not have been deeply consecrated to spiritual living; but unquestionably a good percentage were inclined to live up to a higher standard than is described by the following one-sided state-

ment. If the judgment of Church of England travelers in those days is credible we are asked to believe that "Religion was at a low ebb here and the little stock the settlers carried with them into this new country was greatly in danger of being totally lost without a speedy case of sending ministers."

A plain country man of Middlesex county, in the spring of 1685-6, wrote to his friends in Scotland: "There is nothing discourages us more than want of ministers here. There be peoples of several sorts of religions, but few very zealous. Being mostly New England men, they do incline to their way, and in every town there is a meeting house where they worship publickly every week."

In 1692 an officer of the English army said he "found a great variety of sentiments and schemes in religion obtaining everywhere in the Jerseys, without any public worships duly settled. It was to him the most rude and heathenish country which ever called themselves Christians, there being not so much as the least footsteps of religion of any sort and Sundays were only times set apart for all manner of vain sports and lewd diversions."

But these are biased statements from prejudiced minds strongly averse to the prosperity of the despised sect of Baptists.

In a brief sketch of the early history of this Piscataway church prepared by Rev. Benjamin Stelle, while pastor of this people in 1746 (who was Justice of the Peace at the same time), it is stated that after Mr. Killingsworth planted the church, or got together the scattered believers of this religious faith, he preached the gospel to them for a time occasionally. Their number when first publicly organized in 1689, he said, was no more than six persons, and continued very small for a space of twenty years, and then began to increase.

This statement from one on the field within a generation after the Baptist standard had been erected, needs no confirmation. From this date to the end of that century (1689-1700) there was but little progress made in "church extension" anywhere in New Jersey or Pennsylvania, and nothing in New York, among those who may have held Baptist principles. Such denominational sentiments, though existing in a few localities, had not shaped themselves into permanent church organizations in this latitude, except at Pennypack (or Lower Dublin) Pa., 1687; Philadelphia, 1698, and in this Province at Middletown 1688, and Cohansey 1690. There was a little band (1686) at Cold Springs in Penn's land on the Delaware River, a few miles below Trenton, which disbanded after a few years.

Two centuries since have afforded abundant evidence that the seed then sown in feebleness has grown to majestic harvests and the Baptist host of this little Commonwealth now numbers fifty thousand strong.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Feb. 14, 1897, at 2:15, P. M., Charles Potter, President, in the chair.

Members present: Charles Potter, J. F. Hubbard, D. E. Titsworth, L. E. Livermore, J. D. Spicer, A. H. Lewis, W. M. Stillman, Geo. H. Utter, A. E. Main, Stephen Babcock, F. E. Peterson, C. C. Chipman, C. F. Randolph, J. A. Hubbard, F. S. Wells, W. C. Hubbard, A. L. Titsworth.

Visitors: President B. C. Davis, O. C. Green, H. H. Baker, J. P. Mosher, D. V. St. John.

Prayer was offered by President B. C. Davis. Minutes of last meeting were read.

Correspondence was received from S. R. Wheeler, W. C. Daland, E. H. Socwell, Corresponding Secretary O. U. Whitford, D. B. Henderson, S. S. Powell, M. D. Kneeland and A. R. Wells. In connection therewith the Corresponding Secretary presented an outline of his work during the last month.

The following preamble and resolution were presented:

WHEREAS, the Missionary Society, at a special meeting held Feb. 1, 1897, adopted a resolution placing at the disposal of this Board so much of the time of their Corresponding Secretary, Bro. O. U. Whitford, as may be necessary for him to act as Associate Editor of the *Evangel and Sabbath Outlook* without expense to this Board; therefore,

Resolved, That we cordially recognize this action of the Missionary Society and hereby accept their offer.

Resolved, That the details of the arrangement be referred to the Corresponding Secretary of this Board, the present Editor of the *Evangel and Sabbath Outlook*.

Resolution adopted.

The Supervisory Committee reported the Catholic Tract printed and ready for distribution.

The committee on Distribution of Literature presented the following preamble and resolution:

WHEREAS, the North-western Association, at its session in June, 1896, adopted the following preamble and resolution:

WHEREAS, there has been a small depository of Sabbath Tracts at Milton Junction for several years, consisting mainly of those by Revs. N. Wardner and James Bailey, from which quite a large distribution has been made, and

WHEREAS, calls are often made for other Tracts and many of our Sabbath publications; therefore,

Resolved, That we respectfully ask the Executive Board of the American Sabbath Tract Society to establish a general depository, to be under the direction of the Seventh-day Baptist North-western Association, at Milton or Milton Junction, where any and all of the Tracts and other publications of said society can be obtained, and that the freight bills be paid by this Association; therefore,

Resolved, That this Board does hereby establish such a depository at either of the places named, as the Association may choose; and that all details as to the use and distribution of literature be left to the Association, it being understood that the Board assumes no expense for rent, clerk hire, or transportation.

Resolved, That the matter of providing literature for the depository be referred to the Committee on Distribution of Literature with power.

The Committee on the Distribution of Literature recommend the adoption of the foregoing.

(Signed by the committee.)

Resolution adopted.

On motion it was voted that the question of using the furniture provided for the Chicago Depository, by the North Western Depository, if no longer in use in Chicago, be referred to the Committee on Distribution.

The Treasurer presented statement of funds on hand and bills due. On motion bills were ordered paid.

On motion the sale and distribution of the Catholic Tract were referred to the Committee on Distribution of Literature with power.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, *Rec Sec.*

VALUE OF HUMAN EFFORTS IN SAVING SOULS.

BY REV. H. B. LEWIS.

The prophet Isaiah says, "With joy shall ye draw water out of the wells of salvation." The term "well" is here used to represent our Lord Jesus Christ. There are over two hun-

dred figures or emblems used in the Bible to represent Christ, such as Rose of Sharon, Lily of the Valley, Bright and Morning Star, Jacob's Ladder, "This Rock is Christ." So this well is Christ, from whom comes the water of life, or salvation, to a lost and ruined race.

This well of salvation was provided at great expense, being dug down into the love and sympathy which have existed between the Father and Son, producing daily delight from all eternity; causing for the time being an interruption of this intimate connection, as the Son goes out from the Father to meet the buffetings and contempt of this wicked world. Human intellect will never fully appreciate this cost and sacrifice while tabernacled in the flesh, and only as the glories of the heavenly world shall be revealed will we fully realize the meaning of the term, "a great salvation."

This well of salvation furnishes the water of life, which is eminently efficacious in cleansing humanity from sin, with all of its woeful effects, when used according to the divine plan. This has been fully tried and proven in thousands of the most stubborn cases. Testimonials by the million, from different nations and times, are not wanting to prove that it not only cleanses the deepest stain of sin, but removes even the remembrance of them from the divine mind. Let loud hallelujahs fill every soul for this truth.

Again, the supply is inexhaustible, and while so many have drunk and been made whole, the supply continues, and to make it still more attractive, notwithstanding all its cost, it is free, without money or price. Why do so many go without? Because the water is to be drawn; it is not altogether a flowing well. Notwithstanding the love of God for poor sinners and his unwillingness that any shall perish, it must be drawn to be secured. Human efforts are necessary. No promise of salvation and heaven unless we desire it, and draw it as prescribed, by prayer, searching the Scriptures, perfect obedience, holy living and trust in God. Then we have the promise of the fulness of God.

But the matter does not rest here. The divine plan requires more than that. We shall be blessed and filled with the Holy Spirit, but it requires that we shall labor for the salvation of others, that we shall teach others to draw a supply. True, God is able to do all without our help, but he has ordered otherwise, that we are to win souls to Christ; that we are laborers together with God, to this end; that others by seeing our good works shall be led to glorify God; that we are the light of the world and the salt, or saving power, under God, being fully assured that our labor shall not be in vain. O, who can withhold.

All of this is to be done in joy that the world knows not of; joy to self, to the angels in heaven, to God, and to souls thus saved. This is not ignoring divine help, because God has marked it out as his way of saving men and promised that he will be with us to make it effectual. In view of these plain facts, why are his professed followers so slow to go about the work? O, what an account! To meet these unimproved opportunities and to hear the sentence, "Depart"—"Ye knew your duty, but ye did it not," with all the untold miseries to self and others, and dishonor to God.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

PRESIDENT'S LETTER.

Dear Young People:

My last letter was written from Farina, Ill., where Bro. Huffman is pastor, and in his sickness Bro. C. A. Burdick is preaching as supply. I did hope to write last week from my home in Milton, but a week at home is so short I could not find the time.

The Farina work closed on Tuesday evening with a hand-shaking collection. They have given over sixty dollars for evangelical work.

On Tuesday afternoon the baptistery, which is located on the parsonage lot, was visited, where Eld Huffman could see the services from his window. After the evening meeting many of the young and some of the older people went with me to the depot, where I was to take the ten o'clock train; as the train was an hour behind, there we sang and visited until eleven o'clock. When the train pulled in, the music awoke the passengers, and they asked of the conductor, as we entered the car, what all this singing meant. "Why," he said, "did you not know they always meet my train in this way here at Farina." Yet his face showed surprise, at a concert being held in the depot of the Illinois Central Railroad. The siren sound died away as the train pulled out and sped on. "God be with you 'till we meet again." But was it not a lonesome, cold night? How often I have wished for such a band of enthusiastic young Christian workers as this when starting meetings. Their prayers, testimonies and songs in the spirit of the Master would take the temper out, yes melt, any kit of critic's tools ever found in the possession of professing Christian until he could not cut into July butter, or preaching, with them.

There is much sickness here now, which reduces our attendance. A good interest is starting and our people are trying to support the movement bravely. They are widely scattered, but roads are good at present. Pray for Berlin, Wis.

E. B. SAUNDERS.

JUNIOR WORK.

I have a prescription that will cure all the ills of this nation; take it and we need not fear foreign immigration or home corruption. There are more than twelve millions of our fellow-citizens under ten years of age; there are six millions under five. In this coming generation, potential now in childhood, there are no skeptics nor enemies of the cross; there are no prejudices, nor superstitions, nor evil habits among them, and if they have no virtues except the passive ones, they have no vices. I don't care where a child is born, "heaven lies about us in our infancy," you will not find a child in this land, in a Christian home or any other, who will not say "yes" to the question, "Ought you not to love Jesus?" Faith and prayer are a part of natural life of a child. Men have to be reasoned into them; the child has to be reasoned or ridiculed out of them. If the church will bring all the children of this generation to Christ, the old sinners will die off, and then the millenium will be here, and it will come in no other way.

But there are few things the church has not learned to do better than to save the children. There is certainly a fatal weakness about a system that allows so many of the

children, even of the covenant, to go out into the world from Christian homes and from family altars and grow up in ungodliness.

And the chief reason is that the church has neglected the Saviour's command, "shepherd my lambs—fold them." Forty years ago if children tried to come into the fold, as I did when I was converted at the age of seven, they said, "Go away child; you are too young; come when you are older," and the lambs wandered away as I did "on the mountains wild and bare, away from the tender Shepherd's care," and some of them never came back.

I remember that in the church services of my childhood there was nothing for the children, and it is cruelty to angels to bring children to church, and have no part of the service for them. Why, even the dogs pick up the crumbs from the table. No wonder it is sometimes as hard to get children to church as to the dentists. How would you, brother, like to go to a service and sit for an hour and a half, and not one word in song, or prayer, or sermon that you could understand? I used to sit with my feet swinging clear of the floor, and wish the preacher would say "Amen" and let us go home to dinner. Imagine my horror when one day they sang about a place "where congregations ne'er break up!" I was sure I did not want to go there, if the worship was like what I had been accustomed to here!

We preachers prepare our sermons to reach the judge, the professor, or the doctor in our congregations; and the judge and the doctor and the professor sit up straight and say, "Fire away; bring me down if you can," and the preacher loads with buckshot and wastes his powder and fills the air with smoke and gets knocked over by the rebound and brings down nothing. Let him load with fine bird-shot and aim at the children; he'll get them every time!

Three or four years ago I visited Senator Stanford's University for colts down at Palo Alto; for you know on his farm he has a training-school for horses all the way from the kindergarten to the senior class. And you ought to have seen the colts in the paddocks there—skins like satin, neck arched, eyes bright and intelligent, graceful and fleet as fawns, gentle as lambs. These colts are taken when they are yet long-legged and wabbling, and are trained to trot with grace and swiftness, and by the time they are from two to four years old they are worth all the way from \$500 to \$40,000.

How much better that method than to go down in Arizona or New Mexico and catch the wild ponies, the broncos, the cayuses, the Indians and cowboys ride. They are like girls that are coquettes and young men that are flirts—hard to catch and no account when caught.

Now the way the church used to do was to turn the boys and girls out on the devil's common, and let them grow up in sin, and then mount our ecclesiastical steeds and try to lasso them as they run wild on the prairie. We don't catch very many; and a good many we do get have their manes so full of the devil's burrs, and their hearts so full of evil

habits, and have run wild so long, that they are only mustangs at best instead of thorough-breds.

Do you know that four-fifths of our membership that stick and amount to anything come to us in childhood or early youth? Mr. Spurgeon used to say that he received fifty children into his church on the average each year, and that out of a membership of 2,700 he expelled two or three every year, but never disciplined one member who was converted in childhood.

Oh, if I controlled 1,000 mill-races of power I would turn 999 of them on the wheel of the Sabbath-school and the Junior work.

There are two sentences that should be the beacon lights of our time. One of them is from Horace Mann, "Where anything growing is concerned one former is worth one thousand reformers;" the other from Walter Savage Lander, "Society has put up a gallows at the end of the lane, when it ought to have put up a guide-board at the beginning."

All our institutions of the modern world may be divided into two classes—gallows at the end of the lane; guide-boards at the beginning. To the former class belong all our almshouses, jails, reformatories, houses of correction; to the latter our kindergartens and Sabbath-schools, our Young People's Societies and churches and Christian homes.

Rescue is great, but character-building is greater. In Holland they keep out the sea by building enormous dykes to protect the country, for the mainland is below the level of the sea; but their dykes sometimes give way.

But in England they build no dykes, for the mainland stands high above the level of the Atlantic, and its waves beat impotently against the chalk cliffs of Albion, but cannot shake them. Our work as Christian workers is not negative but positive. It is not to build round every child and youth a dyke of restraint so high that evil cannot leap over it nor the youth himself get out. Our work is to lift the mainland of character so high that the youth can look down and see the waves of temptation dashing at his feet, but they shall not even throw their spray upon him.

Again, if the church ever takes the world for Christ it must lay its hand upon the wealth of the world. Our millionaires must be converted that they may bring their wealth and lay it on the altars of God. But we must get them converted before they become rich, as a rule. Now, as in Christ's time, it is with great difficulty that a rich man gets into the kingdom of God. The needle's eye hasn't expanded any, and the camel's hump has grown bigger!

There lies before me a long list of Christian men who, in the last twenty-five years, have glorified God and blessed the world with princely gifts, but I know of only one of them who was converted after he became wealthy. The rest were converted either when they were children or poor young men. Save the children of the coming generation and Christ will have its wealth, and he will get it in no other way.

We want to overthrow the rum power; but I tell you it is going to be overthrown, not by reformed drunkards, but by those who, like Daniel, have not defiled themselves with in-

temperance. To keep one boy from becoming a drunkard is better than to reform two drunkards, though I am aware it does not make so telling and dramatic a story for a temperance address.

Now, next to the Sabbath-school and the Christian home, I know no agency half so well adapted to child conversion and culture as the Junior Young People's Society.

Indeed it supplements and makes practical the lessons taught in Sabbath-school and home. The Junior Society helps pastor and Sabbath-school teachers in holding the lambs of the flock safe from the world, the flesh and the devil. The little ones take up tiny odds and ends of work that older ones cannot or will not do. And in the Junior Society the little ones learn to pray, to testify, to work for Jesus, to study and love the Word, to make their homes happy and bright, and our public schools can as well dispense with their primary department as the school of Christ with this training school for young disciples.—*Pacific Christian Endeavorer.*

OUR MIRROR.

REPLIES are being received to the letters mailed the different societies recently.

It is not too soon to begin thinking of the International Convention to be held in Frisco in July, nor the General Conference to be held in Salem in August. Make your plans to attend one of these gatherings.

THE North Loup Y. P. S. C. E. held a sunrise prayer-meeting New Year's morning, as is usual with this society. The lesson for the service was read by the pastor, he having chosen the 103d Psalm. The President, Walter L. Davis, then took charge of the meeting and Miss Ella Babcock of the music. There were twenty-two present, and an interesting meeting was had. At the business meeting for the election of officers for the first half of the year, the following officers were elected: President, Walter L. Davis; Vice-President, Cora M. Brace; Secretary, Anna B. VanHorn; Treasurer, Oakley Hurley; Junior Superintendent, Jennie L. Bee; Assistant Superintendent, Tacy Rood. COR. SEC.

THE first Sabbath in January our society (Boulder, Col.) elected the following officers: President, Elbra Clarke; Vice-President, Oscar Davis; Secretary and Treasurer, Mrs. O. D. Williams; Corresponding Secretary, Mrs. D. M. Andrews. All the committees were also elected. Our society is in very good condition at present. Under the revised roll we have thirty active members. The Juniors are included in this roll, as they are having their meetings with the Seniors now. We have a number of new members from Calhan. A part of these will go back to Calhan in the spring. January 31 the society joined the other societies of Boulder in a union service, for which there was a very nice program prepared. We hope this will be a great benefit to us all. COR. SEC.

THE longest tunnel in the world is St. Gothard, which is 48,840 feet. The next longest are Mount Cenis, 39,850 feet; Hoosick, 25,080 feet; Severn, 22,992 feet; Nochistongs, 21,659 feet; Sutis, 21,120 feet.—*Ram's Horn.*

Children's Page.

LITTLE SALLIE'S ANIMAL STORY.

"Do you know any stories?" was the first thing Jimmy said to his little cousin visitor.

"I do," said Sally, smiling. "What kind do you like best?"

"All the kinds," said Jimmy, promptly. "Do you know any about animals?"

"I do," said Sally. "I know a first-rate one about my own cat."

"Tell me now," said Jimmy.

"I will," said Sally. "I will begin it right now."

Jimmy came around in front where he could "see every word." "Begin!" said he.

"I am beginning," said Sally. "My cat is just as old as I am. We were kittens together. Mamma says she used to rock us in the cradle. One of the first things I remember, Jimmy, is my cat. She is a very big gray cat, with a ringed coon-tail—"

"Got a name?" asked Jimmy.

"She has—Big Betsey. Big Betsey goes to the country in the summer. Mamma wouldn't think of leaving her behind to look out for herself. And we think, Jimmy, that Big Betsey always knows on what day we shall start. We think, Jimmy, that she understands a great many words that we say.

Last summer she had a very smart, handsome kitten, a great pet with us all; and we think Big Betsey understood us when we said we did not think the kitten could be taken, too. The morning we were to start, mamma went upstairs. There in one of the trunks lay Big Betsey's kitten, and there Big Betsey stood packing her as nicely as possible, standing up on her back feet and tucking her in with her paws. Did you ever hear of such a thing, Jimmy?"

"No," said Jimmy, "I didn't. Did the kitten go?"

"She did," said Sally.

"In the trunk? Oh! I hope she did. Please, Cousin Sally, please say she did!" entreated Jimmy.

"She'd have smothered, Jimmy, all locked in where she couldn't get any fresh air to breathe. She and Big Betsey went in a basket, and had part of my seat. This is the end, Jimmy."

"It's a very nice animal story," said Jimmy.—*Babyland.*

A LITTLE ERRAND FOR GOD.

Helen stood on the doorstep with a very tiny basket in her hand, when her father drove up to her and said, "I am glad you are ready to go out, dear. I came to take you to Mrs. Lee's park to see the new deer."

"O, thank you, papa; but I can't go just this time. The deer will keep and we can go to-morrow. I have a very particular errand to do now," said the little girl.

"What is it, dear?" asked the father.

"O, it is to carry this somewhere," and she held up the small basket.

Her father smiled, and asked, "Who is the errand for, dear?"

"For my own self, papa, but—O, no, I guess not—it's a little errand for God, papa."

"Well, I will not hinder you, my little dear," said the good father tenderly. "Can I help you any?"

"No, sir. I was going to carry my orange that I saved from my dessert, to old Peter."

"Is old Peter sick?"

"No, I hope not; but he never has anything nice, and he's good and thankful. Big folks give him only cold meat and broken bread, and I thought an orange would look so beautiful and make him so happy! Don't you think that poor well folks ought to be comforted sometimes, as well as the poor sick folks, papa?"

"Yes; and I think we too often forget them until sickness or starvation comes. You are right, this is a little errand for God. Get into the buggy, and I will drive you to Peter's and wait till you have done the errand, and then show you the deer. Have you a pin, Helen?"

"Yes, papa, here is one."

"Well, here is a five dollar bill for you to fix on the skin of the orange. This will pay old Peter's rent four weeks, and perhaps this will be a little errand for God, too," said the gentleman.

Little Helen, who had taught a wise man a wise lesson, looked very happy as her fingers fixed the bill on the orange.—*Domestic Journal.*

"I LEFT HER TO GOD."

In West Africa a society in England has a school for the poor native children. One day in that school a little girl struck her school-mate. The teacher found it out and asked the child who was struck:

"Did you not strike her back again?"

"No, m'am," said the child.

"What did you do?" asked the teacher.

"I left her to God," said she.

A beautiful and efficient way to settle all difficulties and prevent all fights among children and among men. We shall never be struck by others when they know we shall not return the blow, but "leave them to God." Then whatever our enemies do, or threaten to do to us, let us leave them to him, praying that he would forgive them and make them our friends.—*Young People's Paper.*

RULES FOR DOLLS.

"A wooden-headed doll should be careful not to hit her head against her mother's lest she should hurt her."

"A doll should keep away from the rocking chairs, as the rockers may crush her."

"A wax doll should avoid the fire, if she wishes to preserve a good complexion."

"Often an old doll with a cracked head and a sweet smile is more beloved than a new doll with a sour face."

"It is a bad plan for dolls to be stretched out on the floor, as people are apt to tread upon them; and a doll that is trodden on is sure to go into a decline."

Marjory was reading these rules to her dolly with a sober face. Then she laughed.

"Dolly," said she, "it's funny; but I really believe these rules are more for me than they are for you."—*Our Little Ones.*

"WILL you pass me the butter, please?" asked a stranger of a snob at a restaurant table. "That's the waiter over there, sir," was the supercilious reply. "I beg your pardon," returned the stranger, "I did make a mistake." "You're only adding insult, sir," broke in the snob; "nothing could induce me to believe you mistook me for a waiter." "Certainly not," returned the stranger; "I mistook you for a gentleman."—*Detroit Free Press.*

Home News.

New York.

BERLIN.—Church matters here are moving along very pleasantly, and, I trust, profitably. We had two weeks of special prayer during the first part of January, and many seemed to be helped very much in their Christian journey, with an increase of "faith, hope and love." All of our church and denominational interests are being cared for with an increasing zeal and Christian earnestness. We miss greatly our dear church members who are spending the winter in Florida, but we are hoping for their return in the spring, and hope, while absent from us, that they are doing the Lord's work at Daytona. We are remembering one another at the throne of grace.

I was much gratified in receiving a letter from our brother Felch, of Como, Montana, as well as hearing through the RECORDER of what the Lord is doing in that place.

I had the pleasure of knowing for many years our Brother and Sister Tabor, while I was pastor in the city of Woodstock, N. B., Canada, and can say of them that they are excellent people and good workers in the church. I know that they will be of much service where they are located. With me it is a matter of devout gratitude to our dear Lord and Master that this valuable family have seen their way clear to come out so bravely and fully on the side of Bible truth concerning the true Sabbath of the Lord and his church. When this news came to me I could not fully express my happy surprise and joy at this evidence of God's favor and love to his people. I knew many of Bro. Tabor's family to be sound and staunch Baptist Christians, and had baptized several of them during my labors in Woodstock. I am so glad and thankful for the conversion to the Sabbath of our dear brother James, his amiable wife and their three dear children, that I cannot refrain from speaking of it. Bro. Tabor was a worthy deacon in Woodstock. The family are able to carry on all parts of a religious meeting themselves and do it well. I should think the time had come for the Seventh-day Baptists of Como to organize in church fellowship, and thus carry forward the work of the Lord, and lift high his banner of truth and righteousness, and thus be a signal-light for Sabbath truth in that place and throughout the Bitter Root Valley. May our God greatly prosper this whole matter.

Here in Berlin we are fully organized in all our departments of church and society and Sabbath-school, as well as Young People's Endeavor, for another year's campaign, and are looking to the Lord of the harvest for his blessing. I like my new field well; the people are happy and united; they seem to love each other as the children of God. All we want now is a larger measure of the power of the Holy Spirit. Won't it come in answer to humble, believing, importunate prayer?

As to Bro. Felch's request that I tell how I came to be a Seventh-day Baptist, I may state what I made known at our General Conference in beautiful Alfred, at some future time in the SABBATH RECORDER.

GEORGE SEELY.

FEBRUARY 10, 1897.

INDEPENDENCE.—It has been a long time since anything appeared in the Home News

from Independence. This is not because the people have not been faithfully at work, but because there does not seem to be any one who feels disposed to write very often.

A protracted meeting was commenced with the week of prayer, Bro. G. B. Shaw, of Nile, N. Y., assisting. The meetings were continued three weeks. Bro. Shaw's plain and practical preaching, together with his singing, won for him many friends and inspired in many hearts a desire for a higher life. The faithfulness of Christian workers was a source of great help and encouragement. About twenty-five made a public profession during the meetings. Though Sabbath-day, Jan. 23, was a bitter day, yet fourteen persons willingly and joyfully went forward in baptism. Last Sabbath (February 6) four others followed Christ in the same ordinance, and there are others who are looking forward to baptism in the near future. I think one may call two of those who were baptized and joined the church converts to the Sabbath, as they had not before regarded it unless convenient. There are many who have not yet accepted Christ, for whom we have a deep anxiety.

This has been a mild winter, with a small allowance of snow for this place, but we are all satisfied that it should be so.

Independence is still under the pressure of hard times. Crops were fair last season, but farm produce is worth only a paltry sum on the market, if anything at all. For this reason our society has not been able to raise what it otherwise might for denominational work.

W. L. BURDICK.

FEBRUARY 12, 1897.

HARTSVILLE.—The Hartsville church is situated on one of the hills of Allegany County. This county abounds in beautiful hills and lovely valleys. It was my privilege to attend the services here on Sabbath-day, Feb. 13, after an absence of more than twenty years. Many sad changes have occurred since that time. Many faces bright with the sunshine of the love of God, with whom we used to meet in friendship's sweet intercourse, have passed over the silent river. A feeling of sadness steals over us when we remember that they shall return to us no more.

This church was lately left out of the arrangement between it and the Hornellsville church, by which the two churches have long been supplied with preaching, but this did not discourage or paralyze their efforts or determination to live and keep the banner of Christ waving on Hartsville hill. They immediately sought for another under-shepherd to go in and out before them, which resulted in their calling Eld. U. M. Babcock, whom they ordained more than twenty years ago, and who served them as pastor while he was attending the University at Alfred. It was a benediction to meet with this church once more.

Undoubtedly this church means business, and that business is to be earnest workers in the great harvest field of the world. God grant that each person on Hartsville hill may bring many golden sheaves into Christ's everlasting kingdom. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, forever and ever."

R. L. BABCOCK.

Pennsylvania.

SHINGLE HOUSE.—Last year I collected \$17.50, to help pay our church debt at

Shingle House, and the names of those who paid should have been reported to the SABBATH RECORDER. I neglected to do it, but handed the money to Eld. Geo. P. Kenyon, and names also. I can remember a few of the names, and wish you would speak of it in the RECORDER, so they will know it was all right. Mrs. Potter, of Belmont, N. Y., gave \$5. Mr. Emerson gave \$5 and Mr. Vincent \$4, of Allentown, N. Y. Eld. Kenyon is a true man and is doing a great work for God in Pennsylvania.

Yours truly,

H. S. BURDICK.

MRS. A. ELIZABETH KINNEY.

Some Remembrances of a Life Full of Good Works.

Although not wholly unexpected, the death of Mrs. A. Elizabeth Kinney, in Saginaw, Mich., fills many hearts with sadness.

She was a woman so prominent in good works and so well beloved by all who were brought within the circle of her acquaintance, that some features of her life may be briefly spoken of, and will be of interest to many life-long friends.

Elizabeth St. John Kinney was born in Leonardsville, N. Y., June 20, 1831. She was the daughter of the late Cornwell and Nancy Wilcox St. John, from Connecticut. Until going to Saginaw, her entire life was spent in Leonardsville and near places. She was educated in the school there and at the Brookfield Academy. For a time she was a teacher. On August 1, 1855, she was married to the late Dan W. Kinney, who died February 15, 1894. During the trying days of the war, Mrs. Kinney's husband was on the field, and she shared those trials borne by patriotic American women. Her zeal for the Union was shown in many practical ways. She was for some years one of the most earnest and efficient members of the Woman's Relief Corps of Saginaw.

About twenty years ago Mr. and Mrs. Kinney removed to Saginaw, which was afterwards her home, although of late years it has been her custom to spend part of each summer in Leonardsville. At an early age she united with the Seventh-day Baptist church. There being no church of that denomination in Saginaw, she became an active worker in the First Presbyterian church of that city. She was especially active in the industrial school maintained by the church. She was a member and, until recently, treasurer of the Woman's Auxiliary of the Y. M. C. A., and of the Woman's Relief Corps, and a director of the Saginaw hospital. Through her personal efforts many young men were saved from the evils of intemperance, and her associates of the W. C. T. U. counted her as one of the most efficient workers in their ranks. Beyond the circle of her immediate friends, Mrs. Kinney will be greatly missed, but it is among those who have known her best and longest that the most sincere mourners will be found. She became endeared to them by so many acts of kindness, and such genuine self-sacrifice that their grief at her death is beyond expression.

Mrs. Kinney leaves four brothers and two sisters, William B. St. John, of Springfield, Mass.; Henry C. and George W. St. John, of Leonardsville; Elijah St. John, of Saginaw; Mrs. L. M. Dowse, of Leonardsville, and Mrs. J. P. Allis, of Plainfield, N. J.

The remains were brought to Leonardsville for burial. Funeral services were held from the home of Mrs. L. M. Dowse, at 2 P. M. Thursday, Dec. 31, 1896, conducted by Rev. J. A. Platts. There was a large attendance of relatives and friends and a number of beautiful floral tributes.

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 ETHIOPIAN CONVERT.

For Sabbath-day, March 6, 1897.

LESSON TEXT.—Acts 8: 26-40.

GOLDEN TEXT.—Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. v. 35.

INTRODUCTION.

Philip was one of the seven deacons. 6: 5. After his successful mission to Samaria, the Spirit sent him down the way from Jerusalem to Gaza, the gates of which Samson once carried off; and near it espied the Eunuch returning in his chariot. The lesson relates what followed.

EXPLANATORY NOTES.

1. Philip Sent. 26. Sent by the Spirit, not by men. He would direct everyone to his special work.
2. The Meeting. 27-31. Philip promptly obeyed and found the inquiring soul at the time and place appointed. Both were ready—the Eunuch to hear, Philip to instruct. Though a high official of a Gentile queen, he is anxious to hear from a wayfaring man.
3. The Scripture Explained. 32-35. The place was Isa. 53: 7, 8. No more pertinent message could have engaged his attention. *Philip began at the same Scripture and preached unto him Jesus.* Strange, indeed, that the Jews have not more generally seen its fulfilment in Christ.
4. The Baptism. 36-38. Verse 37 with its question and answer is omitted by the Revisers. Notice the prompt obedience of the Eunuch. Did not need to be urged, but asked for baptism. *What doth hinder me to be baptized?* People do not go down into the water to be sprinkled, but to be immersed.
5. Philip and the Eunuch Separated. 39, 40. Philip was not permitted to rejoice long with the happy convert. The Spirit had other work for him elsewhere. Nothing fits men for immediate effective work like evangelism. Two things enabled the Eunuch to go on his way rejoicing, belief in Christ, and prompt obedience in baptism. Believe, and be baptized, now.

REVIVALS, TRUE AND FALSE.

BY H. D. CLARKE.

III.

Seventh-day Baptists, of all people, desire that unity of faith and effort that will result in genuine revivals and conversions. But modern revivalists so ignore God's law as related to the question, and such is the usual effort to make conversion as easy as possible, that Seventh-day Baptists cannot be true to their convictions and preach, or testify to a complete Gospel, in the average union revival meeting. To be faithful to the truth which is needful for complete conversion and consecration would be to be called sectarian and in opposition to the methods of the churches or revivalists. Union revival meetings, as usually carried on, weaken our churches, and give First-day people the impression that we do not, after all, consider the doctrines and practices, that make us a separate people of vital importance, and are only our little peculiarities that we cling to from force of habit or education. It seems, too, that when our own evangelists conduct union-meetings, and tell First-day people to come and "forget all differences," that they "give us away," and the result is that churches that are in error are greatly strengthened by additions and otherwise, and little done to build up our own church and the faith for which we

contend. We believe everybody should be invited and welcomed, and should we go to another church, where meetings are being held, we should "consider the proprieties," but in our own meetings, or meetings conducted by our own evangelists, we ought not ignore the fact that the life of Christianity is Christian doctrine, and what a man believes has very much to do with his soundness as a Christian, and what an evangelist believes or says has much to do with making him a safe or unsafe teacher and leader of souls to Christ.

To ignore this, results invariably in sickly, sentimental, spiritually-weak converts. Unless a good foundation is laid for a deep work of grace in men's hearts, the popular revival efforts of to-day result quite generally in a superficial and secular piety, a religion without depth of feeling or power of principle.

When the revival has ended, as we generally speak, men are left to depend much upon whatever principle there may be within, and this is too often found lacking, because the foundation principles of true repentance have not been proclaimed. God's law has been too much set aside, its principle considered non-essential in the work of grace carried on, and thus salvation is made cheap. It is *free*, but it is not *cheap*, and no such superficial work should be permitted in our churches in any eager desire to multiply members.

Again, nervous sensibility, uncontrolled weeping, groaning and habitual "amens," may not be altogether wrong, but are not necessarily the outcome of deep conviction, or pious living. Every utterance in a revival-meeting should represent deep conviction, true feeling, honest effort to help on the good work. Excitement, too, may often be unavoidable, but the leaders should seek to avoid all unnecessary excitement and confusion, which may result in getting inquirers to an anxious seat, or to rise for prayers, but as a rule hinders an intelligent coming to Christ and the exercise of true faith. The modern revival with sensational methods and superficial work may sweep things as they say, but when the freshet has gone down, and the waters creep along in the old channel, then comes the most trying time, especially for the pastor of the church. The professed converts look for the rush of wave along the high banks, but they look in vain. The river is low again, and to all appearances lower than before the revival. The converts become easy-going church-members, that is, a very few do, for the majority climb up the deserted banks and go away satisfied with the busy, pleasure-seeking world. Some may visit the river-side again, but their mates and hearts are over the hill, and the church is too busy with other things to continue its burden for souls. The revival has worn out. It will come again in a year or two, when winter sets in and the church-members have not much to keep them away from extra meetings. But those baptized "out on the commons," not into the church, and those who were a little stirred by the freshet will need more sensation than ever to stir them again.

FROM J. G. BURDICK.

Dear friends of the RECORDER:

I wish to ask for some Sabbath-school books for the Stone Fort Sabbath-school. Address Oliver Lewis, Stone Fort, Ill. We have a good people on that field, in fact the cream of the country. In many things they

are setting a good example for the churches of that section. A good library at Stone Fort and Bethel would be an attraction to outsiders as well as helpful to our own people. At Bethel they have now a Y. P. S. C. E. of 25 active members. A large share of them are not members of any church, but go to our little church when they go anywhere. Fifteen at Bethel are waiting baptism. Most of them are convinced of the Sabbath truth, and ought to unite with the Bethel church. At Stone Fort the Y. P. S. C. E. has a larger per cent of our own people, still there are quite a number who are not identified with our people. With proper care these two branches of Zion ought to become self-supporting churches. I enjoyed my work with these kindly people very much. Bro. Van Horn has done a grand good work there and everybody loves him and bids him God speed in his new field of labor.

It seemed good to get home for a short rest and grasp the friendly hand of the brothers and sisters in Christ of the New York Church. The seamen appeared delighted to welcome me home, and bid me to "go no more out." Four men are now in the house waiting and hoping to be able to go to sea again. The work, while it has changed in its aspect somewhat, is still full of interest in its reading-room work and ship-visiting. An effort is being put forth to get the government to build a home here in New York. Some encouragement has been given; if this can be accomplished, what great and lasting benefit would come from it.

The friends of the work have been very kind in donations of apples and potatoes, etc., which come very acceptable to poor sailors on "the rocks" looking for a job. We trust that the friends will not forget this much needed work in their prayers and in their alms. Many "littles" from the many praying hearts consecrating their gifts in prayer to God, will not pass on its journey of helpfulness without accomplishing good.

Asking God's blessing in our various works, we do all to the glory of God and for the blessing of mankind.

509 HUDSON ST., N. Y., Feb. 12, 1897.

A SUNDAY DILEMMA.

Judge Ritchie, of Ohio, in opening the Court of Common Pleas, of Putnam County, in that state, recently, charged the grand jury that they "should disabuse their minds of the idea that Sunday has any connection with the Christian Sabbath." He proceeded to show that "Sunday was first adopted by Constantine, A. D. 321," who "took it from paganism rather than from Christianity," and declared that Sunday-observance is but a police regulation, and not a matter of moral obligation at all.

This moved a believer in Sunday sacredness, who heard the judge's charge, to reply at length to the same in the local paper, endeavoring to refute the idea that Sunday is not a sacred day.

The judge doubtless delivered his charge with a view to the enforcement of the Sunday law, believing that the law could not be enforced if construed as applying to a sacred institution. To put it on an enforceable basis in the minds of the grand jury and of the people, he felt obliged to divest it in their minds of all claim to any higher nature than that of a police regulation. It can well be imagined what the preachers and church people of the country would think of having the judges in general make such statements about Sunday as a regular part of the proceedings of opening court.—*American Sentinel.*

Popular Science.

BY H. H. BAKER.

Turquoise.

About twenty miles southwest of Santa Fe, N. M., a section of country has come into prominence within a year, by reason of its rich deposits of turquoise and silver, having been found in hills elevated from a few hundred to 2,500 feet.

The turquoise so highly prized is an opaque blue, or greenish blue, stone, composed of the phosphate of aluminum, also containing a little copper and iron. It was originally found in a mountain region in Persia, and brought into Europe by way of Turkey.

There is evidence of turquoise mines having been worked to some extent in New Mexico, before the discovery of America. The Spanish people worked these mines, about 200 years ago, by order from the crown. History tells us that 250 lives were lost by a slide of rocks on Turquoise Hill. Some of the finest stones now among the crown jewels of Spain are said to have come from this hill.

The turquoise stone is extremely sensitive under different temperatures, or by contact with certain solids and fluids, changes its color so much as to appear to be endowed with magic, or talismanic powers. It being one of the oldest gems known, it has by its changes been regarded as the foundation of many charms and superstitions, some of which have been fantastic to the last degree.

The formations in which turquoise is found vary very much. In the section near Santa Fe, the matrix is a white trachyte stone, filled with bright crystal pyrites of iron. In some instances the matrix is red sandstone. In the Burro Mountains it is found in rose quartz, slender needles of which sometimes penetrate the turquoise, spoiling it as a gem. In the Hatchitas Mountains the matrix is a red granite.

This turquoise at some time has been in solution, and found its way into these cavities, in these different rocks, where it has gradually solidified. There is not another gem, or precious stone, found in such varied formations.

The color of this gem varies from an azure to a pale green. The azure is the color most highly prized, because the color is most likely to remain permanent. The dark blue sells best in London, the pale blue in New York, while pea green is sought for in Paris; so all appear to be suited. Russia, Persia, the East Indies and other places appear not to have much choice any way.

The most profound secrecy is kept, both as to location and working of these mines. No person is allowed to inspect them, and every employee is put under special obligation not to reveal anything concerning them.

More recently turquoise has been discovered in Saxony, and in Nevada. That in Saxony is inferior in grade, and that in Nevada is of a greenish cast. Practically, the Persian mines and those of New Mexico furnish the turquoise gems for the world. The Shah of Persia has full control of the gems found in his dominions, selecting as he does those having the richest lustre, and he is said to have the most valuable collection in the world.

About a dozen mines are being worked in New Mexico, and reports show that they are being very productive of gems. The output

in 1891 was only \$150,000, which has steadily increased every year, until the past year, when the mines yielded \$475,000. One stone has been taken out and sold for \$6,000. It is now owned in New York. Some of these mines are held at fabulous prices. New claims are being made and new mines opened, so that this turquoise mining bids fair to become one of the leading industries in the territory.

Strange as it may seem, very many of these stones are worn as amulets by people throughout all nations. Many Persians wear this stone as a protection against contagion; so do the Indians in New Mexico. The Russian soldiers carry it, believing it to have efficacy against being wounded in battle. The Eastern monarchs wear them, and adorn their swords, that they may continue in power, and come off victorious when engaged in war. This stone is believed to have great potency in warding off disease. If one person makes a gift of one to another, so long as affection or love remains in the heart of the giver, so long this stone will remain brilliant; but as soon as love declines, the stone will lose its brilliancy and fade.

We would be glad and rejoice to see the day when ignorance and superstition becomes so far removed that persons in our midst would cease having faith in amulets, or charms, or in believing that a simple stone could give protection against contracting whooping cough, or that by carrying in their pocket the off hind foot of a rabbit, killed in a grave yard, it would insure their immunity from disease, serve as an omen of good luck, and prevent their catching cold.

"IT'S JEWISH."

[The following product recently dropped down into our sanctum without name, or date of birth. But being evidently a child with a mission we give it a new dress and send it on its way.]

When we present God's holy law,
And arguments from Scriptures draw,
Objectors say, to pick a flaw,
"It's Jewish."

Though at the first Jehovah blessed
And sanctified his day of rest,
The same belief is still expressed—
"It's Jewish."

Though with the world this rest began,
And thence through all the Scriptures ran,
And Jesus said 'twas made for man,
"It's Jewish."

Though not with Jewish rites which passed,
But with the moral law 'twas classed,
Which must endure while time shall last,
"It's Jewish."

If from the Bible we present
The Sabbath's meaning and intent,
This answers every argument,—
"It's Jewish."

Though the disciples, Luke and Paul,
Continue still this rest to call
The "Sabbath-day," this answers all—
"It's Jewish."

The Gospel Teacher's plain expression,
That "sin is of the law transgression,"
Seems not to make the least impression—
"It's Jewish."

They love the rest of man's invention;
But if Jehovah's day we mention,
This puts an end to all contention—
"It's Jewish."

O, ye who thus God's day abuse
Simply because 'twas kept by Jews,
The Saviour, too, you must refuse—
He's Jewish.

The Scriptures, then, may we expect,
For the same reason you'll reject,
If you but stop to recollect
They're Jewish.

Thus the apostles, too, must fall;
For Andrew, Peter, James, and Paul,
And Thomas, Matthew, John and all,
Were Jewish.

So to your hapless state resign
Yourself, in wretchedness to pine,
Salvation surely you'll decline—
"It's Jewish."

John 4: 22.

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, } ss.
LUCAS COUNTY, }

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.

BATTYE-BABCOCK.—At Wood River Mills, R. I., Feb. 3, 1897, by Rev. L. F. Randolph, Mr. William Battye and Miss M. Annette Babcock, both of Wood River Mills.

BALL-BOND.—At the home of the bride's parents in Roanoke, W. Va., Jan. 2, 1897, by Pastor M. G. Stillman, Mr. James Ball and Miss Lora Bond, both of Roanoke.

SMITH-DAVIS.—At the home of the bride's parents, in Roanoke, W. Va., Feb. 2, 1897, by Pastor M. G. Stillman, Mr. Thomas E. Smith and Miss Cora E. Davis, both of Roanoke.

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.

KINNEY.—In Saginaw, Mich., Dec. 28, 1896, Mrs. A. Elizabeth Kinney, widow of the late Dan. W. Kinney, in the 66th year of her age.

ATKINSON.—At Hebron, Penn., Jan. 24, 1897, Mrs. Emma Jane Stillman, aged 52 years.

She was born, Nov. 17, 1844, in Broom County, N. Y. When she was a year old her parents brought her to Potter County, Penn. She was baptized and united with the Free Will Baptist church when 17 years of age. When she was 24 years old she united with the Seventh-day Baptist church in Hebron, Penn. April 10, 1869, she was married to Moses A. Atkinson. She leaves a husband and seven children to mourn their loss. In good or bad weather she was usually at church and ready to work for Christ. Eld. Geo. P. Kenyon preached her funeral sermon in the Hebron church Jan. 26.

H. P. B.

KILDOW.—At Quiet Dell, W. Va., Feb. 13, 1897, Mrs. Lydia B. Kildow, aged 66 years and nearly 9 months.

She had lived in Doddridge Co., W. Va., in her young days, experiencing religious faith and receiving baptism at the age of 19 years. A few years later, after her marriage to Daniel D. Kildow, she settled in the neighborhood of Quiet Dell, something over 40 years ago, and became a member of the Lost Creek church about that time. She has been a lone widow for 15 years and leaves her house empty. She had been quite a sufferer and even longed to be free and at rest through the great change. Having willed her property to her friends, she was waiting to enter that future and eternal life.

M. G. S.

SMITH.—At his home, one mile west of Alfred, N. Y., February 12, 1897, of pneumonia, Albert Smith, aged 79 years, 1 month and 19 days.

He was the oldest of six children born to Elias and Content Smith, three of whom, two brothers and a sister, still survive. He lived since four years of age on the farm where he died. In 1836, he was married to Aseneth Allen, who, after a happy union of many years, died, leaving an only daughter, now Mrs. E. P. Fenner. In 1882 he married Armenia Monroe, who, with an only son, is left to mourn his loss. He has been a faithful member of the First Alfred church for many years. He was the last one of the first stockholders in Alfred University, and has been one of her honored trustees for many years. As a token of honor due to his memory, all classes in the University were suspended while the funeral services were being conducted in the church. The remains were interred in Alfred Rural Cemetery.

M. B. K.

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Literary Notes.

"BREAD-WINNING Occupations for Women in Unfamiliar Lines" will be the subject of an article by Clara Bunce, in *Harper's Bazar* of February 27. Other articles will include: "The Mother's Congress in Washington," by Christine Terhune Herrick; "The Function of Flowers in Society," by Anna Wentworth Sears.

CAPTAIN MAHAN, who recently spoke with approval of the strengthening of the American navy during the past few years, finds in the enforcement by this country of the Monroe Doctrine, which he thinks may tend to complications with the European powers, a new and strong argument for strengthening it still further. In the March number of *Harper's Magazine* he is to contribute an article suggesting a plan for defense by sea, which will doubtless be widely read and discussed.

HARPER'S MAGAZINE for March will open with a significant and timely paper, "Preparedness for War," by Captain A. T. Mahan, U. S. N., who will show how our consistent enforcement of the Monroe Doctrine involves greater probability of conflict with European powers, and will outline a scheme for defense by sea. In the second paper of the series entitled "The Awakening of a Nation," Charles F. Lummis will describe the religious, charitable and political institutions of Mexico, which not only were the first, but are among the most highly developed in the American hemisphere. The illustrations will portray the magnificent public works of the City of Mexico, and the monuments of art and architecture which make it the handsomest capital in America.

The President's Daily Routine.

Ex-President Harrison has written of "A Day With the President at His Desk" for the March *Ladies' Home Journal*. The article is said to be singularly interesting in the detail with which it describes the wearisome routine of the President. It is said that General Harrison, in this article, has delivered himself with great directness and vigor, relative to the annoyances that are visited upon a Chief Executive by persistent office-seekers, and he suggests a unique plan, by which the President's burdens in that direction could be greatly lightened, and he be enabled to devote more attention to more important matters. A feature of the article that will have a timely interest to those ambitious to serve the country under the incoming administration, describes very fully how the President makes appointments to office. "A Day With the President at His Desk" is unique in being the first time that the daily life of the President has been described by one who has filled the exalted office. Articles upon the social and domestic life of the President by General Harrison will follow in successive issues of the *Journal*.

MUTUAL RESPECT BETWEEN HUSBAND AND WIFE.

It is not unusual, when women meet in a social way, writes Mrs. Henry Ward Beecher, in the *Thrice-A-Week World*, for them to speak in a half-jesting manner of the shortcomings of their husbands. One begins, and of course the others assent and corroborate her assertions, each giving her own experience. It is all done in a good-natured way, of course. They are the happiest and most cheerful company of martyrs that one could wish to see. Each wife would be ready for a battle in a moment if by her remarks any one was led to imagine that this same troublesome, inefficient husband was not as near akin to the angels as mortals could be. But it must be confessed that one who sits by and listens at a social gathering could hardly fail to decide, mentally, that husbands must at best be troublesome comforts, needing constant watchfulness, advice or reproof.



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I recall a scrap that was given me entitled, "Respect Due to Wives," which read like this:

"Do not speak of great virtues in another's wife to remind your own of a fault."

"Do not treat your wife inattentively in company."

"Never upbraid her in the presence of another."

"Do not be stern and silent at home, but noted for your sociability elsewhere."

I thought it excellent advice, and still think so, knowing it is often greatly needed. But I see many reasons for believing that wives need these cautions quite as much as their husbands do. I have sympathy and respect for husbands, believing they are equally entitled to respect and delicacy. While it is right that husbands should take these suggestions to heart, and in all ways endeavor to augment and strengthen the happiness of the home life, should not wives listen to like suggestions and advice and endeavor to profit by them? Are we not equally blameworthy? Ah! more so, for home is our kingdom, where we may reign supreme, if we hold the scepter with a gentle hand, and with the law of love and kindness ever on our lips.

I have known young people to begin life with the rich promise of perfect happiness, yet to make entire shipwreck out of it all by their own unguarded words, impatient looks, and uncontrolled temper. A talent for spicy and brilliant repartee may enliven a party, give zest and interest to social intercourse, and endow its possessor with a certain position, enviable or otherwise; but in the home circle it is a dangerous gift, and, unfortunately, one more frequently possessed by the wife than by the husband.

I have often recoiled, as from a blow, on hearing those who should be one in heart draw comparisons prejudicial to each other and complimentary to others. Do they remember that in marriage they take each other's honor in keeping, to cherish or destroy, and that God has made the bond so inseparable that all honor bestowed on the one passes over and is shared by the other? All dishonor or error that disgraces the one is equally injurious to the other.

There is much said about in-

justice to women, of her slighted feelings, of her rights ignored. The possibility of her attaining literary eminence or being in any way equal to man is scoffed at, and her efforts to elevate her sex are met with ridicule and contempt. Now, I am by no means indifferent to any work that has for its aim the elevation of woman, but I am often mortified by the very disagreeable manner manifested by some who cannot speak of "woman's rights" without a tart and vixenish fling at man.

There is much truth, I am fully aware, in what is said of man's rough, overbearing ways. These are not at all attractive or to be excused. But by dealing honestly and impartially with ourselves we may find enough of the same qualities in our own sex to establish our claims to sisterhood, at least, if not to equality. But admitting that those are purely masculine elements, which find no response in our own character, can we not learn a way to conquer and eradicate even these characteristics in men if they prove undesirable and uncomfortable? Small blemishes in the character of husband or wife, through the imagination, or if oft repeated, begin to be thought of as serious faults that threaten much unhappiness. This is especially the case with the wife, who usually has more time to brood over them. The most certain cure will be for her to turn resolutely from all the shortcomings that begin to look like faults in her husband's character, and take an honest inventory of her own failures or mistakes. The same rule will be a safe-guard for the husband to follow. One will need no magnifying glass to find plenty of faults. Having found them, place them, honestly, side by side with what seems wrong on the other side, and I doubt if either will feel inclined to carry the investigation further. If they are fair-minded, both will rest content, and will bless the union which God has sanctioned.

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