

# THE SABBATH RECORDER.

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## UNANSWERED.

**U**NANSWERED yet? the prayer your lips have  
pleaded  
In agony of heart these many years?  
Does faith begin to fail; is hope departing,  
And think you all in vain those falling tears?  
Say not the Father hath not heard your prayer;  
You shall have your desire, sometime, somewhere.

Unanswered yet? tho' when you first presented  
This one petition at the Father's throne,  
It seemed you could not wait the time of asking,  
So urgent was your heart to make it known.  
Tho' years have passed since then, do not despair;  
The Lord will answer you, sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;  
Perhaps your part is not-yet wholly done.  
The work began when first your prayer was uttered,  
And God will finish what he has begun.  
If you will keep the incense burning there,  
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,  
Her feet were firmly planted on the Rock;  
Amid the wildest storms she stands undaunted,  
Nor quails before the loudest thunder shock.  
She knows Omnipotence has heard her prayer,  
And cries, "It shall be done," sometime, somewhere.

—Robert Browning.

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PLAINFIELD N J

## Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.  
J. P. MOSHER, - - - - - Business Manager.

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

THE Editor of the RECORDER, in his capacity as Secretary of the Tract Society, is especially anxious to come into close touch with all young men who contemplate entering the ministry. The pleasure he enjoyed in speaking to young men, and others, at Milton, Wis., a few weeks since was great. If he can aid any one in any way to a higher appreciation of the duties, and of the magnitude of the work which lies before them, it will give him great pleasure. Correspondence will be welcomed.

WE believe firmly in the value of Social life as a bond of strength in church work, and we rejoice in believing that questionable social methods of raising funds for religious purposes are less and less common. But improvement is still possible, especially in the work of women. While on our late western trip we heard some devoted women discussing the question whether the small returns in cash which came from their needle work did not cost far more in "wear and tear" than was justifiable. An instance is in print concerning the actual cost of a carpet for a church in England. The nominal cost was about nine hundred dollars. The pastor of the church made a second estimate which included the work, worry, heart aches, and headaches of one hundred women who had raised the money by "entertainments;" the indigestion and loss of nerve force on the part of those who had eaten that which they did not need or which was positively injurious, etc. His conclusion was that the actual cost of the carpet was about *four thousand dollars*. Entertainments are good. The social life of the church can be made a great blessing, but entertainments for raising money for religious and benevolent work are likely to be an over-costly indulgence which makes for evil more than for good.

THERE is a world of difference between believing that God exists somewhere as the creator and governor of the universe, and believing that he exists as your Father, close to you, watchful, helpful and compassionate. The far-away abstraction, which some men call God, is worthless in the hour of temptation and a mockery when sorrow sends its billows over us. A babe nestles in its mother's arms, unable to understand its mother's power or love. So we ought to come to God and let him come to us, a blessed spiritual reality, one in whom fatherhood and motherhood combine to comfort and bless.

REV. DR. R. S. STORRS, of Brooklyn, lately resigned his pastorate of the church of the Pilgrims, Congregational, at the ripe age of seventy-nine years. He was first a lawyer—born in 1821—and was ordained to the ministry in 1845. He represents the fourth generation in succession of Congregational ministers. As a leader in his denomination, a man whose life touched all lives and all the better interests of humanity, Dr. Storrs had few equals and no superior. He combined the man, the orator, the rhetorician, the pastor and leader in an unusual degree. The whole religious world will be poorer as he retires from active service in Christ's kingdom.

FROM the field of music and hymn writing another master has been summoned to the choir above, Rev. Dr. Robert Lowry, of Plainfield, N. J. The summons came to him on the 25th of November, 1899. It was a note of joy and not a "broken chord." Before he gave his life to music he was prominent in Baptist circles as preacher and scholar. For many years the world has been singing, "Shall we gather at the river," "Where is my wandering boy to-night," and hundreds more of songs from his heart and pen. He set the gospel of everlasting love to music, and men will continue to sing that message remembering him for long years to come. To those of us who were permitted to know him as friend knoweth friend, there will be "glad joy" when we "gather at the river," which floweth from the throne of God.

UNDER date of Dec 4, Rev. Dr. Platts, of Milton, Wis., writes: "How sadly we shall all miss the wise and loving counsels of our dear Brother Potter! May his mantle fall upon strong and worthy shoulders! We cannot stop long to weep over the fallen, God's work is urgent, and our time hastens. May young men spring up all about us to push the work to greater successes than we have dared to dream." True, indeed, it is, that God's work must go on. We must close up the ranks; keep steady step, and push on. "Young men," read anew the lesson of your duty, as those who have carried the work of the Master leave it for your hands. To work well is to live well. To live well is to die well. Heaven, rest and victory belong to those who have done something for God, truth and righteousness.

ROBERTS, the polygamist Congressman elect, was met at the door of the House of Representatives by the crystalized public condemnation of the Nation, and bidden to stand aside until his case can be investigated. We trust that he will be dealt with fairly and with justice; being so treated we are sure that he will be expelled from among the law-makers of the nation. Mormonism seeks place and power in the politics of the Republic, and that seeking must be met with unflinching opposition.

TALKING with a friend yesterday about successful literary work, the thought was expressed that study, meditation, and that ripeness of thought which comes only when men are free from distracting influences, are essential to the making of a book. Writing to an aspiring poet a few days ago we said: "A good poem is the work of months and years, rather than of hours and days." What is true of literary work is true, in a still greater degree of growth, in spiritual attainments. Ripeness of soul in spiritual things comes only to him who is much alone with God and truth. The Psalmist touched the true note when he said, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight." Holy thoughts ripen the spirit.

THE RECORDER has not devoted much space to the discussion of "Christian Science," "Faith Cure," "Mental Healing," etc. But it seems best now to present some views from the pen of one who has had ample and favorable opportunities to study the subject. We have reason to know that some of our readers have been confused, if not worse, by some

phases of the question, and we trust that the articles by Mr. Gamble, the first of which is found on another page, will secure such a reading as the theme deserves.

### CHARLES POTTER.

President of the American Sabbath Tract Society.

The brief announcement made in these columns last week has prepared the way for what follows here. Brother Potter was called home on Sabbath morning, Dec. 2, 1899. The day was beautiful, and his going was painless and peaceful. Of his readiness to go none who knew him had any doubt. The farewell services were held at his late residence, Plainfield, N. J., on the fifth of December. The spacious home was crowded. The service was marked by a deep spiritual tone, and the voice of thanksgiving and faith mingled with all that was said or sung. The service opened with: "Thy Will be done," sung by four voices. Next came selections from the Scripture read by Dr. Yerkes, pastor of the First Baptist church, of Plainfield. President Gardiner of Salem College, offered prayer, and the singers told of God's love in the hymn commencing, "There's a Wideness in God's Mercy." Rev. A. E. Main, pastor of the church at Plainfield, spoke of Mr. Potter as a Christian man, in his relations to the church, to society and to those in his employ. The editor of the RECORDER spoke of his relation to our denominational work. President Davis of Alfred University, led in prayer, and the quartet sang: "In the Bright Forever." The casket was heaped and banked with flowers. The burial took place the next day. A more personal notice from the pen of his pastor will appear hereafter, since Dr. Main is now absent because of the death of his own father, as noted in another place. Meanwhile it is befitting that the RECORDER should speak of Mr. Potter's place in denominational work.

As President of the American Sabbath Tract Society since Sept. 1883, he has been in close touch with the SABBATH RECORDER, and with our Sabbath Reform work. Efficient as an officer and business man, wise in counsel, liberal in giving and full of faith in the cause for which the Tract Society exists, he has filled his place worthily and well. He was enthusiastic touching everything which made the SABBATH RECORDER a power for good in the homes of Seventh-day Baptists and in the world. Appreciating the deeper and larger meaning of Sabbath Reform, he was the friend and supporter of all large plans in our work. Few of the men of his generation who entered the Tract Board with him sixteen years ago, are left. Of the executive officers who conducted the affairs of the Society during the period of its largest operations—Charles Potter, Geo. H. Babcock, and J. F. Hubbard—only Mr. Hubbard remains. He is first Vice-President.

The Trustees of the Seventh-day Baptist Bi-Centennial Memorial Fund were elected by the General Conference, in Sept. 1872, and the Board was organized in October of that year, with Charles Potter as president, a place which he held until the time of his going home. Of the nine men who constituted the first Board only one remains, Rev. Dr. Platts of Milton, Wis., who was the first Secretary; E. R. Pope was the first treasurer. Thus the great denominational Trust Fund passes from hand to hand as God calls men to higher trusts and richer service.

As the friend and patron of education, all our schools have shared in the gifts and sympathies of Bro. Potter. Messages and representatives from Alfred University and from Salem College reached the farewell service. The University has abundant cause to remember him through the "Charles Potter Chair of History and Political Science" founded by him. In connection with the founding of that chair Mr. Potter said to the writer: "I want to do something toward helping young men to a better understanding of the principles of government, and greater fitness for citizenship."

The work of missions, including all forms, home, foreign, general and specific, found a warm place in Mr. Potter's heart. Home, China, Holland, Africa, each has fruit in store for him. A notable instance of wise, timely and far-reaching work is on record between 1869 and 1871. The Civil War and its antecedent influences had separated the Seventh-day Baptist interests in West Virginia from the churches in the North, and the restoration of intercourse and fellowship was sadly needed. The firm of "Potter & Hubbard"—Charles Potter and J. F. Hubbard—sent word to the Missionary Society that they desired to place a missionary on the West Virginia field at their own expense. As a result, Rev. W. B. Gillette, first, and afterwards, Rev. Charles A. Burdick, were upon that field for two successive years, and it is not too much to say that the South Eastern Association, Salem College, and our denominational interests now flourishing in West Virginia, are the result of that timely beginning. Dr. Main tells of a similar incident in connection with his work as Missionary Secretary a few years since, when a sermon preached by him in Plainfield was responded to by Mr. Potter with a sum sufficient to place a missionary in the Southern field for two years.

These items are not meant to give a detailed history of Mr. Potter's relation to our denominational affairs, but only to record the fact that he had learned that first and highest lesson of Christianity, which is, to live for others, and to "lay up treasures in heaven" by a wise use of earthly powers, means and opportunities.

One word more seems to be in place. Younger men, the leaders and sustainers of our denominational interests, representing the last thirty years, are going to their reward all too soon. Greater interests remain. Greater changes impend. Greater opportunities are at the doors. Younger men must meet these demands. Those whom we have called "large givers" are not here. The work must depend on small gifts from many, rather than on large gifts from few. As the workers fall the battle for truth grows fiercer. Duties and trusts are not yet to come to you who are younger. They are here in overwhelming numbers. Sons and daughters of worthy ancestors must take up the work they leave—the work for God, and truth, and humanity.

THE home-going of such men as those of whom we speak to-day, gives new emphasis to the eighth chapter of Romans. Paul did not attempt to evade the fact that Christian living brings trials, and that faith has to walk through dark paths. But with the confidence and bravery born to faith alone he declared, "Nay, in all these things we are more than conquerors through him that loved us."

#### "PERSONAL REMINISCENCES OF THE ANTI-SLAVERY AND OTHER REFORMS AND REFORMERS."

Such is the title to a book, 5½x8 inches, xx and 279 pages, illustrated. It is published by Mrs. Anna Rice Powell,—Plainfield, N. J.,—who, as Aaron's wife, shared his labors for thirty-eight years. We make this notice of the book and the man with the hope that very many of our readers will secure it, and that the study of it will give them new inspiration and courage in the world's battle for right, truth and righteousness.

It is not often that unassuming manliness, marked ability, and patient bravery as a reformer, unite in one man as they did in Aaron M. Powell. He was one of the youngest of those who labored in the anti-slavery reform before the war, so that one-half his life was lived after slavery, was buried in the tearful victory which crowned a struggle that revolutionized the American Nation, gave new meaning to the word "Republic," and left permanent impress on the history of the world. The Society of Friends led in the anti-slavery work. Mr. Powell was born to that religious faith. Stephen and Abby Kelley Foster held a series of anti-slavery meetings in Ghent, Columbia county, New York in 1850. They were guests at the home of Mr. Powell's parents. His opening manhood, already trained to love the right and hate injustice, caught the fire of battle with quick response. Being in attendance, for the first time, at an Anti-slavery Convention at Union village, New York, he met George Thompson, the famous and gifted anti-slavery reformer of England, and Sojourner Truth, the "Lybian Sibyl." [The reader will remember that Sojourner was born in Ulster Co., N. Y., in 1787, and was a slave until slavery was abolished in that state in 1827. She was a prophetess, indeed, and an orator of wondrous power.] During an intermission between the sessions of the convention Sojourner, standing alone by the pulpit for a time, walked down the aisle to where young Powell sat, and, in his words, "Reaching out her long, bony arm, placed her big black hand on my head, saying as she did so, with prophetic tone, in her peculiar dialect, 'I've been a lookin' into your face, and I sees you, in the futur' pleadin' our cause!'" This completed the dedication of Aaron, and "the next ten years were given almost wholly to public service in the anti-slavery cause." In 1863 the "copper-head" mob plotted against Mr. Powell's life, and it was found necessary for him to leave his home in the Hudson River Valley for some time, as a matter of personal safety for himself and his wife.

When victory had come to the Anti-slavery cause, Mr. Powell turned voice and pen against intemperance, and devoted himself for twenty-one years to editorial work in connection with the *National Temperance Advocate* of New York.

As early as 1876 Mr. and Mrs. Powell became prominent in the work of Social Purity, as members of a permanent committee to oppose all forms of social impurity, and especially all efforts to regulate Social Vice by law, in the direction of "license." This work grew on their hands, and soon involved them in International Congresses, and other forms of work, until their reputation and influence became world-wide. The original "Committee" grew into the "American Purity Alliance." The publication of *Philanthro-*

*nist*, of leaflets, books, addresses, etc. etc. Through Mr. Powell's leadership came the World's Purity Congress in Chicago, in 1893, and the National Purity Congress in Baltimore, in 1895, followed by three supplementary Congresses in Philadelphia, New York, and Boston, within the next succeeding months. Mr. Powell prepared a volume, at great cost and labor, which is the most valuable contribution to the cause of purity yet published in America, entitled "The National Purity Congress; Its Papers, Addresses and Portraits."

In 1880 Mr. Powell became a resident of Plainfield, N. J., and the writer of this editorial was soon blessed by his acquaintance. We were permitted to become associated with him in a small way, as an editorial contributor to the *Philanthropist*, in the preparation of leaflets, in the Congresses and other forms of work for purity and righteousness. We speak of this personal relation only that our indebtedness to him may be acknowledged, not to claim any worthiness to have been thus associated. It is a life-long blessing to feel the power of his uplifting friendship.

The last words written by Mr. Powell are found on p. 199 of the volume here noticed; words which Lydia Mana Child directed to be put on her gravestone; these:

"You call me dead; We are not dead; We are only truly living now."

Pausing in his work at this point, he left Plainfield "On the morning of Seventh Day, Fifth Month, 13, 1899," to attend the "Yearly Meeting of the Religious Society of Friends, at 15th and Race Streets, Philadelphia. In the afternoon of that day he rose to speak, and said: "It has been very gratifying to me to observe in the portion of the morning session which I was privileged to attend, and again this afternoon, the tendency to a spirit of unification among friends. We each have to live a life"—his voice ceased, his body fell forward into the arms of one sitting near—and entered into larger LIFE.

#### POWER OF THE PULPIT.

The power of the pulpit is usually underrated by those who occupy it, especially as to permanent influence. Look over the history of the last three centuries, letting the "pulpit" stand as the representative of Protestant Christianity. That survey will show that the pulpit has led in discussing all the greater themes which have guided thought and molded character in our Christian civilization. Great themes, great thinkers, great orators and great issues walk hand in hand through history. The best representative men in the pulpit do not discuss petty themes.

Daniel Webster, in his celebrated discussion of the "Girard College Case" put the matter in its true light when he said: "Where have the life-giving waters of civilization ever sprung up save in the track of the Christian ministry?" In the same connection, after giving full credit to other sources of influences, Mr. Webster said: "But I contend that no literary efforts, no adjudications, no constitutional discussions, nothing that has ever been done or said in favor of the great interests of universal man, has done this country more credit at home and abroad than our body of clergymen." Such words, from such a master ought to stir the life of every preacher with new impulses and new determination to do better work.

But the purpose of this editorial will be lost

unless we can move every preacher who reads it to higher and better conceptions concerning his work. We are doubly anxious to move Seventh-day Baptist pastors toward higher and more earnest efforts to lift their people along lines of denominational life and work. Pastor, your people will not be likely to rise above the standards and ideals you put before them. Not many will see our denominational work, Sabbath Reform, Missions, Education, in a broader and better light than that in which you present them. If you remain silent, or comparatively indifferent to any of these, your people will grow weak and negligent under your neglect. The destiny of Seventh-day Baptist interests does not lie in the hands of the Societies and their secretaries, so much as in the hands of the pastors. Sabbath Reform and Sabbath-observance wait on the words and the attitude of pastors. The power of preachers for good is unmeasured, if they fill their places as they ought. If they do not, these words of Christ have deep meaning: "If the light which is in you be darkness, how great is that darkness!"

We do not write to complain. We know too well, by personal experience, how hard it is to grasp the highest idea of the Christian ministry, much less to attain to that idea, but we see now, as we did not see, when pastor, how great the influence of the pulpit is. We see how nearly futile other efforts are, when the pulpit does not support them. Religious life, social life, literature, politics, and all reformatory work, are influenced, advanced, or left to languish in proportion as the pulpit rises to its high place in the world's work, and the world's history.

Preacher, you cannot over-estimate the value of your work; not of yourself, but of your work, under God.

#### NEW LEADERSHIP.

The Editor of the RECORDER is at his desk to-day (Dec. 6) for the first time in about two months. The memories of his late Western trip are filled with pleasant experiences. Evidences of increasing interest in Sabbath Reform and in the SABBATH RECORDER have appeared in many ways. Seen from the point of our greatest need, these evidences are yet too few. Seen in the light of the demands which are coming so swiftly and of the comparative want of hope which has marked the past, there is less reason to complain. One need of our churches should be especially noted: The need of wise and brave leaders. This appears more in pastorless churches than in others, but the need is well-nigh universal. This is not said as in complaint, but new demands have come, and with them a new type of leadership is required. Seventh-day Baptists have been a wonderful people as to the grace of patient waiting; waiting for the time when hope and more favorable prospects for the acceptance of truth should beckon them forward. Now dangers and difficulties crowd upon us and call for leaders who will hope against hope and change defeat into victory. Such leadership is needed in others besides pastors. They are bound to lead. Many forms of obligation bind them to this, but the churches must cultivate the same spirit, and strengthen the faith and bravery of pastors by quick response and strong co-operation. *Conservatively-radical* is the mildest term that will describe the type of leadership now needed in every Seventh-day Baptist church. Not fitful rashness, but steady push. Not the bravery which shouts and then shrinks, but that which silences shouting by greater deeds. Pastors, our first appeal is to you, the great and growing demands come to you; first of all.

#### NEWS OF THE WEEK.

In foreign fields the point of interest still remains in South Africa. The conflict between the Boers and the British grows more intense, but the details of news are still meagre. The augmented forces of the En-

glish army are working toward the relief of Ladysmith, Kimberly, and other points around which the Boer forces are sustaining siege. The most important item of news now at hand is the capture of a strong position from the Boers, on the 8th of December. The position was known as "Lombard's Kop," a fortified height in the Boer lines around Ladysmith. It was carried by assault. As a whole the general situation is unchanged. The policy of the Boers promise to make the war comparatively long and costly, both as to men and means. They seldom, if ever, make direct attack upon the English forces. Selecting strong positions they lure their enemies or compel them to make the attack, and up to date that policy has inflicted severe loss on the British forces. Should these general results continue, the final victory of the English will be delayed indefinitely. Meanwhile we hope that hints of movements toward an armistice and peace will soon develop into realities.

The nations of Europe, outside of England, have been disturbed considerably by a speech of Lord Chamberlain, Colonial Secretary, concerning an actual, if not a formal, compact between England, Germany and the United States in matters affecting China. The *Saturday Review*, which is supposed to represent the opinions of the government, has added to Mr. Chamberlain's speech by saying, "It is possible that a certain situation might arise in regard to China when England, Germany and America, having a common, well-defined object in view, might conclude a written treaty of combination, but such an event, in our opinion, is still afar off."

At home the President's Message and the opening of Congress have filled the public attention. The Message has received general and, in many cases, strong commendation as being temperate, well-balanced, wise and suggestive. It does not attempt to anticipate or control action in Congress touching the many important issues which will come before it during the present session. At the same time it gives full information touching those issues and places such information before Congress as will enable it to act wisely. The Message has been received abroad with unusual expression of appreciation and commendation. A notable change of feeling appears in Germany. Count von Bulow has spoken through several German papers, including the *Neueste Nachrichten*, in which he reviewed the traditional friendly relations since Frederick the Great dwelt on blood affinity and reciprocity of culture, spoke in praise of the United States' attitude in settling the Samoan trouble, in permitting cable laying and in the conclusion of a parcels post treaty, congratulating the two countries on the removal of the friction growing out of the trouble with the insurance companies, and expressed the hope that the remaining commercial differences would be settled through mutual good-will.

The rebellion in the Philippines seems to be ended, except as fugitive bands and temporary revolts may continue for a time.

#### CONFERENCE MINUTES.

The Conference Minutes have been distributed to the various churches. In some cases copies for different churches have been grouped into one package, the same being shipped by freight to some central point, and thence forwarded, by express or otherwise, by the party receiving them. Charges have been prepaid on all so far as has been possible. Parties to whom boxes have been sent will please make the distribution, prepaying charges, and send to us bills for same, when they will be reimbursed.

If there are any among the scattered Sabbath-keepers who desire a copy, we will be pleased to supply them if they will drop us a card to that effect. Any church desiring more copies than have been sent them can be supplied with extra copies for a limited time.

#### CHRISTIAN SCIENCE.

BY REV. J. L. GAMBLE, PH. D.

NO. I.

What is it? Truth or error? What does it actually teach? It is certainly true that some sincerely devout persons seem to find in it something which meets a demand of their souls. Are there deeper mysteries in this system which would shock such persons if they but knew them? It is the policy of all error to hide its real and objectionable features from the victims it seeks to entrap. It approaches us in such garb of truth as to deceive and often fascinate the guileless seeker after the deep things of truth; and when his confidence is secured, then the poison of deadly heresy is gently and gradually instilled, until the unhappy victim is so inoculated with it as to be unable to realize his true condition. The fall of any into fatal error is sad indeed; but most distressing is it to behold the hungry and unsuspecting seeker after truth deluded and ensnared by the evil one in the guise of superior sanctity. It, therefore, becomes every sincere person to give this, or any other system of belief, a thorough examination before accepting it. Our present inquiry is, first, is it scientific? second, is it Christian? third, what are its attractions? what commends it to so many honest souls?

#### I. IS IT SCIENTIFIC?

Its author sums up the whole system in four propositions, which appear to her self-evident, and which, she says, "will be found to agree in statement and proof, even if read backward." Most persons will admit they read one way as well as the other. They are: "1. God is all. 2. God is good, God is mind. 3. God, spirit, being all, nothing is matter. 4. Life, God, omnipotent good, deny death, evil, sin, disease. Disease, sin, evil, death, deny good, omnipotent God, life." She further says: "The metaphysics of Christian Science, like the rules of mathematics, proves the truth by inversion. For example: "There is no pain in truth, and no truth in pain; no matter in mind, and no mind in matter; no nerves in intelligence, and no intelligence in nerves; no matter in life, and no life in matter; no matter in good, and no good in matter." For such incoherent statements she claims infallibility: "No human pen or tongue taught me the science contained in this book, Science and Health; and neither tongue nor pen can overthrow it."

Rev. A. J. Gordon, D. D., of Boston, said: "Christian Science is the misnomer by which it goes. Its Christianity has in it more of parody than of actuality; and of science, in the accepted sense of the word, there is not even what the chemists call a trace. This is clear from a cursory reading of its textbook, Science and Health; a work nebulous to the point of mystification, badly written, and bearing in its own body its self-evidencing refutation." Christian Science teaches that there is no such thing as an external material world; that our sensations are wholly subjective, and that we are in error if we believe that we have a sensation of external objects, or perceive them. The so-called objects exist only in our notion, and have a being only as perceived. It teaches that to escape from sin, sickness and death, it is only necessary to believe in the non-existence of matter. "Nothing that man can say or believe regarding matter is true, except that matter is unreal, and, therefore, a belief." "Eradicate

all thoughts of physiology, drugs, laws of health, sickness and pain; know that God is the only panacea—and you will be well." "Arnica, quinine, opium, could not produce the effects ascribed to them except by *imputed* virtue. Men *think* they will act thus on the physical system, and, consequently, they do. The property of alcohol is to intoxicate; but if the common thought had endowed it with the nourishing quality like milk, it would produce similar effect." It affirms the reason certain drugs are poisonous is that they have been set down as poisonous by "mortal mind." Everything is just simply what "mortal mind" ascribes to it. "Have no fear that matter can ache, swell, and be inflamed, from a law of any kind, when it is self-evident that matter can have no pain or inflammation." The body would suffer no more from wounds than the trunk of a tree, were it not for "mortal mind." "Man is indestructible and eternal. Hence no breakage or dislocation can really occur. You say accidents, injuries and diseases kill man, but this is not true. The life of man is mind. The material body manifests only what *mortal mind* admits, whether it be broken bone, disease or sin." Christian Science also asserts that "food neither strengthens nor weakens the body, and that heat and cold are products of mind." And yet its disciples continue to eat and wear clothing, and keep up fires in cold weather—and, possibly, use fans in hot weather.

The scientific (?) character of this system may be further seen in its author's methods of Scriptural exegesis. She says: "The word Adam is from the Hebrew *adamah*, signifying the red color of the ground, dust, nothingness. Divide the name Adam into two syllables and it reads *a dam*, or obstruction. This suggests the thought of something fluid, of *mortal mind in solution*." Is not this silliness gone to seed? And so the whole system is utterly unscientific and foolish. How sane persons can believe in it for a moment is beyond comprehension. To sum up briefly, Christian Science teaches: 1. The non-existence of matter. 2. The unreality of our sensations. 3. That medicines, poisons, etc., have only imputed virtues. 4. That no breakage or dislocation of bones can really occur. 5. That food neither strengthens nor weakens the body.

If it is so far astray from truth scientifically, what may not its errors be as to its Christian teachings? Let us candidly examine these in another article.

#### ORDINATION AT BEREA, W. VA.

On the 25th of November, 1899, Bro. Riley G. Davis was ordained to the gospel ministry; and Bro. Elva Maxson was ordained to the office of deacon in the Berea church, West Virginia.

For the past six months Bro. Davis has been serving the church as pastor, and has given such universal satisfaction that the church unanimously decided to call him to ordination. Each church in the South-Eastern Association was requested to send delegates to meet in council with the Berea church; and Bro. Whitford, the Secretary of the Missionary Society, was invited to attend, in view of the fact that Berea's pastor is one of the Missionary pastors. Secretary Whitford could not be with us, but there was a fair representation from several of the churches, and the council was organized with

President Gardiner of Salem College as the chairman, and Albert Brissey of Berea, as Secretary. After an hour spent in the public examination of the candidate, the council unanimously voted to proceed to the ordination. Every one was pleased with the clear cut and frank replies of Bro. Davis to the many questions put to him in the examination.

The ordination sermon was preached by President Gardiner, from the following words: "Preach unto the people," and "Take heed how ye hear." After the sermon and the ordination, Bro. Davis, and Bro. Elva Maxson, whom the church had elected to the Deaconship, were asked to take the platform, and the charge to the candidates was given by Rev. D. W. Leath. Then followed the charge to the church, by Rev. D. C. Lippincott, and the benediction by Rev. Riley G. Davis.

The meeting was well attended, and full of interest to the Berea people. Bro. Davis has been a student in Salem College for four years, and will be remembered by many as our delegate to the Associations two years ago. He is to be congratulated on having such a splendid field of labor, with the way so clear for doing great good. The writer spent ten days in October with the people of Berea, preaching to large audiences, and a finer and more respectful class of young people would be hard to find. The good fruits of Eld. Seager's faithful labors are apparent on every hand. As I rode and "tramped" over those majestic West Virginia hills, during those delicious Indian Summer days, how I did wish that some of our Eastern friends could stand where I stood, see with my eyes, hear with my ears, and feel with my heart. The experiences that came to me in some of these humble homes during that visit will ever be precious in memory. May God's blessing rest upon both the pastor and people of the Ritchie church.

T. L. G.

#### MY POINT OF VIEW.

It was with much interest that I read the article upon "The Bad Example of Using Tobacco," by Rev. L. C. Randolph, in the RECORDER of November 20. My reason for writing this is that I may heartily endorse every word he said. What applies to tobacco using equally applies to spirituous liquors, from old rye whisky down to even what is called sweet cider. Certainly one reason why our boys commence these detestable habits is because sometimes their elders set them the example. How much then, indeed, depends upon us older ones! How foolish for them to think it "manly"! Oh, that every boy in this land of ours could realize that it is a defect in the character of any one, who is striving to be a true man, who has not the strength to say "No," when tempted to drink, smoke, or chew.

Boys, you will not only win the respect of non-users, but those who use these things will honor you for sticking to principle, and their thought, if not their comment, will be: "I only wish I was in his place and free from these vices." I know this, boys, having been told this selfsame thing. Never take the first smoke, the first chew, or the first taste of sweet cider, and you will never know the suffering that arises from tobacco using or from intemperance.

No good reason can be given, even if you are a user, why the habit cannot be stopped.

You may give several (what you term) reasons, why it would be detrimental to stop its use; but they are only excuses, manufactured, I believe, and put into your minds by the evil one himself. On the other hand, scores of genuine reasons can be given why you ought to stop; among them: 1st. The influence upon others. 2d. For your families' sake. 3d. For your health's sake. For I do not care how small a quantity may be used or how strong a constitution you may have, its use has a positive detrimental effect upon the system. Persist in its use, and it will eventually manifest itself, to your sorrow. 4th. As a financial investment. Young man, did you ever stop to count the cost, financially? Suppose you spend the small sum of 10 cents per day, only a trifle, from 12 years of age for a period of 50 years; had you saved that small amount and placed it at compound interest, it would have amounted to the enormous sum of \$14,837.75. Better stop, if for no other reason than a financial one. Do you know what I would do if I was in the condition of the young man mentioned in the beginning of Bro. Randolph's article? If I had not will power enough to stop I would place myself under the professional care of some physician, who was a foe to these habits, and with his help, and the grace of God, I would stop or perish in the attempt. "Not quite 21," and yet so weakened in will power that he can not stop! Terrible for young manhood! Beware, boys, lest you become such slaves.

H. L. HULETT, M. D.

ALLENTOWN, N. Y., Dec. 3, 1899.

#### THE TWENTIETH CENTURY.

The nineteenth century closes with the year 1900. Immediately after midnight, therefore, on Dec. 31, 1900, is when the twentieth century begins. In other words, it begins with the first second of the first hour of the first day of January, 1901.

The twentieth century will open on a Tuesday and close on a Sunday. It will have the greatest number of leap years possible for a century—twenty-four. The year 1904 will be the first one, then every fourth year after that to and including the year 2000. February will three times have five Sundays—in 1920, 1948 and 1976.

The twentieth century will contain 36,525 days, which lacks but one day of being exactly 5,218 weeks. The middle day of the century will be Jan. 1, 1951.

Several announcements are made of changes to be inaugurated with the opening of the new century. The first of importance is that Russia will adopt the Gregorian calendar. This will be done by omitting thirteen days, the amount of error that will have accumulated after the close of February, 1900. The Russians will then write Jan. 1, 1901, instead of Dec. 19, 1900, or rather, instead of both, according to the dual system now in vogue in that country and in Greece. The other important announcement is that it is not at all unlikely that the astronomical day, which now begins at noon of the civil day, will begin with the civil day, at midnight. The present method of having the astronomical day to begin twelve hours after the beginning of the civil day is apt to be confusing. On the other hand, to have the former begin at midnight, just when astronomers are often busiest, will be to them somewhat inconvenient.—*Scientific American*.

# Missions.

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

THE Scott church was organized in 1820. It was once one of our strong churches, but death, removals and the leaving of the Sabbath have greatly diminished its numbers and strength. There are enough left yet, if all shall be united, every one fill his and her place in the church, attend service on the Sabbath, the prayer and conference meetings, take hold of the Sabbath-school, be loyal to Christ and the Sabbath, to make a strong church. Spiritual life, power and activity, if numbers be small, will make a strong and successful church. People are inclined to think too much that large membership and wealth are necessary to make a strong church. Some of our strong churches in these respects are to-day weak because of formalism, lack of spiritual life and activity, while some of our small churches are strong and vigorous spiritually, and are furnishing us with ministers.

There is a grand field in Scott for its coming pastor, for work in uniting the people and in leading them into active service for Christ and the church.

It was a pleasure to call on twenty-four families belonging to the Scott church and society, to get acquainted with them and talk with them about our missions and our other lines of work. This visit will increase their interest in missions, evangelism and Sabbath Reform, and nearly double their giving for the support of our missions. The Scott people know how to royally entertain one and make him feel at home. The Secretary could not eat his Thanksgiving dinner at home, but it was compensated by the privilege of partaking of a most excellent one in the very pleasant and hospitable home of Dr. L. W. Potter, in Homer, N. Y.

ON Thanksgiving day, in the afternoon, we went to Preston, N. Y., where Bro. J. G. Burdick has been holding meetings for six weeks. Were met at the depot and taken to the home of George H. Rogers, and found a hearty welcome and pleasant quarters. There are living with him his aged parents, Nathan and Harriett Rogers, who are known by many of our people for their noble Christian and benevolent lives. The Preston church was once one of the strong churches of the Central Association. It had for its pastors such ministers as Davis Rogers, Benedict Wescott, Varnum Hull, D. P. Curtis, A. G. Coon and others. The church has virtually gone out as an organization. The meeting-house is still standing in fair condition in which meetings are held. The parsonage and its ten acres of land were sold some years ago. There are some ten Seventh-day Baptist families at Preston, Oxford and neighboring communities, quite widely scattered, containing some forty or more persons. Preston was originally a Rogers settlement as far as our people were concerned. The meeting-house was built on what was, is now, called the Rogers Street, and there lived on it such men as Ethan Rogers, Davis Rogers, Nathan Rogers, Silas Rogers, William Rogers, Ezekiel Rogers, Clark T. Rogers. Of these Nathan Rogers and wife are the only ones left of the old people, and but few of the descendants of the old pioneers are living here. The Rogerses who settled in this country came from Waterford

and New London, Ct., some in 1806 and others earlier.

The meetings held here have been the means of great good. Bro. Burdick has won the hearts of the people by his earnest, warm preaching and sweet singing. Many have been greatly revived. Cottage prayer-meetings are organized and will be held in the neighborhood, different ones leading them. This is something that has not been done for years. This field has been looked after by the missionary pastor of the Otselic and Linklaen churches, and will be in the future when a pastor is settled over those churches. The Missionary Board appropriated fifty dollars for Preston field, and the people are circulating a subscription paper and will probably raise that much if not more for the support of preaching here. Bro. Burdick goes from Preston to Watson, N. Y., from thence to West Edmeston, N. Y. The closing meeting here on Sunday was an excellent one, but a rain and snow storm prevented a large attendance. The Secretary preached five times in his visit at Preston where he had never been before, and goes next to Otselic. Winter has begun its stormy weather in this section; about three inches of snow came last night, but it is not cold.

## KEEPING IN TOUCH THE SECRET OF SUCCESSFUL PREACHING.

Much may be said, many things are said, as to successful methods in the ministry, but two things are absolutely essential:

First.—The preacher must keep in close touch with God. It must be a thoughtful, intelligent *constant* touch.

This touch is by a living faith. It sees God as a Redeemer, Saviour, and knows him as a present help in every time of need.

This touch is such as knows God to be a wise, reliable friend to go to for counsel, and a mighty one to take refuge in in times of peril. We once heard a Jewish rabbi say in a sermon, "The man who has an unflinching faith in God as Abraham had, can stand firm, and will stand, though the heavens fall."

How can a preacher fail who is ever in intelligent touch by faith with such an adviser and helper? Of course, he will not depend upon or expect God to do his work—the work that the Lord has called him to do and given him the ability to perform. That would be absurd—the very opposite of a living, touch-inspiring faith.

To the contrary, he will be industrious, undertaking large things for God, toiling early and late to accomplish as much as possible to the glory of his name, but all the while trusting, not in his own strength or wisdom, but in the strength and wisdom that come from the God with whom he is in touch—in whom he lives, and for whom he joyfully toils and suffers.

To keep thus in touch with God there must be much reading and careful study of his Word, and regular secret prayer every day. These are the invincible weapons with which the zealous but illiterate pioneer preachers of a century or less ago wrought such mighty wonders in the conversion and salvation of men. They were ever in close touch with God.

Second.—To succeed well, the preacher must keep in touch with the people—not merely with the members of the church, but with the unconverted as well. And this, too, must be a thoughtful, intelligent, constant touch.

As a rule, a pastor cannot do much at

moving the unconverted to repentance and up into a consistent religious life so effectually that they will continue in the faith, unless he becomes personally acquainted with them. As a stranger he may stir their emotions by a thrilling discourse and cause them to feel keenly for the time, but they will go away listening to the devil as he whispers into their ears: "Ah, he took you off your guard; he carried you away with his eloquence; he aroused your emotions; do not allow yourself to be caught with such chaff. You are a reasonable, *sensible* man; behave accordingly, and do not give way to your emotions." And so the good seed dies for want of earth.

But let the same preacher come in close touch with such an one; let him visit him in his home and secure his confidence by personal association; let such an one learn by personal contact that he is a devout, intelligent, unselfish man of consistent, upright life, and that in proclaiming the gospel the height of his ambition is to persuade men and women to accept Christ as their Saviour, and thereby come personally and for themselves into possession of the joys of full salvation, and then his words will have such weight and make such deep impressions upon the souls of the unconverted that no whisperings of the devil can shake them off or quiet the convictions they have aroused.

Christ and his apostles recognized the absolute necessity of putting themselves in personal touch with the people. They went from house to house, talked to them in their homes, by the wayside, in the mountains, by the seashore, in the city, in the temple, and in the desert. They went to the people, sought them out, and improved opportunities for talking to them.—*The Religious Telescope.*

## TREASURER'S REPORT.

For the month of November, 1899.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, Nov. 1, 1899.....	\$1,068 64
Woman's Executive Board:	
Miss Burdick's salary.....	\$ 90 75
Helpers' Fund.....	5 00
Boys' School, Shanghai.....	118 75
Home Missions.....	9 00
Dr. Palmberg's salary.....	10 00
Medical Mission, Shanghai.....	1 25
Mission Schools, Shanghai.....	3 00
China Mission.....	14 00
General Fund.....	35 64
Reduction of Debt.....	12 00—
S. H. C andall, Glen, Wis.....	290 39
Henry W. Stillman, Edgerton, Wis.....	2 50
Income of Permanent Funds.....	25 00
A. W. Vars, Dunellen, N. J.....	133 17
Miss Julia W. Adams, London, Eng., on Mill Yard church subscription.....	5 00
Quarterly Meeting, Portville, N. Y.....	5 00
rs. H. Alice H her, Northboro, Mass.....	12 00
A Friend of Missions.....	50 00
East Valley Ladies' Aid Society, Andover, N. Y.....	2 00
Association Collection, Attalla, Ala.....	3 26
In Memory of John Congdon, Newport, R. I.....	10 00
Young People's Permanent Committee:	
Dr. Palmberg's Salary.....	\$75 00
General Fund.....	52 97—
S. S. Clarke, Independence, N. Y.....	127 97
Flora Bess, Independence, N. Y.....	5 00
Inez Bess, Independence, N. Y.....	2 50
Miss P. L. Snuders, Watervliet, N. Y., Home Missions.....	50 00
Y. P. S. C. E., West Edmeston, N. Y.....	8 00
Church:	
Plainfield, N. J.....	33 22
Boulder, Colo.....	3 50
Second Alfred N. Y.....	8 64
Waterford, Conn.....	18 80
North Loup, Neb.....	27 56
Brookfield, N. Y.....	11 72
Attalla, Ala.....	1 00
Salem, W. Va.....	23 00
Jackson Centre, Ohio.....	1 61
West Edmeston, N. Y.....	9 40
First Brookfield, N. Y.....	13 92
Lost Creek W. Va.....	10 00
Albion, Wis.....	15 00
Andover, N. Y.....	2 50
Milton, Wis.....	13 65
Stugle House, Pa.....	5 00
Marlboro, N. J.....	13 48
Independence, N. Y.....	10 00
First Alfred, N. Y.....	17 89
Walworth, Wis.....	19 92
Milton Junction, Wis.....	51 35
	\$2,132 66
Cr.	
F. ench, Edye & Co., brokers, freight, cartage, insurance, etc., on household goods of J. J. Crofoot, New York to Shanghai, China.....	\$ 29 50
Evangelistic Committee—Orders No. 158, 159.....	94 35
Loan.....	500 00
Cash in Treasury:	
Fund for Reducing China Mission.....	\$621 92
Fund for Reduction of Debt.....	98 00
Available for Current Expenses.....	788 89—
	1,508 81
	\$2,132 66
E. & O. E.	
GEO. H. UTTER, Treas.	

## Woman's Work.

By MRS. R. T. ROGERS, Alfred, N. Y.

### PROGRAM FOR THANKSGIVING EVENING.

Ladies Evangelical Society.

1. House called to order by President, Mrs. C. M. Post.
2. Music, Double String Quartet.
3. Scripture Reading and Prayer, Rev. J. L. Gamble.
4. Music, Ladies' Trio.
5. Address of Welcome, Mrs. C. M. Lewis.
6. Treasurer's Report, Mrs. W. C. Whitford.
7. Music, "Sweet Summer's Gone Away," Children.
8. Readings, Mrs. I. F. Kenyon.
9. Recitation, "What She Said," Marguerite Langworthy.
10. Music, Vocal Solo, "Come Unto Me," Frances Babcock.
11. Recitation, "Wild Goose Chase," Ella Crumb.
12. Recitation, "John's Pumpkin," George Stevens.
13. Music, "Thanks to Thee," Children.
14. Recitation, "Old Mother Speckles' Thanksgiving," Marjorie Sisson.
15. Paper, Mrs. R. T. Rogers.
16. Collection.
17. Music, Quartet.
18. Benediction, President Davis.

### ADDRESS OF WELCOME.

As has been our custom for many years, the Ladies' Evangelical Society comes before you to-night with our Thanksgiving Session, to which we cordially welcome you.

The work for which we are organized is many-sided and far-reaching, but it is all one work, and we trust it bears witness before God of the love that is in our hearts for the souls for whom Christ died, and of our desire for the extension of his kingdom throughout the world.

We are thankful that God has given us the ability to labor, and a part in the work of spreading the gospel. We are thankful that woman's work can be made so helpful in the world's redemption, and that we, in our quiet, peaceful homes, may so labor that waves of influence from our hearts and hands may be wafted across continent and ocean to far distant lands where our beloved missionaries are publishing the glad story of redeeming love.

The year has brought to us many opportunities for the manifestation of the Christlike spirit of helpfulness, and for the cultivation of the grace of giving, that those less favored may come into the enjoyment of the rich privileges which are ours. We only wish that we could have done much more than we have been able to accomplish. We thank you, dear friends, for your kind appreciation and generous liberality on former occasions, and your presence here to-night assures us that our work commends itself to your practical judgment and your Christian sympathy; and it inspires us with new courage to look into your faces and feel that you have a deep and abiding interest in all that we try to do to extend the kingdom of Christ and make the world better.

AS TREASURER of the Woman's Evangelical Society, I have been asked to present to you a few figures and statements concerning our work.

During the past year we have had the pleasure of assisting in two new phases of work: The sending of a teacher to our Boys' School in Shanghai and of helping to establish our new Industrial Mission in Africa.

We have raised during the past year \$382.64; of this amount \$107.75 was given to the China Teacher's fund, the remainder to the home and foreign work. . . . We have in

our society a Committee of faithful workers called the "Benevolent Committee." They have by no means been idle. During the year they have sent barrels of clothing, dried fruits, etc., to the needy, at home and abroad, to the amount of \$125.85. . . . The calls for help for next year are not lessened. We are thankful for work, and while ours is a small work we shall strive to do it well. We ask your support, your aid and your prayers.

The collection taken the evening of the meeting was \$10.84.

### GIVING.

BY REBECCA T. ROGERS.

Read at the annual Thanksgiving service of the Ladies' Evangelical Society of Alfred.

By invitation we give you a few thoughts this evening on Giving.

All through the Old Testament we find this obligation placed upon God's people. It was in the plan and purpose of God "in the beginning."

God said to Moses, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's! It is holy unto the Lord."

"Basal principles of Systematic Giving" have been formulated as follows:

1. The consecration of property as well as self to God.
2. Our property—all of it—should be used for his glory.
3. A generous percentage of our income should be devoted to Christian work.
4. Acceptable worship of God includes alms as well as prayers.
5. The Boards of the church are the providential means whereby all but the favored few who can go in person must carry out Christ's command to disciple all nations.
6. This command reads as bindingly upon him who remains at home as upon him who devotes his life to mission work.
7. Every church and every individual Christian should therefore deem it a privilege as well as duty, to contribute according to ability to each of the Boards which represent the great benevolent and missionary work of the church.

Notes of warning are being sounded throughout the different missionary societies, because of the falling off in the amount of gifts during the last year; all bearing witness through their workers to the boundless opportunity in all the fields, and to the unvarying limitations because of the lack of money.

A missionary said, "we must pray no longer for open doors nor for workers, but that Christian people may answer their own prayers."

"The state of all our treasuries is the pulse of our work."

We talk a great deal about missionary enterprise and missionary work, and there are a large number of earnest workers who are really alive to their responsibilities; but the rank and file of our churches have not a missionary spirit, they have not learned to utilize and apply their talents and their money for purposes which will help to evangelize the world.

How ready we are to give of our best to those we love. We hardly know how to refrain from giving. It is a test of our love.

God sees through our gifts to our hearts. He knows the spirit with which we give, we cannot hide it from him.

Compare the "Widow's mite" with the

offering brought by Annanias—in quantity, how widely they differed. We all know the difference in the spirit which prompted the gifts.

"The love of money is the root of all evil." If we love it for the gratification it will give us in satisfying our own selfishness, it may prove our ruin; but what wonderful and sacred possibilities will come into our lives if we give it for the salvation of souls, an offering, consecrated by love and prayer.

Rev. A. T. Pierson says, "There is enough wealth in the coffers of the rich, nay, there is enough surplus money in the purses of the poor, if properly gathered and systematically contributed, to evangelize the world."

But it will never be given, nor used, until we look upon God, not ourselves, as the owner and proprietor of all.

The question must be, not What can I spare for God and satisfy my conscience? but How much can I sacrifice for God; how little can I spare for myself and yet satisfy my own absolute needs?

The ministry of money in the kingdom of God is one of the great truths and mysteries that we are slowest to learn and penetrate."

It is said, "The consecrated Chinese are the most generous givers in the world. Our example."

"Many native Christians could teach us a splendid lesson in giving. At a communion service held last year in Ngoniland, on the shores of Lake Nyassa, in Central Africa, the freewill offerings of the people were as follows:

"Money, 1£ 8s ½d; 11 knives, 14 earthenware pots, 16 baskets, 1 mat, 67 fowls, 2 sheep, 2 goats, 105 pounds of beans, 97 pounds of flour, 233 pounds of maize, 34 pounds of potatoes, 62 pounds of pumpkins, 3½ pounds of beads. The congregation, as may be imagined, was a large one, numbering about 4,000, and on the same day no less than 284 were added to the church by baptism."

I have read this illustration: "The river of Christian work depends upon many streams united in its great and powerful current. As I passed a riverside mill this summer I saw it was idle. The mill-wheel was dry; the pond had a broad border of baked mud. For weeks rain had not fallen, and the springs in the hills had ceased to send out their streams. It was but a trickle here and a runlet there, but for lack of them the river was dried up and the work stopped.

"There are idle mills of missionary work. They are waiting until the rain from heaven falls and the little streams run full again. What is needed is more than giving—it is constant giving. Streams that run only in the winter time are not good streams for mills."

Many of us contribute generously and willingly, when moved by a soul-stirring appeal for help, but feeling does not stay with us; neither does the history of wonderful results already achieved give us a lasting interest in missionary work.

Our workers at home and in foreign lands have, to a great extent, had to prepare the ground before they could sow the seed. Shall we, who are staying at home, enjoying the luxuries of home—the society of our dear ones—not willingly give of that which God has given us, to strengthen the hearts and the hands of our workers?

Some one has said, and how truly, that "Many Christians have a coat of conviction on this missionary question and even venture to countenance missionary work, but beyond this there is little sign of real interest. Strength and courage of conviction, if they exist, are not in evidence. We need more missionary fervor, more intelligence."

(To be continued.)

## THE HERMIT-THRUSH.

BY FRANCIS STERNE PALMER.

Hidden away in the underbrush,  
So somber and shy is the hermit-thrush,  
One feels that nature has not done right  
To so rob a bird of a bird's delight.  
His cousin the robin of song is bold;  
Meadow-lark has a breast like gold,  
Brazen plumes and a brazen tongue,  
And far in the field his cry is flung.

But when the evening sunlight shines  
Through pulpy leaves to forest shrines,  
Then in that solemn-hour I hear  
A hymn that comes so sweet and clear,  
So pure of tone, it seems to be  
A bit of heaven's minstrelsy—  
And I know that nature is not unfair  
To the hermit bird she has hidden there.

## EVANGELISM AND DENOMINATIONAL GROWTH.

BY REV. M. B. KELLY.

A paper read before the prayer meeting of the Seventh-day Baptist Church in Chicago, Ill., Dec. 1, 1899. Published by request of the meeting.

If the Seventh-day Baptist position is of no consequence, as some seem to think, then it was folly for our fathers in the faith to so earnestly defend it through the past centuries; and it is the height of folly for us to continue the struggle by following their example.

But, if on the other hand, our position is biblical, let us beware lest we treat with indifference that which God has signaled as of supreme importance. Such indifference is evidently one reason why our denominational growth has not been commensurate with the importance of the truth committed to our care. The history of our denomination reveals the significant fact that the periods of our greatest growth have been those of the greatest amount of evangelistic work and the largest number of evangelistic pastors. It is the Master's design that truth should be advanced, that the body of "Christ should be built up; and for this purpose he gave gifts unto men; and he gave some to be apostles; some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:11. If the Apostle named these offices, as seems evident, in the order of their importance, then our denomination is sadly remiss in a divinely-appointed line of service, paramount in importance to that of the pastorate. We have many pastors, but, to all appearance, the first of January next will find us with only one evangelist in the field.

Some of our people seem to be averse to evangelistic work; a prejudice occasioned in all probability by prevailing superficial evangelistic methods. But, whatever may be our ideas in regard to methods, the spirit of true evangelism is one of the great needs of our people. This spirit can be aroused in no better way than by a united and persistent effort on the part of our pastors to extend their influence beyond the limits of their own parishes by means of special evangelistic work.

I believe such an effort, under God, would result in a great increase of spiritual and denominational life. Our churches would receive a new religious impulse, our denomination would be aroused, our Boards would be encouraged, the cause for which we stand would be advanced, and God's name glorified. If fifty of our pastors could devote one month per year to this work, there would be over four years of evangelistic service accomplished by the pastors of the denomination each year. There would, perhaps, be a sufficient number of churches that would give their pastors from six to eight weeks for this service, to raise it to five years. If a church did not wish to have its pastor away for so

many weeks together, it could give him two or three weeks at a time, at intervals of three or four months. It is possible, if entered into with the right spirit, for our churches to be actually benefited by these brief absences of their pastors. The pastor is only a leader among equals, but in the modern church he is made to assume all the responsibility for the church services; hence, it happens, that if he chances to be away for a Sabbath or two, some one must be called in from outside to fill the pastor's place. Instead of this, there ought to be many members capable and willing to take his place in giving a good, practical talk; or, at least, they could read a sermon, give a Bible Reading, or lead a soul-inspiring prayer and conference meeting. The Seventh-day Adventists have no settled pastors, or but few; but, by pressing the laity into the practical work of the church, their ministers are enabled to devote almost their entire time to missionary and Sabbath Reform work. If, therefore, the occasional absence of the pastor would result in the cultivation of a sense of individual responsibility, and a desire for greater personal activity in the church, it would certainly be a great help.

Another good effect upon the church would be the cultivation of an evangelistic spirit which, perhaps, would be in proportion to the success of the pastor in his special effort. Any one who has a spark of religion is always glad to hear that souls are being born into the kingdom of God; and let parishioners begin to receive reports that their pastor is being blessed, under God, in leading men from death unto life, and their own zeal would be greatly increased thereby.

Our Sabbath Reform work, which is being so ably prosecuted both by the pen and voice of our beloved Dr. Lewis, needs now, in these days of reconstruction in religious thought to be supplemented by the hearty, unanimous, and most efficient service of every pastor in the denomination; and there seems no way in which this could better be done than by special evangelistic service, in which the whole Gospel should be carefully, but fearlessly, preached.

We are living in an age when temptations abound. Churches of all denominations are crying out on account of wordliness, and want of spiritual power. Sabbathlessness is increasing, while the recognized authority of God's law is fast being reduced to the minimum. In these days of trial, our own young people are more severely tempted than any others; many have left us, and others will follow unless we can have something more for them than annual reports of hopefulness and good prospects for the future. There must be progress.

My faith in God, and the final triumph of his truth, forbids that I should be pessimistic in regard to the accomplishment of our mission; but, as Paul said to the Romans, "it is high time that we awake out of sleep," and I believe there is no other one thing that will so effectually and thoroughly arouse our people, inspire new courage, and cause our young people to feel that we are destined, soon, to be a recognized power in the world, as a general going forth on the part of our pastors to preach the Gospel of the Son of God in needy and promising fields, in school-houses, neighboring localities, or exchanging with brother pastors. I am confident that if

even half the pastors in the denomination, with a confident reliance upon the Holy Spirit, should spend as much as four weeks in general evangelistic work during this present year, we should hear such a report of progress at our next General Conference as we have not heard for years.

## OUR LONDON LETTER.

To the Editor of the SABBATH RECORDER.

English people seem to us to be a singular mixture of conservatism and love of novelty. They are averse to change and love to "walk in the statutes of their fathers." It is hard for new ideas to make progress among them for this reason. They are prejudiced against a new idea, principally because it is a new idea. The fact that it is to them strange is in their eyes reason enough for not entertaining it. One reason, too, why it is hard to get people to examine views that are different from their own is the hold which the church has upon the people. Pride keeps the higher class of people from showing any interest in any peculiar doctrine, and the lower classes are either inclined toward the church or away from it. If the former they mostly receive more or less advantage from that established institution, which advantage they are loth to give up. And if they are dissenters they have views of their own to which they are more or less strongly attached. Hence they are combative; directly a new idea is brought to their attention. For all these and other reasons the Sabbath is not at once accepted by the average Englishman.

Nevertheless I have found many people ready to receive and accept the Sabbath truth, and I think that there is a great opportunity yet for the Sabbath here in Great Britain. One marked obstacle in the way is the difficulty of earning a livelihood and at the same time keeping the Sabbath. For the average man of the lower middle class (and they are the ones most easily reached) to begin to keep the Sabbath is for him to give up his work and to be wholly without support. What is he to do? Trust the Lord. Surely, but the very practical question of bread and butter has to be met. Shall he run into debt and take his family with him into a miserable condition, without hope? It will not do to blame the want of faith which keeps many who accept the Sabbath in theory from coming out and keeping it in practice. Many a man who is earning twenty-five shillings a week, barely enough for his needs with a family, might make a sacrifice for the Sabbath and work for twenty shillings a week, if he had the chance; but to give up the larger sum for nothing at all he does not find the strength of faith. If there were in England some few Sabbath-keeping enterprises that might give an opportunity to many worthy people, it would be a great gain. Our friends the Adventists realize this, and with their health food business, their publishing business, and their sanitarium they are able to assist some who have the faith to take the first step. I have often wished that we had some business enterprises established here in England that might give employment to many sincere people who are truly convinced of the Sabbath, but who in this conservative country find a hard wall before them through which the eye of their faith is not able to pierce.

I wrote at the outset that the English people have besides their conservatism the opposite quality strangely mingled with it.



This must be so or peculiar sects would not thrive among them as they do. We often hear the United States spoken of as the Paradise of sects. It may be, but I firmly believe that sects thrive in no place better than here in England. Especially is this true with those that have some new supposed revelation at the basis of their faith. Witness the Jezreelites, the Agapemone, the Catholic Apostolic church and a dozen or more besides, whose success, enduring or ephemeral, testifies to the love of the new and the readiness to accept the new on the part of some English people at least.

This is why the Mormons get on so well. We all know they receive their greatest accessions from this side of the water. They have congregations formed in many parts of England and do a great work in making propaganda for their faith. Miss Crandall, of Westerly, stated to us that there were twenty or more Mormons on the steamer when she came to England, on their way here to do missionary work. We have had two of the Illinois "re-organized" anti-polygamous variety here in Wood Green lately. They have held many meetings and have tried to extend their doctrines among the people with some success. One visited us in our home a few evenings ago, and a very charming person we found him to be. If he were of the ordinary polygamous kind he might be a very dangerous apostle among the fair sex. It is the first time I have had anything to do with a Mormon missionary at short range. We exchanged views on the Sabbath, and I pointed out to him that the Mormon authorities, taken according to the letter, are really favorable to the Sabbath, all the earlier revelations of Joseph Smith being capable of a Sabbatarian construction. He showed me that there was a revelation as late as 1887 which required the Saints to keep the first day of the week until there should be a further revelation on the subject. His own opinion was that the Lord is merciful, and while he may intend at last to bring all to the Sabbath, he at present does not wish to lay too heavy a burden on Christians and therefore permits them to keep Sunday! Still he was good enough to lend me a little book, "The Christian Sabbath, or Weekly Rest Day," by one "Elder" Columbus Scott, which gives the usual Sunday arguments, making a rather stronger case for the distinction between the two dispensations than one often finds. Clearly this book has been called forth by aggressive work on the part of Sabbath-keepers, presumably the Adventists. The errors in that part of the book which deals with the interpretation of the New Testament are the usual ones, and in no great respect differ from those of other Sunday writers. Still the book is by no means a weak one.

So it will be seen that while the British nation is strongly conservative and slow to take up with novelties, there is nevertheless an element which is extremely susceptible to novel religious ideas, especially if they come with a *quasi* divine authority. Let a man have behind him the "authority" of a divine commission accredited by angelic communication, spiritual gifts (?) or an undoubted "call" by supernatural agency of some sort, particularly if he makes great promises for his people and can show evidences of material success, he is sure of acceptance by a respectable number if nothing more.

Faithfully yours,

WILLIAM C. DALAND.

LONDON, 17th November, 1899.

#### WHERE IS OUR INFLUENCE?

BY JACOB BRINKERHOFF.

We all have an influence for good or evil. We were placed in this world to be a benefit to those around us. Man was made with social qualities, and to exercise those for the development of the same in his neighbor. People are happier in the cultivation of their good qualities than in the cultivation or exercise of their baser passions and characteristics.

There is a degree of nobility in every nature and life, and every effort should be made to allow this good quality to appear and predominate; and if a good influence proceeds from us, it has an uplifting influence on those who come in contact with us, and we not only thus let our light shine, but our fellow-creatures are thus far glorifying our Heavenly Father. As observers of the commandments of God, in the exercise of the precepts which portray our duty to our fellow-men, our influence for good is seen; for we cannot live under the practice of "Thou shalt not" without its having a good effect and a good result.

To sequester one's self from the world and live for God is not according to the ways of God with men. Roman Catholic monasticism undertook this, when men would devote their lives to God, claiming holiness for themselves, but entering monasteries where their good works and their holy lives could have no good effect on the world around, and the outside world could not be made better by anything they did. We read from Paul, in Rom. 14:7, that no one liveth to himself and no one dieth to himself." This is a plain statement of influence, for our lives are making their record all the way along, and are leaving an impress on those about us; and, too, when our lives are ended, "no one dieth to himself;" if we have lived to benefit others we have led them Godward thus far; if our lives have been only selfishness, perhaps sinfully selfish, we have made ourselves only an execration; our loss is not felt, we leave a vacuum which is better than the place we have occupied. He who has descended to crime, and perhaps has expiated his guilt capitally, dies not to himself, for his life is not lamented, his crimes only are remembered, and though his name remains on history's page on account of his court record and punishment, he dies not to himself, but as a warning to others to avoid his course and his crimes.

The apostle Paul leaves the injunction on record to "do good as we have opportunity." This not only means good works, but to wield a good influence as soldiers for Jesus. We never know what good effect we may have on some life by a few words to some one on the importance of the Christian life, or of the hope in Christ; or, if we have invited some one personally to come to the Saviour. We sometimes see how opportunities have slipped by us, and we have lacked the courage or the forethought to improve the occasion, and we have lost our influence for good. And when we have improved the opportunity as it came to us, we may have helped some soul to take up the cross of Christ, or helped him to bear it after having taken it up. Well do I remember, when in early Christian experience, a brother asked if "I had made any progress in the divine life." The question was pertinent, and led to self-examination. Again, when under great trial, a brother said, "Is it

not enough to sustain one, that Jesus Christ came into the world to save sinners?" This one great fact, on which to base faith, can hold us amid great conflict of doubt and fear, amid controversy of truth and error, and hold us to the anchor of hope that reaches "within the veil, whither Christ has for us entered." We need all these helps to aid us in the divine life, and "as we would that others should do to us so should we do to them likewise," should prompt us to speak a word to others, to invite them to Christ, and to seek a home in "the many mansions which Jesus has gone to prepare," that when he comes to receive his people to himself, they may also be found among them, and may have a part in that heavenly home.

The apostle Paul evidently lived not to himself, and his works and his gospel commentaries prove that he has not died to himself. Perhaps no other individual was ever called upon to suffer so much for his Saviour's sake. The lessons he has taught us are to help us to live for others, and make us living epistles, known and read of all men." If all men can read us for the honor and glory of the cause of Christ, then are we truly letting our light shine, so that we honor and glorify our Heavenly Father.

In this matter of influence there is, perhaps, no stronger exhortation than the text of Eph. 4:1, "I beseech you that ye walk worthy of the vocation wherewith ye are called." And nothing could be more reasonable than that they who are called to the service of God should show themselves worthy by "a godly walk and conversation."

As we pass along the journey of life we have opportunities for good and to preach the Gospel by our actions and the words we may say. Oh that we could consider that we are to pass that way but once, as the Quaker Friend has given advice! And then, how sad the after reflection that we did not improve the opportunity that came to us! Oh, will the great Judge of all require it at our hand? In this age of indifference to the claims of God and of the gospel of Jesus Christ, how important that we appear not indifferent, but positive; and, as we stand before the world as commandment-keepers, we should be careful to stand firmly on both the spirit and letter of the law, for they are inseparable, and, if we fail to keep one precept, we are guilty of breaking the law, as the apostle James has written in his general epistle. Our influence is where we place it, and for our well-being as well as for the cause we profess to love, we are exhorted to faithfulness in our high calling, seeking the kingdom of God and his righteousness, and the sanctification which comes from and through the Word of God.

NORTONVILLE, Kansas.

#### CHILDREN AS HELPERS.

The most restless small maiden will be contented and good if allowed to help her mother. The help may not be very remarkable, and perhaps the mother could manage as well without it; yet all the while that the child is pleasantly occupied, she is not only out of mischief, but is learning part of woman's work in life, to be useful and to minister to others. Children love to be busy, and to feel that their little hands are doing something worth while. Some are much more deft than others, and one excellent purpose served by the kindergarten is that it teaches children how to use their hands, how to be facile in manipulation, and dextrous with tools.—*Christian Intelligencer*.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

### HOW THE Y. P. S. C. E. CAN HELP THE ISOLATED SABBATH-KEEPER.

BY PROF. ALLEN B. WEST, LAKE MILLS, WIS.

Read at the Young People's Hour in connection with the Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin and Chicago, at Rock River, Nov. 26, and requested for publication in the SABBATH RECORDER.

There are, just outside the bounds of the churches of Southern Wisconsin, which are represented in this Quarterly Meeting, a number of Seventh-day Baptist young men and women. These young people have gone out from these and from sister churches, not as a matter of choice but as a matter of necessity. Their chosen professions and occupations have led them into these fields. Among these people are physicians, dentists, mechanics and teachers: all loyal Seventh-day Baptists, who, in a quiet way, by living consistent lives and holding strictly to the law of God, are missionaries of the Sabbath truth. As long as they remain Sabbath-keepers they are living witnesses of the Sabbath. If they should leave the Sabbath as, alas, some have done, they would not only be lost to our people, but their light which now shines upon the law would go out.

The cry has gone out from our churches, from our Associations and from our yearly Conferences, "How can we hold these young people to Sabbath-observance and to our people?" The question is, in a measure, being answered by the churches through their Christian Endeavor Societies. Founded as the society is on the Christian principle of helpfulness, it naturally reaches out its arms in loving sympathy to these outposts of our Seventh-day Baptist churches, frequently reassuring them that they are not forgotten, that the home church and the denomination know where they are and what they are doing, and are standing ready to support any and every forward movement.

To understand the need of work being done it is necessary to know something of the ins and outs of the life of the isolated Sabbath-keeper.

A young man having fitted himself for his chosen work, finding no opening among our people, locates among those who observe the first day of the week. The long distance from his home church prevents frequent visits. Unable to attend his home church, except at long intervals, and being a church-going man, he attends the Sunday service of a church at his new home, and becomes an active member in the Christian Endeavor Society. He is made welcome, given work to do, his worth being recognized; he is, perhaps, made President of the Young People's Society or Sunday-school Superintendent. Meanwhile his home visits have become less frequent, he seldom finds the time or the means to attend the Quarterly Meetings or the Anniversaries of our denomination. Nor is it altogether a fault of his. Working but five days in a week he finds it necessary to economize to support a growing family, and since he must ask for Sabbath concessions from his employer, he feels he can ask but little more.

If now he visits his home church he finds that death has taken many of the fathers and mothers; his early playmates are married, many of them living in far distant homes;

entire families have removed and others have taken their places; children have grown to manhood. All these changes make our visitor a stranger. A feeling of lonesomeness comes over him which he cannot throw off. He goes back to his work with the feeling that he is going home. Would it be strange if he should unite with a church that as a stranger had taken him in, and had become the only place in which he is now really at home?

But I have said that the churches, through their Christian Endeavor Societies, have begun to solve the problem how to hold these outlying members. Let me include with what is being done suggestions for more complete work in the matter. A young person goes to his new home with the best wishes of his pastor, the membership of the church and the Christian Endeavorers. Let a friendly letter soon follow him to his new home, and, just before the next consecration meeting, ask him to write a letter to be read at the meeting. After the meeting, write him fully of the meeting, telling him of its good features, and of the letters from the absent ones. At Christmas time he will surely visit father and mother and remain over the Sabbath. He now should receive a letter inviting him to lead the meeting on the Sabbath he is to remain at home. Let this brotherly correspondence be kept up year after year, and the love for the old church cannot die. But let us do more. It may be the new home is nearer to a sister church than to the home church. If so, let a letter be written to the Christian Endeavor Society of that church, stating where the brother is and what his work. He should soon be visited by young people from this nearer church and invited to spend an occasional Sabbath with them. The invitation will be accepted. He will be introduced, but it will only be necessary to give his name, for his history and business and residence are all known to these young people, and they are able to talk with him with as much interest as with one of their own members. A good book agent makes it a point to know, before he goes to see a man, enough of him and his history to interest him in the book for which he is soliciting, through his home interests; so these Christian Endeavorers, through an altogether different and higher motive should know the history of this young man and by that knowledge weave him into the denomination with a cord that is not easily broken.

Those who have the arranging of programs for the Quarterly Meetings and for the Anniversaries could also throw cords around these young people by giving them special work for these meetings. The principle that a man is interested in that thing in which he has a part, is as applicable here as elsewhere. Nor should this principle be forgotten when the home society is devising ways and means for raising money. Let these isolated Sabbath-keepers be consulted at such time, and let them give as the Lord has prospered them. "Where their treasure is there will their heart be also."

An organized effort should be made by this organization to reach every isolated Seventh-day Baptist in the bounds of the churches of Southern Wisconsin and outside the bounds as well. Let the Young People's Society of Christian Endeavor take a part in twining cords of affection around these people which

shall bind them to the denomination with a power so great that no outside church can overcome it. To that end I would recommend that a permanent committee be appointed at this meeting consisting of one member from each society here represented, whose duty it shall be to make, and keep revised, a list of all isolated Sabbath-keepers within the bounds of these churches and also a like list of such people outside such bounds, but who reside in Southern Wisconsin. These lists should include the location, business and home church of each person. Let this committee make quarterly reports at these Quarterly Meetings.

These lists would enable the officers of the Quarterly Meeting, and of this organization, to make use of these people in its gatherings, to get announcements and reports to them, and it would aid the local societies in keeping in touch with them.

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

Perhaps your pastor is planning to hold special services in your church or some neighboring school-house; or, perhaps, he would like to do so, but hesitates on account of a conviction that he would receive little sympathy and co-operation in such work from his church. Can you see any chance to be useful in the Master's service, or helpful to your pastor, in such a case?

I know a pastor who was greatly encouraged, after having announced his intention to hold special meetings, by the action of three young men who immediately got together and made definite plans for work, as follows:

1. They decided to meet in the gallery of the church every evening, thirty to forty-five minutes before time for service, to engage in special prayer for God's blessing.

2. They resolved to pray much in secret, and, with divine help, to do personal work, and especially make an effort to induce young men to attend the meetings.

It was marvelous how those meetings increased in numbers and interest. What fervent prayers! voices engaged in prayer never heard so before. The young women soon started a similar meeting, and, of course, all who attended either of them had no desire to go away till after the sermon. As a result, many were hopefully converted, and are today rejoicing in a Saviour's love.

If your pastor seems a little discouraged, suppose you organize a good quartet or two; sing accurately, but, above all, with spirituality; be ready to take an active part in the public services, and do personal work with the unconverted; then offer to co-operate with your pastor in any work he may wish to undertake, and note carefully the effect. Oh, we *must*, as a people, be more deeply in earnest, and more intensely active for the salvation of souls and the dissemination of truth.

M. B. KELLY.

5455 MONROE AVE., Chicago, Ill., Dec. 3, 1899.

MILTON JUNCTION, WIS.—The Y. P. S. C. E. Local Union of the churches of Southern Wisconsin met with the church at Rock River, in connection with the Quarterly Meeting, Sunday afternoon, Nov. 26. The beautiful day, excellent roads and a prospect of something helpful, brought together delegates from Albion, Milton and Milton Junction, who,

with the society at Rock River, helped to make the afternoon one of spiritual profit.

An interesting program had been prepared and was well carried out. The music, which was rendered by a mixed quartet from the Societies of Milton and Milton Junction, by the Ladies' Quartet of Albion, and by Mrs. C. A. Emerson, of Milton Junction, was excellent and inspiring. Letters were read from Rev. E. B. Saunders, the former President of the Young People's Permanent Committee, and from Rev. M. B. Kelly, who is now the President, to the Union. Papers were presented as follows:

"The Relation of Seventh-day Baptist Christian Endeavorers to Evangelization," by Miss Cora Clark.

"What can the Young People's Society of Christian Endeavor do for Sabbath Reform?" by Fay Coon.

"How can the Young People's Society of Christian Endeavor help the Isolated Sabbath-keeper?" by Prof. A. B. West, of Lake Mills, and read by Mrs. H. M. Burdick.

This paper suggested the appointment of a permanent committee. The suggestion was adopted and the following persons were appointed: Cora Clarke, Milton; Lillie Babcock, Albion; Belle Vincent, Rock River; G. Merton Burdick, Milton Junction, Mizpah Sherburne, Chicago; Wardner Davis, Walworth.

[This paper is published in this issue of the RECORDER. Read it carefully; then you will understand the duties of this committee.—E. S.]

That others besides those present might receive benefit from the papers, they were requested for publication in the Young People's column of the RECORDER. It is hoped they will be carefully read, and the helpful suggestions put into practice by many societies.

At the close of the program a consecration service was conducted by Merton G. Burdick and Edgar Van Horn, in which many earnest and heartfelt testimonies were given. \*

#### A CHANCE TO DO GOOD.

I wish to tell the readers of the RECORDER about a plan of work the Christian Endeavorers here in Shawano have in hand. There are in this vicinity many lumber camps. There are long winter evenings coming when the men working in those camps would be the better if they had good reading matter. Overseers of these workmen tell us that they are eager for reading, and our Endeavorers wish to supply the demand; to send to the camps magazines and other papers that will be helpful to the men. They cannot find enough such reading matter here, and they have decided to ask people who have old magazines that they are willing to donate for this purpose, to box them and send them here by freight. The young people here will see to it that they are sent where they will do the most good.

If those who send will prepay the freight, it will be all the better; for the society is small and can have but little money to use in any way. But they can distribute literature among those men who need it so badly. If they do not have reading, they will be likely to spend their spare time in a bad way. "Cast thy bread upon the waters." Contributions may be addressed to the writer.

H. W. ROOD.

SHAWANO, Wis., November 30.

## Children's Page.

### HIRAM HURD'S FIVE-DOLLAR BILL.

BY SARAH L. TENNEY.

Mrs. Underwood was tired out. All day long she had been looking over boxes and bundles, cleaning out chests and bureau-drawers preparatory to the inevitable spring cleaning. Her work was nearly completed save for a huge pile of motley rags heaped up in the middle of the room, giving it a general air of confusion and untidiness. These still remained to be sorted before her day's work would be satisfactorily accomplished, but she was far too weary to apply herself to the task, slight as it seemed to be in itself considered. It was, therefore, with a sigh of relief she heard the voice of her son, Archie, just returned from school, in the hall below followed by himself as he ran gaily over the stairs into the room where she was at work. Mrs. Underwood was one of those delightful wives and mothers who seek to conceal from their family all petty annoyances in the domestic machinery, or any personal worry, so it was a very cheerful voice and pleasant smile, although a very tired mamma, that greeted her son's return.

"Well, Archie, I am very glad to see you. I had hoped to have this room all to rights before you came, but I found so much else to do, it was quite impossible. Are you willing to do it for me, dear, so I may rest a few moments before getting tea?" If a slight shade of disappointment came over Archie's face it was only for a moment, and was not, perhaps, to be wondered at. He had hurried home from school to engage in a game of baseball with his companions, who were waiting for him in the street below. But he answered: "All right, mother! Just let me go and tell the boys, so they can get someone else in my place." In a moment he returned and set himself about the task awaiting him. His mother explained what she wished done—the white and colored rags each put in separate piles and then tied up in bags ready for the ragman when he should make his customary rounds. For some time he worked on in silence, his mother resting quietly on the lounge and regarding him with fond affection.

"You shall have all the money they bring, Archie, for your unselfishness in giving up your play to help me," said the mother, and the boy felt more than repaid for his brief disappointment. He was saving up all his earnings for a greatly desired object and had already more than half the amount required. He worked away with a will and was very nearly through his task when he came across something that caused him to pause in his labors. He glanced up at his mother and seeing she was not asleep came and placed in her hand a loose page from the Holy Bible.

"I found it among the rags," he said, "and you have told me never to destroy or throw away even a leaf from the Scriptures, and here is a whole chapter. What shall I do with it?"

Mrs. Underwood regarded it thoughtfully for a few moments. It was from that most precious of Christ's teachings—the fifth chapter from Matthew, printed in small but clear type.

"It is far too valuable a portion of God's Word to be lightly thrown aside, my son," she said at length. "I will tell you what we

will do with it. Fold it carefully and enclose it in a piece of clean, white paper, then put it in with the colored rags where it will be more likely to attract attention. Then send a little prayer along with it, asking God to take care of it and bless it to some poor, needy soul."

Archie did as his mother advised, not forgetting the prayer, and soon the rags were all neatly sorted and tied up ready for the rag-peddler. In a few days he came and Archie's heart was made glad by the bright, new half-dollar he received in exchange for the rags and other cast-off articles of merchandise. The peddler transferred them all to the bags on the back of his cart which were already nearly full, so that after receiving this consignment, it was impossible to tie the bags up tightly. So it came to pass, as the wagon jolted down the street and turned a sharp curve at the corner, some of the top rags fell out and were borne along by the light breeze in different directions. Among them was the Bible leaf, which being somewhat heavier than the others on account of its wrapping, remained where it fell in the gutter, on the side of the road. There it lay for a couple of days, and had Archie Underwood seen it at the end of that time, perhaps he would have thought God had paid little heed to his whispered prayer.

But as poor, half-drunken Hiram Hurd came staggering along the street that second afternoon, his eyes fell upon the soiled little parcel and he eagerly seized it, though how he accomplished the act without himself falling into the gutter was a marvel. As he unrolled the outer covering, its contents, dampened by the night's moisture and sort of run together, took on the shape of a bank note to his distorted imagination, while the "V" at the head of the chapter designated its value.

"Ha! I'm in luck, I am, to find a five-dollar bill right on the street. Mollie and the young 'uns haven't had much to eat for a week past. Guess I'll fill up with a drink and then get 'em a good square meal for once—say a turkey and all the fixin's. Won't they be surprised?"

So he gloated to himself over his new-found treasure. "But sthay!" he reflected for a moment seriously. "Guess I'd better get the dinner first and fill up afterwards." Full of this praiseworthy thought, he hastened as rapidly as his deplorable condition would permit to the nearest market and demanded of the dealer in loud, peremptory tones, "What's turkey fetchin' to-day, Mr. Wells?"

Mr. Wells, the provision dealer, glanced contemptuously at his customer as he recognized him and his condition, and curtly replied: "More than you can afford to pay, Hi, so be off with you!"

"Hey, what's that you shay?" exclaimed the drunkard in a threatening tone. "Can't pay for it, hey?" Then suddenly lowering his voice to a confidential whisper, he came close to the dealer and informed him, "You are mistaken this time, my friend. I've got money enough to pay for the turkey and all its fixins', and I want 'em sent up to my house right off, I do."

"I'd rather see your money than hear you talk about it, Hi," was the dealer's response. "Our terms are cash."

"Look a here," exclaimed Hiram, pulling the dirty piece of paper out of his pocket and

flaunting it triumphantly in the face of the storekeeper. "How's that for Hi!" laughing in a maudlin way at his own silly joke.

The astonished Mr. Wells, deceived for a moment by its dark, soiled appearance into thinking it a genuine bill, took it from Hiram and unfolded it, immediately bursting into a loud, harsh laugh.

"That'll hardly pass for a five-er here, Hi," he said, tendering it back, "though it'll be worth as much to you, maybe, if you'll mind what it says. Now get out of here! You're in the way of more profitable customers," he added, turning to Archie Underwood, who had just entered the store on an errand. Dazed and angry, but almost sobered by his great disappointment, Hiram turned to obey, but as Archie, his errand accomplished, attempted to pass him on his way out, Hiram caught him by the arm and exclaimed: "Did he tell me the truth, boy? Isn't this a five-dollar bill? I mistrust he's a-foolin' of me! What is it, anyway?"

Archie took the proffered paper and gave a start as he recognized the Bible leaf which he himself had so carefully enclosed. And then he began to wonder how it could possibly have fallen into "old Hurd's" hands (as the village boys called him).

"It is a leaf from the Bible, Mr. Hurd," replied Archie courteously.

Hiram cast it contemptuously on the ground; then, seeming to reconsider the matter, stooped and picked it up, saying with a grating laugh, "Guess I'll take it home to Mollie and show her how near I came to buying a turkey dinner with a piece of the Bible," and as he turned away with unsteady step, Archie mustered up courage to say, timidly: "Perhaps it will buy the turkey dinner yet, Mr. Hurd, if you will only read it and do what it says."

But he could not be sure the half-intoxicated man ever heard him, so he went home to tell his mother of the singular occurrence, and of the complete failure of their little experiment, notwithstanding the secret prayer that sanctified it. But Archie's mother said: "Wait! Nothing is ever lost that is done for God. Wait his time, my son." And Archie waited all through his school days and college life, till the swift, busy years drove the incident entirely from his mind.

\* \* \* \* \*

Thirty years passed by. Mr. Archibald Underwood, now a middle-aged man and a prosperous lawyer in a far Western city, came back for a few days to visit his boyhood's home. His parents had passed on to their reward, together with many whom he had known in his youthful days.

Many of the old landmarks, too, were gone. The market where his father used to trade had been long since torn down, giving place to an imposing structure built of granite and freestone. The entire building was occupied as a provision store and gave employment to a large number of clerks who were busily hurrying to and fro, executing the orders of the constantly arriving customers. In one of the entrances stood a large, portly man, with white hair and beard, who from evident signs was the proprietor of the immense establishment. Mr. Archibald Underwood drew near and engaged him in conversation, introducing himself as a former resident of the now flourishing town. As the provision dealer responded courteously to the stran-

er's interested inquiries concerning the growth of the place, it seemed to Mr. Underwood that he must have met the man before. There was something wondrously familiar about him, though there was nothing in his face or general appearance to mark his identity. On returning to the house of his friend with whom he was stopping, Mr. Underwood inquired who was the proprietor of the fine market in the square.

"Don't you remember Hiram Hurd?" was the reply. "'Old Hurd,' as we boys used to call him, though he was not by any means an old man, who used to go staggering round the streets!"

"Is it possible?" exclaimed Mr. Underwood in amazement. "How did the change come about?"

"He reformed very suddenly about thirty years ago," replied his friend. "He went to Wells, the old provision-dealer, one day and told him that if he would give him a job he would quit drinking. Nobody believed he'd hold out, but Wells employed him in his slaughter-house for a spell, then as he grew more trusty and continued sober, he put him on one of his wagons. Finally, he grew to be such a good judge of cattle, Wells entrusted him largely with the buying of his stock and at last he gave him an interest in his business. When Wells retired a few years ago, Hurd bought out the concern, and with the rapidly-growing town, his business has increased to the proportions you see to-day. He is a fine Christian man, too, and has a lovely family, but he is a bit eccentric. He always carries around in his wallet a folded, soiled and almost worn-out bit of paper, which he claims is the foundation of all his prosperity. It is a leaf from the New Testament, but years ago Hurd mistook it for a five dollar bill—a mistake which he affirms proved his salvation."

So he went on expatiating on the merits and benevolence of the reformed inebriate. But Mr. Underwood was lost in profound reverie. As if a sudden flash-light had been thrown on the scenes of his youth, there stood forth in startling reality all the details of that incident in his boyhood, while from out the echoes of the dim past he seemed to hear a loved voice saying as plainly as though it had just spoken: "Wait, Archie! Nothing is ever lost that is done for God. Wait his time, my son!"—*Christian Intelligencer.*

#### IN MEMORY OF JONATHAN MAXSON.

Jonathan Maxson was born at Potter Hill, in the town of Westerly, R. I., Jan. 26, 1816, the ninth child of Jonathan and Nancy (Potter) Maxson, and he died in the same town Nov. 12, 1899, at the age of 83 years, 9 months and 16 days. He was in the seventh generation from Richard Maxson, who was the first person bearing that family name who came to the new world, and who is supposed to have landed in Massachusetts Colony, as his name appears on the records of the First Baptist church of that Colony in 1634. He was descended through a long line of stalwart men, who had, in their day, done much to maintain in Rhode Island that right of liberty of conscience which is to-day the richest heritage of the state. And in him were embodied many characteristics which had made his ancestors men of note and influence.

Mr. Maxson's boyhood was spent in school and in such labor as enabled him largely to

support himself—fishing and farm work—and from his sixteenth to his twentieth year he worked at his chosen trade, that of a carpenter. When twenty years of age he determined to obtain a liberal education, and having "bought his time" from his father he went to DeRuyter, N. Y., and entered the Institute at that place. But ill health defeated him in his ambition, and after a second attempt he returned to Westerly and entered upon other work. In August, 1843, he formed a partnership with his next elder brother, under the firm name of C. Maxson & Co., thus establishing a company which did most of the building in Westerly for many years afterwards, and which continued in business until the death of the senior partner in 1881. Then Mr. Maxson, in company with his son, J. Irving Maxson, formed the partnership known as Maxson & Co., with which he was actively identified until his death.

In public affairs Mr. Maxson had always taken an active interest. He was an outspoken, aggressive anti-slavery advocate, and in the days when that issue was stirring the people of the Nation he occupied no uncertain ground. In educational and temperance matters he was equally active. In 1865 he was a member of the Connecticut General Assembly from the town of Stonington, he then residing on the Connecticut side of the village of Westerly, but since that time he had held no official position. But the public welfare was to him something more than personal office-holding, and as a private citizen he was as faithful in his political duties as he ever could have been had he desired to be a perpetual office-holder.

But the religious life of Mr. Maxson was what most marked him among his fellows. He was a positive Christian, and because he was such he was a positive Seventh-day Baptist. In his veins flowed the blood of defenders of that faith for more than two hundred years. Whatever may have been his early doubts, to which he sometimes referred, in his later years he stood upon the rock which the winds and the floods cannot disturb. When only eighteen years of age he connected himself with the First Seventh-day Baptist church of Hopkinton, and there he retained his membership until the Pawcatuck church was organized in 1840, with which he at once associated himself, though not as a constituent member because of his being away from home at the exact time. Yet he was the first clerk of the Pawcatuck church, serving for fifteen years, and with it his religious life was closely identified until his death. In denominational matters he was also deeply interested, and for more than forty years he served as a member of the Board of Managers of the Seventh-day Baptist Missionary Society.

On January 25, 1844, Jonathan Maxson and Matilda Mandana Wilcox, daughter of Deacon Martin and Matilda Mandana Wilcox, were married at Little York, N. Y. For fifty-five years they walked life's journey hand in hand, with a mutual love leading them toward a common end, and now, though they are bodily separated for a little time, the loving partner stands patiently waiting for the summons to join him, confident that he will be just beyond the veil we call death, waiting, with outstretched hands, to welcome her to "Heaven's home, sweet home." Four children were born to them: Albertus W., who is in business in Westerly; Henry M., who is

superintendent of public schools in Plainfield, N. J.; J. Irving, who continues the business that his father helped to establish in Westerly; and Frank H., who died a four-years-old lad in 1863.

The foregoing may tell the outward story of Mr. Maxson's life, yet it does not identify those peculiar characteristics which marked his individuality among men. It is a difficult task sometimes to state definitely what makes a man's individuality, what causes his influence, what gives him power over other lives. Men appeal to different companions, though apparently equally intimate, in different ways. Hence what to one may seem a controlling characteristic, to another is of less importance. But in Jonathan Maxson there were certain characteristics which combined to make his individuality, and which were seen and known of all men.

Of these characteristics of Mr. Maxson one was his intensity of conviction. What he believed, he believed positively. It was not enough for him simply to defend his faith, he must also advocate it. This made him aggressive. He was ready to fight for what he considered the right. His attitude on the slavery and the temperance questions was the result of this intensity of conviction. He had become convinced of the iniquity of slavery and of the liquor traffic. No longer was he willing to argue either question theoretically; he was beyond that, and the sole end with him was what could be done to overthrow the evils. It is only just to add that this characteristic sometimes dimmed his mental vision to other than what he considered the main question involved; but that dimming was not to his discredit, though it may have opened him to criticism by those who did not understand him.

He was given to hospitality. For many years the doors of his home had swung open to those who were in need of temporary relief or succor, and to the stranger who had come to Westerly to do his Master's service. And this hospitality was of the genuine kind. It was neither forced nor niggardly, but was the expression of a desire to follow the Lord's injunction to care for those who are doing his service and those who are in need. This hospitality was by no means confined to his home, but it found exercise in an abundant, though quiet, charity extended to the needy everywhere.

His life centered around his Christian faith. The church was to him the visible representative of his God. Hence its interests and its appointments were close to his heart. Rarely was he absent from its stated meetings, unless poor health necessitated such absence, and it was infrequent that, being present, his voice was not heard in testimony or prayer where two or three were gathered together in the name of the Father. For many years his candle had been set in its appointed candlestick.

In the death of Jonathan Maxson his family has lost its leader, his church has lost a faithful supporter, his denomination has lost a courageous defender, and his town has lost a good citizen.

"Servant of God, well done,  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy."

G. H. U.

A good conscience is to the soul, what health is to the body.—Joseph Addison.

## Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6: 10. "But to do good and to communicate, forget not."—Heb. 13: 16.

MILTON, WIS.—The first days of December have given Wisconsin people a little taste of winter. A light skiff of snow on the night of the 2d, followed by two or three days of a sharp freezing atmosphere, make a lively contrast to the mild autumn days, which have kept the grass growing and the dandelions blooming until the very last days of November.

Thanksgiving was a good day with Milton people. An unusually large congregation gathered for a union service at the Congregational church. The sermon was preached by the pastor of the Seventh-day Baptist church, from 1 Tim., 4: 4, and received an attentive and appreciative hearing. The singing was led by a large union choir, trained by Dr. J. M. Stillman in his usual thorough manner.

Sabbath-day, Dec. 2, was our annual covenant meeting and communion service, when a special effort is made to get some message from the absent and non-resident members. Pastoral letters, with the aid of some volunteers from the young people, had been previously sent to about eighty such members living in Rhode Island, New York, Tennessee, Illinois, Virginia, Kansas, Missouri, Texas, California, Oregon, Colorado, Minnesota and Wisconsin. A large number of these responded, and the reading of their letters took the place of the sermon. It was a great joy to us all to hear from these brethren and sisters, both because it is always a pleasure to hear from those we love, and because they all indicate such loyalty to the old home church and the truth for which we stand. Blessed be God for his truth which holds us with such strong bonds, even under the most adverse conditions! One sister, who has been alone in Colorado for two years, has organized a Sabbath-school with sixteen members, nine of whom are now keeping the Sabbath. A family in Oregon has a Sabbath-school of fifteen members; another sister in the same state describes a condition of great religious destitution all about her, which is driving her closer than ever to Christ, and making her more loyal to his cause. We need a whole-souled Seventh-day Baptist missionary in Oregon. Who will go in the spirit of Jesus, without money in the purse, and, like the Apostle, minister to these hungry people spiritual things, while they minister to him in temporal things?

The fall term of the college is drawing to its close. The attendance has not been large, but the number of students who are preparing for the gospel ministry, or some form of missionary and evangelistic work, grows larger year by year. At present a quartet is in training for evangelistic work at Rock River, during the vacation between the fall and winter terms. Bro. E. D. Van Horn is now acting pastor of that church, and the quartet is under his management.

The people of Milton deeply mourn the death of our beloved brother, Charles Potter, and they extend heartfelt sympathy to the bereaved family and to the church of which he was a valuable member. Such a man, in life, is not confined to any one community, however strongly he may be identified with the interests of that community. His own

deeper sympathies and broader charities make him the friend beloved by all; and when he departs there is a universal sense of loss. But the years hasten, when others, too, must leave the work to younger hands. May the Lord strengthen our hearts for the work that grows with the flying years! L. A. P.

NORTONVILLE, KANSAS.—This has been a remarkably beautiful autumn in Kansas. We had but little freezing weather and no snow until December 3, when the ground was whitened. This snow remained only a couple of days. The crop, this year, is excellent in quality, quantity and prices. The corn is mostly gathered. Stock is in a thrifty condition.

The Conference impulse and influence remain with us still, and plans are occasionally talked over for the next year's trip,—route, cars, rates, railroad lines, etc. Recently our membership was augmented by the addition of five adult members. We hope for more soon.

Dr. Lewis, of Plainfield, was with us a short time since, in the interest of the Tract Society. Although his stay was so brief, his four earnest discourses left us much of inspiration and material for thought. We, with him, esteem it a high privilege to live and labor in this transition period. We are thankful that we are permitted to bear some humble part in shaping the course of events that are to tell in the future. We are so far from our denominational centers and the channels of travel that calls from our workers are highly appreciated indeed.

Under the Minister's Association of this place a union service was held on Thanksgiving-day. A large congregation was present, and a generous thank-offering was given for the relief of the needy. We have no destitute families in our community, but occasionally there is a call for temporary relief, usually from emigrants passing through the place. We are fortunate in having a Mayor in whose hands this fund can be safely placed, to be used at his discretion as emergencies arise.

G. W. H.

### LONG SKIRTS AND DISEASE.

Now that the ridiculous and unhygienic fashion of wearing dress skirts so long that they trail in the dust and mire, has again made its appearance, it might be well for those women who are not altogether dominated by the dictates of fashion, to ponder over the following remarks by a prominent physician: "Lately the long dress trains worn in the streets by our ladies suggest another way to carry tubercle and other bacilli into our houses. In walking along the streets we constantly see a dress wipe up portions of sputum from the pavements. From one of these dresses dragged over the streets a few times I was able to demonstrate the presence of seven tubercle bacilli on an inch microscopic slide, on which a little dirt off a dress was dusted. Knowing, therefore, that these long dresses have dried tuberculous sputum on them for the maids to dust off in our ladies' dressing rooms, most of which are poorly ventilated, we can quite understand how a sufficient number of bacilli can be collected in small compartments to an extent dangerous to at least those predisposed to tuberculosis."—Omega.

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Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

### INTERNATIONAL LESSONS, 1899.

FOURTH QUARTER.

Sept. 30.	Joy in God's House.....	Psa. 122.
Oct. 7.	Haman's Plot Against the Jews.....	Esther 3: 1-11.
Oct. 14.	Her Pleading for her People.....	Esther 8: 8, 15-17.
Oct. 21.	Ezra's Journey to Jerusalem.....	Ezra 8: 21-32.
Oct. 28.	Psalms of Deliverance.....	Psa. 85, 126.
Nov. 4.	Nehemiah's Prayer.....	Neh. 1: 1-14.
Nov. 11.	Rebuilding the Walls of Jerusalem.....	Neh. 4: 7-18.
Nov. 18.	Public Reading of the Scriptures.....	Neh. 8: 1-12.
Nov. 25.	Woes of Intemperance.....	Prov. 23: 29-35.
Dec. 2.	Keeping the Sabbath.....	Neh. 13: 15-22.
Dec. 9.	Lessons in Giving.....	Mal. 1: 6-11; 3: 8-12.
Dec. 16.	Fruits of Right and Wrong Doing.....	Mal. 3: 18-18; 4: 1-6.
Dec. 23.	Christ's Coming Foretold.....	Isa. 9: 2-7.
Dec. 30.	Review.....	

### LESSON XIII.—CHRIST'S COMING FORETOLD.

For Sabbath-day, Dec. 23, 1899.

LESSON TEXT.—Isa. 9: 2-7.

GOLDEN TEXT.—Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.—Luke 2: 11.

#### INTRODUCTION.

The passage for our study is one of the most vivid Messianic prophecies of the Old Testament. It is clearer and more definite than the majority of the passages which tell us of the Messianic time. Not even is this section, however, a distinct and definite statement in regard to the man Christ Jesus our Saviour. The prophet has in mind a deliverer for Israel, who shall re-establish the temporal prosperity of the nation. This deliverer is a type of Christ; thus we have a real Messianic prophecy.

The promised deliverer of this chapter is to be identified with the child with the significant name in chapter 7—Immanuel God with us.

After the death of King Uzziah when Ahaz had first come to the throne, Pekah the king of Israel and Rezin the king of Syria desired the king of Judah to join in alliance with them against the rising power of Assyria. To this Ahaz would not agree. So the two kings made war against him. Ahaz was hard pressed by his enemies and determined to ask aid of the king of Assyria. Isaiah opposed this course of action with all possible vigor. He spoke as a statesman, showing that the power of their enemies would soon be broken, and that it was absurd to enter into an entangling alliance with Assyria. He spoke as a prophet, declaring that God was sufficient to help his people and that it was wicked to distrust him. But Ahaz refused to hear instruction and declined to ask for a sign that his weak faith might be strengthened. He made an alliance with Assyria, and disastrous consequences followed. Misfortune and overthrow came first upon the northern kingdom; but the prophet could see plainly that the same troubles would come upon Judah.

Our present lesson is a ray of light in the surrounding gloom. Even in the midst of disasters the prophet sees deliverance for the *righteous remnant*. As the land of Zebulun and Naphtali, the northern extremity of Palestine, was the first to feel the tread of the Barbarian invader, and sank in darkness and desolation, so for that land was a light about to spring up.

#### NOTES.

2. *The people that walked in darkness have seen a great light.* The prophet is referring particularly to the people of Zebulun and Naphtali mentioned in the preceding verse. Their land had been desolated. It is therefore, by a figure, said to be in darkness. Deliverance is symbolized by a light arising before their eyes. All the land of Israel was also, to the view of the prophet, in darkness; for destruction impeded. He sees also the deliverance for the righteous remnant, which will come to pass shortly after the troubles that are now at hand. *They that dwell in the land, etc.* The second half of the verse is parallel to the first and explanatory of it. *Shadow of death.* This is better translated "dense darkness." It is very doubtful if there is any reference to death. The prophet is not talking about a past time, as the tenses of the verbs in our version seem to indicate. He is so sure of future that he uses the perfect tense in Hebrew; but that might better be translated into English by the present in such passages as this.

3. *Thou hast multiplied the nation, and not increased the joy.* The Authorized Version has missed the sense. "Thou hast increased the nation whose joy thou didst not increase." The people which formerly was without joy will be multiplied—that is, blessed—in the time to

which the prophet is looking forward. *They joy before thee, etc.* The prophet is making vivid the picture of joy. Harvest is proverbially a joyful time; to divide the spoil of the enemy is considered especially delightful by any warlike people.

4. *For thou hast broken the yoke of his burden.* This is a reference to the future triumph of Israel which is the cause of the light and joy mentioned in the preceding verses. All the symbols of servitude are to be shattered. There is to be a great victory like that which Gideon won over the Midianites in the plain of Jezreel.

5. *For every battle of the warrior is with confused noise, etc.* There is some difficulty as to the precise meaning of this line. See the Revised Version and margin. "For every piece of armor of the one arming himself with clatter, and the garment rolled in blood, it will be for burning, the fuel of fire." The victory will be complete; peace will be established; the weapons and equipments of war will be useless and may be used for fuel.

6. *For unto us a child is born, etc.* The one who wrought this peace is a Prince of the house of David who has certain wonderful characteristics as indicated by the names given to him. Isaiah calls him a child probably in order to connect this prophecy with that concerning Immanuel in chap. 7. *And the government shall be upon his shoulder.* He is to be the one who is to have rule over the people of Israel. No longer are they to be under the sway of a foreign invader. *His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace.* The last three names of the one to come consist of two words each in the Hebrew. It is natural to suppose that the first would be similar. We have then four names instead of the five, and the first is Wonderful Counsellor (omitting the comma). Instead of "Mighty God," it is much better to read "Divine Hero." The other names characterize a human deliverer of marvelous ability; this then refers to a godlike man of valor, not to God himself. Instead of "Everlasting Father" it is better to translate "Father of Spoil;" that is, the one who distributes booty. We have then in these names the picture of a mighty deliverer (1) who plans with consummate skill a campaign against the enemies of his people, (2) who fights with marvelous prowess in the battle, (3) who wins a great victory and apportions the booty among his followers, (4) who reigns in peace over his prosperous people.

7. *Of the increase of his government and peace there shall be no end.* The reign of this wonderful prince of the four names shall be curtailed in no respect. *Upon the throne of David.* This prince is to be of the dynasty of David. *With judgment and with justice.* The government of this prince is to be with equity; there is to be no oppression. Compare Psa. 72: 4. *From henceforth even for ever.* This phrase, as well as others, shows the ideal character of this prophecy. No merely earthly kingdom can last forever. The kingdom of Christ which this prophecy of Isaiah figures shall be literally without an end. *The zeal of the Lord of hosts will perform this.* Thus does the prophet justify himself in predicting for distressed Israel a seemingly impossible deliverance.

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" " Vol. II., Nos. 28, 51.  
" " Vol. IV., Nos. 48, 44.  
" " Vol. V., Nos. 38, 40, 42, 49.  
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Sabbath Recorder, Vol. XVI., Nos. 37, 51.  
" " Vol. XVII., No. 27.  
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" " Vol. XIX., No. 21.  
" " Vol. XX., Nos. 26, 31, 35.  
" " Vol. XXI., Nos. 1, 51, 52.  
" " Vols. XXII-XLVI., entire.

## Popular Science.

BY H. H. BAKER.

Chalcedony.

A variety of quartz, resembling milk and water, more or less clouded with veins, circles or spots, and sometimes called agate. A particular variety of quartz, taking its name from the ancient town of Chalcedon, opposite Byzantium, or Constantinople, where it was first found. Chalcedony is really petrified wood, and in hardness about seven-tenths that of the diamond.

The most remarkable and extensive forest of petrification ever discovered is found in Apache County, Arizona, about twenty miles from Holbrook, on the Santa Fe railroad, and covers an area of nine by eighteen miles in a valley 100 miles long by 80 miles wide in extent. Here, on about 160 square miles, in this valley are to be found the onyx, the amethyst, both red and yellow, the jasper and topaz, the cornelian and agate, of every variety. The ground is literally covered with these splendid, precious gems of marvelous beauty.

There is here one tree that is transformed into the finest chalcedony or agate, the trunk of which measures 110 feet long, and 4 feet in diameter at the base and 3 feet in diameter at the top. If all the diamond cutters in the world were to work at this one tree, to prepare it for jewelry, it would take at least two generations to accomplish it. There are more than a thousand trees perfectly petrified, but many of them are broken into large fragments, and scattered about in great profusion.

It was early known that there must be somewhere a quantity of chalcedony, for beautiful arrow-points had been found scattered among the Indians. Jules Marceall, the geologist of the United States Surveying Party for the Pacific railroad, made a collection of specimens, and made mention of their abundance in his report to the government. When the Atlantic and Pacific railroad was built in 1880, it passed near this petrified forest; then tourists began to visit it, and secure specimens.

The first quantity of any note to be seen by the public was at the New Orleans Exposition in 1885. Specimens were on exhibition in Paris in 1889. I had the pleasure of examining some fine pieces of chalcedony at the Smithsonian Institute in Washington, in 1891, and again at the World's Fair in Chicago, in 1893.

Mr. S. J. Holsinger, a special agent of the General Land Office, has recently returned from this wonderful valley of precious gems, where he was sent to investigate, and report on the advisability of forming a National Park of that section which contains these gems. I am advised that Mr. Holsinger will make a favorable report, and advise to the Congress that a park be set off, 18 miles in length by 9 miles in width, which will inclose four petrified forests of quite large dimensions, containing millions of tons of the finest quality of gems.

I have a stand, the top of which is a plate of agate seventeen inches square and one inch in thickness. This is of the rainbow type, and a finer specimen I have never seen. No artist's pencil could, in my judgment, duplicate its fine variegated lines.

The only place known to me where

these gems are being manufactured is at Sioux Falls, S. D. I understand the company has ordered a carload of gems from this valley, and propose to have a large exhibit at the Paris Exposition in 1900.

It is said that about 45 miles from this place is another petrified forest of very large trees—the chalcedony agate, and other gems. From reports chalcedony appears to be inexhaustible in this section of the United States; no other such large amount of petrification is known in the world. Now, what theory has science to offer, for the transformation of these various kinds of wood into precious gems, nearly as hard as diamonds, and beautiful beyond expression? The theory is this, that in a past age this great valley was a prairie, and the forest grew where there were slight elevations, and at a later age the valley became a lake; that the surrounding mountains were volcanoes, and discharged silica into the lake causing the water to become silicious. When saturated, silica took the place of all fibres of the wood. The colors red, brown, purple, yellow, pink, etc, came from manganese, iron, sulphur and other metallic substances contained in the water. As soon as the base of the trees became petrified and brittle, the trees were broken off by the winds, falling into the water, which in turn became petrified also.

In an after age, when nature formed the Grand Colorado Canyon, this lake was drained. Since that time the volcanoes have become extinct, and erosion has brought this wonderful valley of gems to its present condition.

PRECEPT freezes while example warms. Precept addresses us, example lays hold on us. Precept is a marble statue, example glows with life, a thing of flesh and blood.—*W. E. Gladstone.*

MARRIAGES.

LAW—WHITMORE.—At McDonough, N. Y., on Nov. 26, 1899, by the Rev. J. G. Burdick, Floyd Elmer Law and Miss Elva Grace Whitmore, both of McDonough.

DEATHS.

Not upon us or ours the solemn angels  
Have evil wrought.  
The funeral anthem is a glad evangel,  
The good die not.  
God calls our loved ones, but we lose not wholly  
What He has given.  
They live on earth in thought and deed as truly  
As in His heaven. —Whittier.

DAVIS.—November 25, 1899 at Hammond, La., of paralysis, A. H. Davis, in the 56th year of his age.

Son of Elder Lewis A. Davis, he was born in Shelby Co., Ohio, afterward living at Welton, Iowa, North Loup, Neb., Beaugard, Miss., and for the past seven or eight years at Hammond. Professing religion in early life, he was a worthy member of the Hammond Seventh-day Baptist church at the time of his death. He served his country during the Civil War, and belonging to a musical family, had been the leader of two cornet bands, church and Sabbath-school choirs. He leaves a widow, two sons, three daughters and a brother to mourn. His funeral was attended by a large number of sympathizing friends and neighbors. Sermon by his pastor from Jer. 12: 5. G. M. C.

MERRITT.—Near Independence, N. Y., Dec. 2, 1899, Bryant S. Merritt, aged 41 years, 6 months and 9 days.

Brother Merritt attended church the day of his death, a strong and active man, apparently as well as ever. In the afternoon he went to the home of Mrs. Merritt's father. After conversing for a while in his usual cheerful way, he rose to go home, fell as he reached the door and

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in three minutes had passed away. He had always led a life free from bad habits, which he loathed, and from which he said God had kept him. Three years next February he made a public profession of faith in Christ, commenced to keep the Sabbath, was baptized and joined the Independence church. He was a man respected and loved by all who knew him. His happy family consisted of a wife and two children, a son and daughter, aged eleven and thirteen respectively. Besides these he leaves a mother, one sister and four brothers to mourn his departure. "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." W. L. B.

CLARKE.—Near Wester'y, R. I., Nov. 27, 1899, Dan W. Clarke.

Brother Clarke was the son of Thomas M. and Annie Lewis Clarke, and was born in the town of Stonington, Conn., Feb. 17, 1839. About forty-one years ago he confessed Christ by baptism, and united with the First Hopkinton Seventh-day Baptist church at Ashaway, R. I., during the supply by Elder Griswold, and had been a consistent member of that body since. He was a man of strong convictions, and as a Prohibitionist did not think the church was doing all it could for the suppression of the drink traffic. He was not afraid to die, and remained conscious to the very end. He had said that whatever the Lord's will was was his, and with strong faith he passed to his God. He leaves a wife, a daughter, one son, the aged father and others closely related. Funeral services were held Nov. 29, from the home. C. A. B.

MILLER.—At the home of his daughter, Mrs. Lyman Griffin, near Nortonville, Kansas, Nov. 16, 1899, Mr. C. B. Miller, after a brief illness with typhoid malaria.

He was born in Rensselaer Co., N. Y., Sept. 16, 1828. He came to Illinois in early life, where he married Miss

Elizabeth Culver, on Sept. 14, 1856, who departed this life last September. They removed to Kansas in 1869. There are four children and numerous other relatives in bereavement. His church membership was with the Seventh-day Baptist church of West Hallock, Ill.

G. W. H.

BABCOCK.—In Nortonville, Kans., Nov. 26, 1899, Nena Belle Babcock, of typhoid fever.

She was born at Orleans, Nebraska, April 17 1886. She joined the Seventh-day Baptist church at Nortonville in 1897, by baptism, her father, the Rev. Herbert E. Babcock, administering the ordinance. Although so young, she had developed, in a marked degree, the graces that come to a life of close walk with God. The city school was suspended and the professors and pupils were present at the funeral in a body, also the Junior Christian Endeavor Society of which she was a highly esteemed member. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3: 17. G. W. H.

MAIN.—Daniel Case Main, father of Rev. Arthur E. Main, born in Adams township, N. Y., June 9, 1822 and entered into rest, after long illness and great suffering, at Troy, N. Y., December 5, 1899. Funeral services in Troy, burial at Adams Centre. A. E. M.

God's angels do not come to us, any more than they did to Abraham, with wings, and harps, and halos. We entertain them unawares. They come, perhaps, as strange, unbidden thoughts. They come, perhaps, as new and throbbing affections. They may come as a call to duty, or as an inspiration to hope and faith, or as a leading unto prayer. But they surely come to all of us. Jacob's ladder descends to the pillow upon which we lay our heads, if only we have grace to think and rest and dream.—*S. S. Times.*

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 224 Grace 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 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. M. B. Kelly, 5455 Monroe Ave. MRS. NETTIE E. SMITH, Church Clerk.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. I. L. COTTRELL, Pastor. 201 Canisteo St.

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. GEO. B. SHAW, Pastor, 1279 Union Avenue.

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, Stanley Villas, Westberry Avenue, Wood Green London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

Sabbath literature and lectures on the Sabbath question may be secured by addressing Rev. W. C. Daland, Honorary Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N., or, Major T. W. Richardson at the same address.

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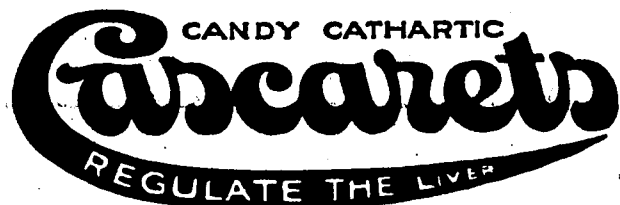
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Whittier held "Gail Hamilton", (Abigail Dodge) in the highest esteem, and the letters that passed between them are really most delightful. These are now published, for the first time, in the December Ladies' Home Journal. Here is one of the series that is truly characteristic of Whittier. It was written in 1866:

"I must tell thee something droll. Last week the Amoskeag Veterans from New Hampshire, and a Massachusetts company, with military bands, came and paraded before our house, and Governor Smyth, of New Hampshire, and one or two officers called on me. When they left and I stepped out to see the civility off, the men in epaulettes got up a grand military salute, with music and three cheers to wind up with! Was ever a Quaker in such a predicament? I did, I fear, somewhat compromise myself by lifting, almost involuntarily, my hand to my hat—but I resisted the temptation and only pulled my hat lower down over my brows by way of testimony."

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