The Sabbath Recorder

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

VOLUME 52. No. 9. MARCH 2, 1896. Whole No. 2662.

CONTENTS.

EDITORIALS.
Paraphrases.................................................. 130, 131
News and Comments................................. 131
Paraphrases.................................................... 131
Divine Healing........................................... 131
CONTRIBUTED EDITORIALS.
To Save the Leaven........................................... 132
In Remembrance of the Humorist...................... 132
Pillow Thoughts—Poetry................................ 132
Government Loans.......................................... 132
Home News.................................................. 133
New York, Minnesota.................................... 133
Lights by the Way—Poetry............................ 133
In Memoriam.............................................. 133
From Rev. J. L. Huffman................................ 133
Timely......................................................... 133
Mission...................................................... 134
W. C. Daland and the London Movement............. 134
Woman's Work.............................................. 134
The Road To Jericho—Poetry.......................... 135
Paraphrases................................................... 135
Christmas-boxes Heard From.......................... 135
Extracts from the Missionary Review................ 136
"Lo! I Am With You Always."......................... 135
Genealogical Notes of the Dunham Family........... 136, 137
The New Series of Tracts............................... 137
Young People's Work.................................... 138
Paraphrases................................................... 138
Christian Endeavors Make Good Students in Our Public Schools 138, 139
President's Letter......................................... 139
The Experiences of a Sick Man....................... 139
Prayer Meeting Suggestions.......................... 139
Concerning Government Liquor Taxes................ 140
Children's Page............................................ 140
A Bit of Advice—Poetry................................ 140
John Henry's Adventure.................................. 140
How They Knew Dinah.................................... 140
A Boy's Appearance....................................... 140
SABBATH-SCHOOL.
Lesson for March 7, 1896—True Love to one's Neighbor 141
The Sabbath Question at North Loup, Neb........... 141
POPULAR SCIENCE.
Conscience................................................. 142
Killing Weeds............................................ 142
The Symbolism of Light................................. 142
The Future Life............................................ 142
SPECIAL NOTICES.......................................... 142
MARRIAGES................................................ 143
DEATHS................................................... 143
Finished and Folded Up................................. 143
Sojourner Truth's Prayer................................ 143
Reading Aloud............................................. 145
LOCAL ADDENTS.......................................... 144
BIBLE RECORDER DIRECTORY......................... 144
CATALOGUE OF PUBLICATIONS......................... 144

THE REFUGE.

BY MARY BARRETT CLARK.

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

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

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

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

—Autumn Leaves.

$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N. J.
THE SABBATH RECORDER.

REV. L. E. LIVERMORE, Editor.
REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed.

Corresponding Editors:
REV. W. C. WRIGHTSON, D. D., Milton, Wis., Historical.
PROF. EDWIN SHAW, Milton, Wis., Young People's Work.
MRS. R. T. MOORE, Watertown, Maine, Woman's Work.

J. P. MOSHER, Plainfield, N. J., Business Manager.

Entered as Second-Class matter at the Post-Office at Providence, R. I., under the Act of March 3, 1879.

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

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

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

The familiar evangelistic song, "Throw out the line-life," has been sung, many times over, with good effect. Probably those who live near the ocean, and are familiar with the life-saving stations and their valuable services, are most forcibly impressed with this song. The "life-line," thrown out across the otherwise impassable breakers, and reaching imperiled men, has been the instrument in saving many a person's life, without it, must have perished. It becomes, therefore, a fitting emblazon of the gospel "life-line," the Word of God, thrown out by Christian life-savers, that those perishing in the监督 will catch it and be saved. On Tuesday, Feb. 11, a heavy gale was blowing the coal-laden schooner, "Bell Hull," of Providence, straight upon the Rhode Island shore, a mile east of Watch Hill. The keen eyes of the life-saving crew discovered the danger, and rushed toward where, without such an outcry and excitement, the incipient flames could easily have been subdued and the property saved. If, however, the flames are found to be increasing and will not yield to reasonable efforts, more vigorous measures should be employed.

An outbreak of Masonic fire which has recently caused undue alarm, is well worth our while to think that now is the time to lift our voice in solemn protest against what we deem a grossly sacrilegious position taken by the Pacific Mason and republished in the Masonic Chronicle of Columbia, and the unwholesome and wicked attempt to show that "Jesus was the Worshipful Master of a Secret Society." A few quotations from this profane paper are here given to show the drift of the statements which all true-minded, Christian Masons should at once denounce and condemn. After attempting to prove that Jesus belonged to the sect known as Essenes, the writer continues his purely imaginary and irrelevant speculations thus:

The Essenes were a brotherhood, and worked secretly, having laws, modes of recognition, etc., peculiar to their order. Jesus, himself, was an Essene, his followers putting all they possessed in a common treasury. His inquisition, when not at actu advocates by him proved at the least to have a common origin. Was this a secret society? We can fairly deduct from the public records in the name of Jesus such a secret society. His theocracy was not yield to reasonable efforts, more vigorously attacks the mysteries of Freemasonry. And to say: "Unto you is given the mystery of the kingdom of God." Matthew and Luke say: "Unto you is given to know the mysteries of the kingdom of heaven." It was a practice hourly with the advent of Jesus, for learned men to teach their profound conceptions to a school, lodge, secret society, and under obligations on the part of the initiates, not to communicate their information except under prescribed conditions. This is enough to show the nature and spirit of at least the man who wrote the article, which was prepared and read before a lodge in Seattle, Washington. That it appeared in different Masonic journals does not necessarily prove that these jocular sentiments were ever written. Many things are published in all kinds of journals that are by no means an expression of the opinions of editors or the publishing authorities. Really profane articles as published cannot be taken to reflect the sentiments or Fraternity, as a whole, nor the publications in which it is found unless there is some express endorsement of its views. On the other hand, we are glad to believe that there are many Christian Masons who positively disown such sentiments as the above. Indeed it was a Mason who sent us the above clipping with his earn-
est dissent in the following language: "I am a Mason, but I am more disgusted than I can tell with the arrogant claims of many Masons." It seems to us fair to all concerned that every order shall stand or fall on its own merits. It is not sufficient evidence to say it has a secret pass-word, or grip, or sign by which members may readily recognize each other. If its teachings and practices are morally wrong, and therefore contrary to the teachings of the Scriptures, and to the best interests of individuals, society and nations then it should be disowned by right-minded men everywhere. The simple fact of the use of a word, the significance of which is not known to everybody, but is innocently used for purposes that wrong no one, is not in our estimation a sufficient ground for complaint or condemnation. Such secrets are in common use in many social, as well as commercial, relations.

**NEWS AND COMMENTS.**

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

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

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

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

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

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

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

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

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

The historic Palisades along the Hudson, both in New York and New Jersey, have been ceded to the United States, both of the governors, Morton and Griggs, having signed the bills. Instead of being used as stone quarries they are now to be turned into a national park.

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

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

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

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

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

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

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

A large meteor exploded over the Spanish capital, Madrid, recently with a terrific noise, and much damage was done to the shaken houses. This visitor came quite too near our earth. It is a reminder of our constant exposure to such possibilities. It puzzles scientific men to account for this freak. Some people think it was the head of a comet. Small meteorites have fallen at different times and destroyed houses. This one was of immense size, the largest one on record. It quickly passed out of the earth's attraction.

The speeches of the Queen and of her leading supporters in the English Parliament are pacific and kindly-voiced toward the United States. The proposed arbitration of Venezuelan matters meets with their favor, and there seems to be no desire on the part of the British government to denounce violence to the "Monroe Doctrine," nor held by Americans. The same friendly feeling on this side the Atlantic is expressed from pulpits, press and political platforms. The little storm of a few weeks ago, made the present sunshine of peace all the more delightful.

**DIVINE HEALING.**

To the Editor of the Sabbath Recorder:

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

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

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

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

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

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

I send you a copy of the Christian Alliance, under another cover, with an account of the healing of Carrie Bates, missionary to India. Praying that this communication will be helpful to some one, and blessed by our dear Lord, I write it to his glory.

Sincerely in his service,

Frank W. Morse.

301 West Fourth Street, Plainfield, N. J.
CONTRIBUTED EDITORIALS.

To Save The Leaven.

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

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

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

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

In Remembrance of the Humorist.

The office of the true humorist is not simply to raise a laugh. While the clown cracks his jokes, goes his way and is forgotten, the work of the humorist is both enduring and endearing. The passing of the quaint name "Bill Nye" from the roll of present writers touches many an earnest man with a sense of almost bereavement. Inconceivable fun is a blessing in itself. It relaxes the strain upon the nerves and recuperates the mind. Happy is passive acceptance of theological dogma, but unless he prefers it. But those who go into it with the right spirit, Ethel, do not regret it.

A Fair Hearing.

"More and more is it dawning upon the hearts of men that Christianity is not the passive acceptance of theological dogma, but the living of a life. It is not a dream, a region of business prudence are some- times invoked to this effect: evangelistic work is more successful in the country than in the city, and souls are worth just as much anywhere. But the city needs to be evangelized for the sake of the country as well as for the sake of its own perishing men and women.

In Remembrance of the Humorist.

The office of the true humorist is not simply to raise a laugh. While the clown cracks his jokes, goes his way and is forgotten, the work of the humorist is both enduring and endearing. The passing of the quaint name "Bill Nye" from the roll of present writers touches many an earnest man with a sense of almost bereavement. Inconceivable fun is a blessing in itself. It relaxes the strain upon the nerves and recuperates the mind. Happy is passive acceptance of theological dogma, but unless he prefers it. But those who go into it with the right spirit, Ethel, do not regret it.

A Fair Hearing.

"More and more is it dawning upon the hearts of men that Christianity is not the passive acceptance of theological dogma, but the living of a life. It is not a dream, a

Sixpence a Second.

It is interesting to reflect that the sixpence a second which was allotted to the Post Office Department by Congress in 1829, for the purpose of paying the wages of the employees, became at the end of the year a surplus of $904,000. This was the first instance in which the government had successfully endeavored to regulate wages by a legal standard. It was also the first instance in which the government had attempted to regulate wages by a legal standard.

GOVERNMENT LICENSE.

To the Editor of the Sabbath Recorder:

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

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

I think our Milton correspondent will find if his hope shall be realized through their Law and Order League, or some other way, to get it more "back bone." The town Board, and a move in their prosecuting officers, and a readiness on the part of citizens to testify in cases called up, no difficulty in stamping out the saloon in their beautiful town, all "government licenses," or "tax receipts" to the contrary notwithstanding.

O. D. S.
Home News.

New York.

Rehrburg.—Having received and accepted a call to the pastorate of the Richburg church, we moved here from Hebron, Pa., where we had been laboring with the First Hebron and Hebron Centre churches for fourteen and a half months, as missionary pastor. The Hebron people are kind-hearted, manifesting a kindly feeling toward the work of the ministry, and the work was successful. We left them a Crowded house, the people having been overjoyed at the prospect of a resident church pastor. The first service was held up to this date, Feb. 30, as I was to preach my farewell sermon the next Sabbath. They gave us a surprise party, a goodly number coming, and spending a pleasant evening socially, the remembrance of which will be ever pleasant. While the farewell given us by the Hebron people was a kindly expression of their interest in us, the welcome of the Richburg church was no less so. This was evident from the manner in which they pounced us Sabbath night Feb. 15, when forty or more of the church and society被列入, greeted us at the home of the late Rev. W. H. Hurley. He labored earnestly, and did not seek to accomplish much for himself, but sought the welfare of his church, and the people were happy and full of hope. The light of the Richburg church is now without a leader, and the question is, What next? It has been suggested by Elder Clarke that some young man, studying for the ministry, come this spring or summer and spend his vacation, or six months, preaching on the Sabbath and in school-houses about on Sunday or evenings, leading the Sabbath-school and visiting the homes of the people. Material help would be given by the people on the field. Where is the man that I never can hear of the people as a church, and yet is always ready to do the work? It is not probable that others can accomplish as much for the church, and in the future, the Sabbath services are well attended, the prayer meetings are seasons of spiritual growth. We trust that there will be a still deeper spirituality among us as a church. Pray for us. A. L.

S. N. News.

Trenton.—The evangelistic work at this place will be reported to the Missionary Board by the evangelists, and details given, no doubt. In the meantime it will interest the readers of the Home News department to know a little of it. The last pastor of this little church, Rev. W. H. Ermest, had been living at Alden, Minn. He labored earnestly, driving some fifteen miles to meet the appointment and then back again. He soon moved to Dodge Centre, and has united with that church. Since then we have had no preaching, except at the semi-Annual Meeting held here over a year ago, and when Eld. Crofoot spent one Sabbath and Eld. Clarke came down last November, preaching twice and giving a lecture on Social Purity. Tulsa.—Rev. J. H. Hurley came. Meetings have been held up to this date, Feb. 24. Not all the resident church members have harnessed up for this work, and the discouragements seemed marked at first. But the work has been done. A few have reconsecrated themselves to the service of the Master, quite a number of unconverted young men have become interested to the extent of becoming attentive listeners to the evangelists, and four were baptized, thus adding one more to their membership at Dodge Centre, and is about to move away to some other place.

There is considerable regret now that the meetings closed, as the last two evenings witnessed a crowded house, there not being seats enough for all. But the evangelists labored day after day without sufficient indications of increasing interest until their plans were all made, Eld. Hurley having arranged to begin meetings at the Indian Creek church. Then the interest slowly increased, and the unconverted began to say they ought not to go just as the meetings became very interesting. We hope, however, that some lasting good is accomplished. The meeting voted hearty thanks to the Board for its liberal contribution. The church is now without a leader, and the question is, What next? It has been suggested by Elder Clarke that some young man, studying for the ministry, come this spring or summer and spend his vacation, or six months, preaching on the Sabbath and in school-houses about on Sunday or evenings, leading the Sabbath-school and visiting the homes of the people. Material help would be given by the people on the field. Where is the man that I never can hear of the people as a church, and yet is always ready to do the work? It is not probable that others can accomplish as much for the church, and in the future, the Sabbath services are well attended, the prayer meetings are seasons of spiritual growth. We trust that there will be a still deeper spirituality among us as a church. Pray for us.

LIGTHS BY THE WAY.

BY ARTHUR Z. BURBICK.

We meet in the west, on Life's highway, People sedate, and people gay,
And amid the hurrying, rushing throng,
That ever and ever is swept along.
On this human tide of woe and woe,
Some passing through in search of peace,
Some place of an eye, or some palliative
From a kind of mortal misery;
Then in sorrowful mood to the great Unknown.
But that passing glimpse of a brother soul,
Like a legend graved on a pavement stone,
In Memorie's archives is laid away,
To appear again on some future day.
And who can tell, or who may know
How far that soul may now be gone?
Some thrill of that soul may have pierced our own;
From those eyes some hopeful purpose born,
That perilous journey to the great Unknown.

IN MEMORIAM.

At his home on Lost Creek, in Harrison Co., W. Va., Abel Bond, son of Deacon Abel, of Elk Creek, and brother of Levi H. Bond, late of Milton, Wis., at the advanced age of 56 years, 6 months, and 13 days, after a brief illness, passed from his home below to his home above on the 18th day of February, 1896. The deceased embraced religion in early life under the labors of Eld. Lewis A. Davis, and joined the S. B. church on Lost Creek, and was the acknowledged leader of it until death called him up higher. The deceased was one of the large Bond family that lived at "Bond's Mills," eleven of whom lived to have families of their own; only one of these survive him. It was of his old family that the members of his family said, as he lay there, "I am to close my work here this week. Am now expecting to spend the month of March in Plainfield, N. J., where I wish my correspondents to address me.

DUNELLON, N. J., Feb. 27, 1896.

TIMELY.

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

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

DUNELLON, N. J., Feb. 27, 1896.

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

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

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

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

2. Never has the outlook been so good for the building up of the Mill Yard church and our interests in England. When the Rev. Dr. W. H. Black, in 1840, became its pastor, there were in all only five members, including himself. When the Rev. W. M. Jones, D. D., succeeded Dr. Black as the pastor of the church, there were but three members. Under his pastorate the membership increased to nineteen. There are now sixteen members. There are other Sabbath-keepers in London, in other parts of England, in Scotland, who might be interested in this church and our cause as a people. With no endowment now (and Dr. Jones repeatedly said that he was interested in the life, activity and growth of the church), with an interested and a more active membership thrown upon their own resources, we can confidently look for better days for this church. If they have a man possessing a warm evangelical spirit and purpose, wide-awake and consecrated, imbued with Sabbath-reform work, with such a field as London, we can confidently expect growth and success for the church and for our cause.

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

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

This movement of the Tract Society was a wise and successful one, for we owe to it the churches we now have in Holland; that grand man, Rev. G. Velthuysen; the noble midnight mission worker, G. Velthuysen, Jr., to study and report upon that question as it exists over there, and to put himself into the lines of thought and into the closest contact with the movements relating to that great and important issue.

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

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

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

The interest many have taken in Elder Daland's going to London is a cause for rejoicing. Does this open door bring any responsibility to me? Must I not, devoted physician in opening dispensaries and working in connection with the Mill Yard church, must have much to do for Christ there. Would I, in that case, have any share to bear in the support of such work?

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

Will all our women using the Thank-offering boxes please contribute what they can put into them, from this time until the close of next July, for the benefit of the Boys' School in China? Funds are greatly needed for this very important work. Our Board will cheerfully furnish boxes to all who need them, for this purpose, so please send on for them at once.

Let the Benevolent Societies interest the children and young people in this work. Our children will be glad to send help to the children in the foreign land.

MISS ALBERT WRIGHT, COR. SEC.

CHRISTMAS BOXES HEARD FROM.

Under date of January 17, two letters have reached us which announce the safe arrival of the Christmas boxes in Shanghai. By reference to our incoming receipts we find that the boxes were consigned to the China and Japan Trading Co., Limited, for shipment on the steamer "Marionathine" upon October 17, 1896, which makes the trip from the start to finish practical for us. A long time has been needed for a Christmas present to be in reaching its destination. The steamer which sailed two weeks earlier could have taken our goods, but as it loaded in Brooklyn instead of New York, necessitating many miles more to reach the place, it was deemed best to postpone sending till a later steamer.

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

COMMITTEE.

SHANGHAI, China, Jan. 17, 1896.

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

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

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

Your sister in the work.

SARAH G. DAVIS.

Dr. Palmberg writes:

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

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

The hospital building is this year occupied by the Boy's School, as you know, and in its place we are left with much shoe placé; but we hope it may soon have one, and also a teacher so that Mr. Davis may be left free to do evangelistic work, which seems to be a great need here now.

Yours very truly,

ROA PALMBERG.

EXTRACTS FROM THE MISSIONARY REVIEW.

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

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

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

"LO! I AM WITH YOU ALWAYS."

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

"Why, I didn't know you were here?" she said, with a beaming face, "I leave it to my little hands, and the soul's deepest yearnings are completely satisfied."

--THE EXAMINER.
GENEALOGICAL NOTES OF THE DUNHAM FAMILY.

ARTICLE II.

New Jersey Ancestry through Benajah Dunham.

BY O. B. L. DUNHAM.

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

CHILDREN OF BENJAMIN AND ELIZABETH DUNHAM:

Edmund, born July 25, 1661. Died Sept. 6, 1663.
Benjamin, born October 26, 1667.

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

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

In the name of God Amen the Tenth day of May One Thousand Six hundred Seventy-Nine I, Benjiah Dunham of Piscataway in East Jersey, late Waverer of the Province of New Jersey do make this my last will and testament in manner and form following.

I bequeath the real estate hereunto set down the lands of Almighty God my maker and my body to be buried at the discretion of my Executor hereafter nominated.

Item I give unto my son Edmund the Seventy Acres of land belonging to me which lyeth by the Cl’eeke and I give to him my Musquet and my mallet.

Item I give unto my daughter Elizabeth Forty Acres of land lying by the Cl’eeke on the North side of Andrew Woodines home lott and bounded on the East side by the highway that goeth to the vineyard and I give her one third of my Cattel and my movaible goods.

Item I give to Elizabeth my wife for the Term of her Widowhood One Third of my Cattel and movable goods and do make her Executor of this my last will and Testament also I ordain Mr Samuel Dennis of Woodbridge and Mr Nicholas of Piscataway to be Overseers for my children.

Item I ordain that the Legacies or thirds which are given to Elizabeth my wife shall at the Marriage or Death of her the Sharehold, the one half, return to my Daughter Mary and the other half to my Daughter Elizabeth and all my lands in New England to be equally divided betwixt my daughters. In Witness whereof I have subscribed my hand and seal the day and year first above written.

Benjiah Dunham: L 8

Sealed, signed and Delivered in ye presents of

Benis: Hall
Geor: Hall

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

About the time of Benajah Dunham’s birth, settlers throughout all the early New England colonies had become very uneasy in their relations to the Aborigines, on account of many depredations committed by them. In 1648, New Plymouth, Massachusetts, New Haven and Connecticut united in a confederation for amity, defense and mutual assistance. This same year a rebellion in Old England against King Charles the First put a stop to the immigration of settlers from the mother country to her American colonies.

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

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

While living at Eastham, some of the quaint and curious “town laws” were enacted in the colony, which startle the modern legislator. The statutes of 1650 and nearly half a century afterwards, fixed a duty on mackerel for the support of public schools; a part of every strangled whale was by law reserved for the minister of the gospel. It was voted that all persons standing outside of the meeting house during divine service should be in the stocks. It was a law that every housekeeper should kill twelve blackbirds or three crows each year. There was so much corn grown in the vicinity of New England, and the Pilgrims were provided with large cornfields in the back country, that it was no longer necessary for every family to raise a supply of corn for their own use. In 1645 a law was passed requiring that every house be furnished with six blackbirds or three crows, which would make a total of 108 per house.

It is related that the Pilgrims were so far advanced in their knowledge of Euclid’s geometry that they had to be challenged by the mathematicians of Oxford University before they could complete their graduation. The Pilgrims were also men of far sightedness, and for the benefit of the people of the land they established a law two hundred years must trace their origin from the one and only surviving son of this pioneer. This was Edmund Dunham, born in New England, in the good old Plymouth colony, July 25, 1661, and afterward the distinguished founder of the Seventh-day Baptist society in New Jersey. A sketch of his life will be given in a subsequent article.

For more than a century, from generation to generation, those descendants of Edmund Dunham who settled in New England held firm in the original principles of their forefathers and in the firm belief that the New England commonwealth was the only true and free government on earth. They were true believers in the maxim, “A people without the Church is a people without a government.”

The original records of the “Old Colony,” as Plymouth was designated, mention the name of Benajah Dunham as a court officer on Cape Cod in 1646 and 1670, which is the last public notice of him as a resident in New England. Although he possessed land grants in New Plymouth and had inherited real estate, besides what he had acquired by purchases and gifts, it was evident that he was not in a position to become an additional trader and turn his attention to the new locality in the Jerseys, it is said these first settlers gave the name of “New Piscataqua,” in memory of the district they left behind them.

There is no foundation for belief in either of these rumors. No English-speaking people were ever known to have occupied the land in the vicinity of the Raritan River so early as 1650. At that remote period the undisputed authority of the Dutch extended over the Jerseys, and it was many years before the Eng-lishers came into possession of the territory by conquest of arms.
By deed dated March 12, 1864, Charles II gave the town of New Jersey, to his brother, James, Duke of York, conferring the right of government as well as title to the soil. The Duke shortly after granted in "as full and ample manner," the same territory to John Berkeley, Baron of Stratton, and to the family of David Dunham, as sole owners of the land, prepared a document which was publicly announced under the title of "The Concessions and Agreements of the Lords Proprietors of New Jersey, to and with all and every of the adventurers as shall settle in the Province there.

These loyal subjects of the crown at once appointed Philip Carteret to be Governor of the newly acquired territory, and sent him over in 1665 with the wisely constructed laws, just referred to (as the "Concessions and Agreements"), for regulating the province. Only a short time before, the Duke had despatched Colonel Richard Nichols, with a fleet, to take possession of the royal grant, and commissioned him as Deputy Governor of New Jersey, all of New Jersey. He was instructed also to advance the best interests of the new country.

Arriving in New York harbor the latter part of the summer of 1664, immediately after capitulation of the Dutch, steps were taken to develop the eastern part of New Jersey. The early favorable conditions for new plantations were published by Colonel Nichols.

During the winter of 1664, some English inhabitants from Long Island obtained from him a patent for a large tract of land east of Hampshire, for the purpose of developing the town so recently started on the banks of the Raritan River.

Eleazer Wheel, of Newbury, was dispatched. Agents were sent to New England to invite adventurers to the province. The early settlers included many of the Elizabethtown patroonage, such as Mr. Moore, Parker, Andrews, and Smith. In the next article we shall publish the story of one of the first, and one of the most distinguished of early settlers.

Governor Nichols, and speedily "instituted citizens in Barnstable and other towns of the Province," by granting a patent for a large tract of land east of Hampshire, and in consideration of the services rendered him a patent for a large tract of land east of Hampshire, and in consideration of the services rendered him by the earl of Warwick, as settler and governor of the province.

On May 21, 1666, the Newbury people obtained from Governor Carteret and other original owners, permission to settle two townships on that part of the Elizabeth River grant lying between the Raritan and Elizabethtown. A deed for this land was executed December 11, 1666, in consideration of $800 sterling, and Woodbridge township was established.

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

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

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

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

Benajah Dunham came this way because many of these Pilgrim acquaintances had preceded him. When he landed in New England, John Fitz-Randolph from Massachusetts, with his brothers Thomas, Joseph, Benjamin, and sisters Elizabeth and Hope, with their widowed mother; Jeffrey Manning, Nicholas Bonham, Samuel Walker, John Smalley and others with their wives and children.

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

In the summer of 1673 the Dutch regained temporary possession of Jersey and required an oath of allegiance from every adult in the Province. The magistrates elected and made local government were John Smalley, Nicholas Bonham, and Daniel Denton, who were sworn in, Sept. 6, 1673. Among the list of officers of militia elected and sworn in by order of the Council of War, was Benajah Dunham, as captain of the Piscataway town.
Young People's Work

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

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

Trees learned from the shadow of a tree
That to and fro did away upon a wall
Our shadow selves, our influence may fall
Where we ourselves go never go.

When things go wrong, as it seems to you,
And you cannot check them, do what you will,
What is the best course to pursue? You
Doubtless are first very angry — I was the other day.
Next perhaps you grieve over the matter, that is what I did. Then at last you became so indignant to the state of affairs that you decided and try to make the best of it as cheerfully as possible.

That is what I am now trying to do. If you know of any better plan, you will earn my grateful thanks by writing an article for this page of the Recorder on the topic: "What to do, when you can do nothing."

It is the fault-finding spirit which disabuse so many of us in our Christian work.

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

Such a man enjoys a sermon unless the preacher spends most of his time in criticizing the actions of the people.

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

But there is another class of fault-finders, those whose good motives, perhaps, are right, and indirectly whose influence is subtle, who praise a man most of the time, but now and then throw out inferences and make allusions which are harmful.

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

KILLING THE SPIRIT.

There are more ways than one of putting the letter above the spirit. Ordinarily we think of it as an instance on the surface meaning of words and phrases without regard to the motive which underlies their utterance. But there is a way of exalting the letter, not by a blind adherence to it, but by centering its interest on it as an object of criticism, and so forgetting the spirit that lies back of it.

Mere spelling and grammar, and even rhetoric, and the comparatively small part in the winning of souls to Christ, or in sparing them on to great deeds for him. And yet there are persons who will disagree with the following message from a great soul, and whose deputation of a speaker's slip in grammar, or by a contemptuous criticism of his mispronunciation. These have in mind the soul of this world's best, and a man of consecrated purpose, mighty of heart, and fearless in action. He even has his place, they concede, as the man of science.

"The man of science, so Nora, is the man chosen by the church to put to work for them who themselves do not belong. But that use of the objective case instead of the nominative, or of the wrong tense of the verb, of which he was guilty on the platform, had no such effect. For such these petty criticisms thus make the misused letter than of the earnest heart, so far as their personal needs are concerned. One bellowing at least they put above the being "poor in spirit," and that is the bee

being rich in grammar. It is a good thing to be a linguist, sensitive to the tongue, but let one who is of highest use to his fellow-men, and who would get good from them, must tune his life to the more sublimely grand utterance of the immortal spirit. He must not be led away or dragged down by his love for the correctness of the letter. Unable as it is to be literate, it must be borne in mind that this spirit of petty criticism is not the spirit that gives life, but one of the ways of loving the letter that kills it.

CHRISTIAN ENDEAVORERS MAKE GOOD STUDENTS IN OUR PUBLIC SCHOOLS.*

By A. E. WINS.

When the founder of the Y. P. S. E. embodied within its teachings the thought of usefulness and helpfulness, he perhaps believed better than he thought. However, the idea was not a new one. Nearly 1,000 years before the Y. P. S. E. was born, the founder of the Christian religion, both by precept and by example, taught the principle of helpfulness. So well did he teach this fundamental principle of our religion that we almost invariably think of Christ as doing something for somebody. We recall that the blind man, as he sat by the roadside, was told to wash in the Pool of Siloam and be cured of the infirmity which from his birth had prevented him from earning and compelling him to beg. We remember also that when this man was cast out of the synagogue for his frank confession that it was Jesus who taught him with words of cheer and comfort. And so it was throughout the entire life of Christ. He went about healing the sick, cleansing the lepers, raising the dead, and teaching the people how to live. As he went about, he repeatedly taught them: "Go ye, therefore, and tell his the king'style of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give," While upon the cross it was said of him: "He saved others; himself he cannot save." Our Saviour, who spent his life for others, who died that we might live, is then the embodiment of the principle of helpfulness. Hence it is eminently fitting that a society which bears the Great Helper's name should have for its keynote—helpfulness. A Christian Endeavorer soon catches the spirit of the Master, and thereupon: "by his fruits you may know him."

Perhaps the results may be more easily discerned in school life than elsewhere; at least, in school work the effect is unquestionable. It in their hat. The member, learning to assume responsibilities in the society, becomes earnest and trustworthy in school; this earnestness and trustworthiness begets like qualities in his associates, whence a general uplift ensues. He is taught in his society that to be helpful even in a word or a look; "a cup of cold water in his name," is as profitable as spiritual work becomes helpful to his teachers and to his associates. The teacher now hears an invitation, sees a manifest interest, and perceives the spirit of "I'll try." The spirit of selfishness disappears, and with the spirit of helpfulness comes a re-action upon the Endeavorer, which improves his work in every way. The effort made to lighten the work of the teacher and to lessen her burdens arouses his interest in the school and in school work. The endeavor especially thoughtful of his associates, extends to such these little courtesies which make school life pleasant, and the witholding of which makes school life unpleasant. The newcomer receives a hearty welcome, is made acquainted with the school building and its different rooms. The discouraged pupil is offered a word of sympathy and encouragement, and the visitor is shown a respectful courtesy.

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

If time permitted I might mention other virtues which the Endeavorer cultivates that tend to make him a desirable pupil. But enough perhaps has been said. We admire the Christian Endeavor movement as an unusual and beneficial influence in the life of the public schools. We are grateful for the recognition, many by the public and private schools. It is a very strong spirit among our strongest students. The same can be said of the young people from the Christian societies who are students in the public schools. They make strong students, I speak not of the indifferent member, the member only in name, but of the Christian Endeavorer that is true to the core, true to himself, and true to the society. While the Endeavorers are thus strengthening themselves present help is being prepared for the duties and responsibilities of life, receiving your sympathy and encouragement in the same, many of them realize that there is a culture which the public schools and public guidance cannot give. They realize that there is a culture which only the refined and intellectual home can give.

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

* A paper read by the writer at an Endeavor Day at Lake Mills, Wis.
are able to do? Under such influences rough corners and uncozth ways will disappear and our young people may be prepared to enter and fit the best homes of the land. Should you thus open your doors you would be doubly blessed, for as Whittier says:

"The meal unshared is food unblest; He breaks the bread who loves what should be spent.
Self-care is pain; thy only rest
is labor for some worthy end."

PRESIDENT'S LETTER

Dear Young People,

The meetings at Shiloh have been in progress now for more than six weeks. Pastor I. L. Cottrell has baptized forty-six in all, besides those baptized by Pastor G. H. F. Randolph from Marlboro, which came out under his work, fifteen in all. Others have gone for baptism and church membership to other churches; how many we do not know.

Many have been reclaimed, and some are undecided yet. The men's meetings have been held daily for the past four weeks and have been a labor. Over sixty men have signed a pledge to continue them at least once a week for the year to come. Many old matters have been settled up and are in progress of settlement. The good spirit is all about us. For four weeks in succession baptismal meetings have been held, and once during the week besides. Many are studying the Bible, baptism and the Sabbath, and of his people both East and West, as well as our young people.

The meetings at Shiloh are lasting blessing, is Iny here. Of the most productive of the most lasting results, for the church, its young men, its mission work, and the people. There has been largely government granted thousands of licenses, and those present were able to settle in any other way. These decisions will never be reversed or over-ruled in the higher courts. If you have a case in which you dare not appeal to God's law, better settle it before farther costs are incurred, or made of court suits;

"For we shall all stand before the judgment seat of Christ."

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

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

E. B. SAUNDERS.

Shiloh, Feb. 25, 1896.

THE EXPERIENCES OF A SICK MAN.

BY THE REV. K. M. DUNN.

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

What a power is human pain! It will make one ready for death in a short time. Not always, but surely in such cases where all that was needed was what physical pain can effect. I never before felt ready to die. I am not sure that I am now, but it seems to me much more nearly so than twelve days ago. Yes—I believe it,—physical pain may be productive of the most wholesome spiritual results. A resignation, complete submission to the mercy of God. There has always lingered in the theological notions of mankind a feeling that there was something in the article of death that could mightily work to fit one for a peaceful departure to another world. I doubt if it is altogether a delusion. God is very merciful. Now two weeks ago as I was traveling along at much my usual rate of speed and my general former direction I lurched a bit and the train I was on was going to roll me into the grand and glorious terminal which rounds up at the gates of the celestial city. I had some misgivings about it, as if I must needs switch off before I could complete my journey, or take another train which would run not in an opposite direction, but somehow be under a better management.

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

PRAYER MEETING SUGGESTIONS.

Sabbath-day, March 7, 1896.

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

It has been suggested that each member of the church, its young people, should hear, in prayer meeting, the following prayer: "If you have two articles relating to the temperance work, by the REV. J. Babcock, Corresponding Secretary. "To the Editor of THE SABBATH RECORDER:

"Dear Brother:—In the Economist of Feb. 3 you have directed attention to the temperance laws and temperance work. One, from the "contributing editor," the other "concerning government licenses. The former I heartily endorse, and commend to the thought of all readers. And in the tone which is so candidly drawn in that article, I wish to criticize your remark in the second article, "concerning government licenses."

You made the statement that the U. S. government granted thousands of licenses, and "even in the state of Maine, it granted 1,148"

in spite of its probable amendment. If the statement is true, it ought to stand. If it is not true, it cannot help, the cause of temperance by asserting that it is true, and trying to sustain the assertion by sophistry. I do not think that you wish to do so. You ask, "Will our brother kindly explain the meaning of certain bills introduced into both Houses of Congress at this session?" I cannot. Neither can I explain the reason for other bills introduced by such men as you mention. I do not admit that Peffer of Kansas, or Tillman of South Carolina are statesmen, or that you are qualified writing them the "fruits of humanity." I hardly think that you subscribe to the quotations that you make from Tillman's speech, viz., that federal laws must support state laws, or they cease to be of any use except for encouraging law-breakers. That may do for South Carolina, where nullification had its origin, and the fruits whereof had been manifest when she fired on Fort Sumpter, but it will hardly do for the editor of the SABBATH RECORDER. For the reason that for the last twenty-five years I have been closely allied to those that have been doing saloons good right and might in this state and across the line in a neighboring state. We have always used the tax receipt as evidence against the seller, when we could get hold of it. In other cases where we have, we have convicted, the U. S. officials having suppressed our action by the arrest and additional punishment of the offender.

So that if, as you say, you know of cases where the temperance people have been disheartened and foiled because the liquor dealers have set up the claim that the government license protected them, it does not prove anything, only that your friends were too easily overcome. The same game was tried here, but was not permitted to work. In addition to my own experience I give you the following testimony. The former Chief of State Police, who so efficiently enforced the law under our prohibition amendment, writes me that "when the internal revenue law was enacted, it provided for a license that the liquor dealers in liquor. This was plead by parties having such a license as authority for selling, no matter whether they were under local or federal law. The government soon discovered their mistake and changed the "prevailing" to "special tax."" The present Sheriff of Providence County writes, "The U. S. government does not issue licenses in any sense of the word. It is simply a tax receipt, which confers no privilege to sell. In case one does sell without having paid the tax and having the receipt, he is at once in difficulty with the U. S. government officials." Again, having a wish to know something about some particular points in the Maine law and its enforcement. I wrote the author of that law, and asked him some ten or twelve questions regarding it. To the eighth question he replied as follows: "In some cases, as a non-resident, I, the owner of the premises, have used the tax receipt as proof of sale to the person who purchased the liquor." I used the tax receipt as evidence that I was not permitted to work. In addition to my own experience I give you the following testimony. The former Chief of State Police, who so efficiently enforced the law under our prohibition amendment, writes me that "when the internal revenue law was enacted, it provided for a license that the liquor dealers in liquor. This was plead by parties having such a license as authority for selling, no matter whether they were under local or federal law. The government soon discovered their mistake and changed the "prevailing" to "special tax."" The present Sheriff of Providence County writes, "The U. S. government does not issue licenses in any sense of the word. It is simply a tax receipt, which confers no privilege to sell. In case one does sell without having paid the tax and having the receipt, he is at once in difficulty with the U. S. government officials." Again, having a wish to know something about some particular points in the Maine law and its enforcement. I wrote the author of that law, and asked him some ten or twelve questions regarding it. To the eighth question he replied as follows: "In some cases, as a non-resident, I, the owner of the premises, have used the tax receipt as proof of sale to the person who purchased the liquor."
CHILDREN'S PAGE.

A BIT OF ADVICE.

BY EUGEN E. HENDEN.

See here, my little fellow,
I've something for your ear:
When mother says, 'The wood-box
Is empty again, I fear,'
Don't wait for her to ask you
To fill it up with wood,
But fill it up with water instead.
And she will say, 'That's good!'
And she will say that to you.
I know you will be glad,
Because it means she's proud
Of her helpful little lad.

When father comes home weary
And asks for his dinner,
I'll give you both real pleasure
If you serve it as you should.
'The chores are all done, father,'
I'll say, with a smile on my face;
And he will smile a thank you
That means, 'This lad of mine
Is helpful, trusty, willing.'
God bless the little man!

Love father, boy, and mother,
And help them all you can.

—S. T. Times.

JOHN HENRY'S ADVENTURE.

"John Henry, John Henry! come here to me—say! Quick, now, do you hear me?"

"Oh, I sure do!" came in a clear, shrill voice from far down the snowy road, and presently the boy came in sight.

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

"John Henry, what is the matter? You're doing his clothes while

an' tored it awful—three of its ribs, I mean—an' another man he pulled me out an' lent me his own. It's a-dying, you know, an' I come right along to ask if you'd let me take it back home again till we could get it mended, for ma'll feel awful 'cause I broke it—an' I'm dretful sorry," the small figure ended breathlessly.

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

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

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

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

John Henry shook his small head vigorously.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

But happily, then, he fell in—light—truth—loving little John Henry got only tender mother-hugs and rare caresses on that eventful night.

RUTH ASHMORE.

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

"I'm goin' to tell my pa on you," said Johnny Smithers, as the blacksmith pored some of the engine oil on the fly-wheel. "Why? What have I done?" asked the blacksmith. You ain't got shoes to fit Dublin, an' you're whittlin' off his feet to suit those you have got."
Lesson X—True Love to One's Neighbor.

For Sabbath-day, March 7, 1896.


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

**Explanation.**

v. 25. "A certain lawyer." A lawyer was one who was a student and teacher of the law—God's law—at this time including the whole of the Old Testament. "What is the most important duty of a Christian?" This is the highest question possible for anyone to ask, and Jesus is answering it. The true spiritual life is to be a study of the mind, that which is natural to its highest state. It is such a principle as God's law, which He has given to all men. It imparts to all men, and of all things in the world is most worth the seeking.

v. 26. "What is written in the law? How shouldest thou answer?" In the Word of God is the only place to find a true answer to this great question. The lawyer evidently supposed that Jesus was asking what he said. Jesus said, "Thou shalt love the Lord thy God;" not that thou shalt obey, for that will follow if there be a disposition to love. Love is the fulfilling of the law. Not that thou shalt love, in the sense of being afraid with terror of what God would do if He disapproved of what you did; but love is based on friendship, the sense of being beloved by the one you love. If you love, you will do what you love, and the love of God will rule in your life. A love that is not based on the fact of God's love is no true obedience inspired by God's spirit. A true spiritual life is a study of the mind, the natural tendency of which is to love God and to love your neighbor as yourself.

v. 27. "Thou shalt love the Lord thy God." Not that thou shalt obey, for that will follow if there be a disposition to love. Love is the fulfilling of the law. Not that thou shalt love, in the sense of being afraid with terror of what God would do if He disapproved of what you did; but love is based on friendship, the sense of being beloved by the one you love. If you love, you will do what you love, and the love of God will rule in your life. A love that is not based on the fact of God's love is no true obedience inspired by God's spirit. A true spiritual life is a study of the mind, the natural tendency of which is to love God and to love your neighbor as yourself.

v. 28. "What is written in the law? How shouldest thou answer?" In the Word of God is the only place to find a true answer to this great question. The lawyer evidently supposed that Jesus was asking what he said. Jesus said, "Thou shalt love the Lord thy God;" not that thou shalt obey, for that will follow if there be a disposition to love. Love is the fulfilling of the law. Not that thou shalt love, in the sense of being afraid with terror of what God would do if He disapproved of what you did; but love is based on friendship, the sense of being beloved by the one you love. If you love, you will do what you love, and the love of God will rule in your life. A love that is not based on the fact of God's love is no true obedience inspired by God's spirit. A true spiritual life is a study of the mind, the natural tendency of which is to love God and to love your neighbor as yourself.

v. 29. "A certain man went down from Jerusalem to Jericho." This was a long way to have to travel, but it was necessary for the journey. He was going to Jericho, which was a large city, and he had to travel a considerable distance to get there.

v. 30. "A certain man down from Jerusalem to Jericho." This was a long way to have to travel, but it was necessary for the journey. He was going to Jericho, which was a large city, and he had to travel a considerable distance to get there.

v. 31. "A certain priest." If any man on earth could be expected to lend a helping hand, this priest was he. He passed by on the other side. Exegetes he could find; there was danger in delay from the same or other robber; it was not the priest's business, etc., but one of those would satisfy God's law of love.

v. 32. "And when he saw him, he passed by on the other side." The lawyer was also a priest, and he also saw the man, but he passed by on the other side, and did not stop to help him.

v. 33. "But a certain Samaritan." A heathen, a mixed race of Jews and Gentiles. The Samaritan was here shown to be the more merciful, the more virtuous, the more charitable, than the man of higher rank. A true faith is not limited to a certain nationality, nor condition enter into the question of those who one's neighbor is. He is our neighbor in Christ.

v. 34. "Bound to the Jericho road." The old man was wounded; they did not think he was a priest, and they did not think he was a Samaritan, but they supposed he was a pupil, a student, a questioner.

v. 35. "Thou didst not fear, in the presence of all these, to answer thy question." Not that thou shalt fear, in the presence of all these, to answer thy question.

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

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

**The Sabbath Question at North Lorp, HEB.**

Some time since, the pastor of the M. E. church at North Loop, N. B., had谲ually been agitated on the Sabbath question, wrote several articles for the Outlook and gave two or three lectures from his pulpit, endeavoring to prove the sanctity of a Sunday Sabbath on the one hand, and the unconstitutionality of the Bible Sabbath on the other.

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

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

The principal argument presented by Mr. Lisle in support of a Sunday Sabbath and which seemed to be accepted by the First-day people as conclusive evidence, was the translation of Matt. 28: 1: "Opsi de Sabbaton to epiphokhes eis mina Sabbaton;" "In the end of Sabbathas it began to dawn toward the first of Sabbathas," endeavoring to prove by such a translation that the old dispensation of Sabbaths had now come to an end and a new dispensation of Sabbaths was established on the fact of the resurrection. That kind of translation, however, did not "go down" with those who knew a little something of Greek. We had only to point to the die tout Sabbath of Luke 18: 12, when the Pharisee said he fasted "twice in the week," and the mina Sabbathi of 1 Cor. 16: 2, same expression as Matt. 28: 1, quoted by Paul for "first day of the week," and could by no means mean the "first of Sabbathas," as it happened years after the resurrection) to show Mr. Lisle the fallacy of his argument, even if his translation were correct.

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

In obedience to that call, he commenced the last Sabbath in January 13, 1896, and the whole the lectures did much good, and many are studying the articles in the Minnesota State Reporter. Following this he gave eight lectures on the Sabbath question, closing with a few more evangelistic services.

And let mestate here that all of the lectures were delivered to the people more than usual attention by a crowded house every evening, and although each service was about two and a half hours long, yet I heard no complaint that they were too long. Very many First-day people came, and so far as I could judge, was interested and benefitted. The following were his topics: 1. New Testament Sabbath. 2. Last time. 3. Quotations from eminent First-day clergymen and writers who favor the true Sabbath. 4. Arguments for Sunday-observance examined and refuted. 5. Origin of religious denominations. 6. Excuses for not observing the Sabbath. 7. Relation of God's law to the work of Christ. 8. Law of God, it is still in force.

Bro. Socwell was required by only a quite a number to repeat No. 7, testifying that this lecture touched their hearts and aroused within them a desire to have the desire came from those who had never made a profession as well as from the most protestant, which was probably the seeds for a new spirit at the closing service. Sunday evening was to have closed the series of lectures, being purely an evangelistic service. Unusually forty-seven were for prayers, some of whom had never made a profession of religion before, and others who had been on the background for many years.

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

Pastor Hurley felt: called upon to leave at the same time for the work in Minnesota, so the work came to a standstill very abruptly and we fear largely detrimental. Bro. Socwell enjoyed his visit here, i.e., in the Second-class, which so suddenly and unexpectedly sprung up.

I fought to state in closing that the Methodists had been the use of the pulpit one evening to reply to Bro. Socwell. He took the time much longer than any one reply to his Sermon, Bro. Socwell. It was intended from the first to enter into no controversy, but Mr. Lisle had some things which I thought I wished to bring to the attention of the people, who Bro. Socwell had to hear before he left that evening was granted.

On the whole the lectures did much good, and we are ardently urging the Sabbath question. What the result will be before this we can not now determine.
Popular Science.

Canaigre.

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

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

Killing Weeds.

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

Why could not some enterprising young man, living in a Canada thistle, daisy, chicory, paint brush or other weedy country, make himself generally useful, by first studying electrical currents, so as to know how to handle them, and thus to be free from danger; then by purchasing a secondary battery, a mechanical current alternator, and an induction coil; then mount them on a two-wheeled carriage, placing a cross-bar in the rear, having long points extended downwards from the bar, at an angle, so as to pass over the weeds without catching. With such a rig for one horse, he could sweep a swath of from the retina, excites in us the sensation of which is, as it is. It is by means of light that it is possible for us at all to see. Having said this much we have these as a resultant, that light is active, truth-bearing, and vision-producing.

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

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

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

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

THE FUTURE LIFE.

I feel in myself the future life. I am like a forest while others have only once culled down. The new shoots are stronger and livelier than ever. I am rising I know, toward the sky. The sunshine is over my head; the earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds... the soul is not the resultant of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. I breathe, too, at this hour the fragrance of the lilies, the violet, the honeysuckle... the nearer I approach the end the paler I hear around me the immortal symphonies of the worlds which unite me. It is marvellous, yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song... I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, "I have finished my day's work." But I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn. I improve every hour because I love this world as my fatherland. My work is only a beginning above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite proves infinity.—Victor Hugo.

Special Notices.

ASSOCIATIONS.


CENTRAL, June 4-7, Delafield, N. Y.

WESTERN, June 11-14, Little Genesee, N. Y.

WANTED.

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


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

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

S. B. Register, March 1824 to Apr. 1844.

Sabbath Recorder, June 13, 1844, to Jan. 1, 1890.

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

COLE, S. B. F. RANKOLPH.

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

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

The Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Ives, 29 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

The next Quarterly Meeting of the Hebron, Hebron Center, Shingle House and Portville churches will commence at the Shingle House church Sixth-day evening, March 18, 1890.

A cordial invitation is extended to all.

G. P. KENYON.

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

ALFRED WILLIAMS, Church Clerk.

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

M. B. KEELAR, Pastor.

The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23rd St.; entrance on 23rd St. Meeting for Bible study is conducted by pastor followed by Sabbath services. Stranger are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mispagh, 500 Hudson St.
MARRIAGES.

WHIPPET—THUNDERC. — At the Seventh-day Adventist Church in Burlington, Fla., Dec. 19, 1896, by Rev. A. B. Prentiss, Edward A. Woodford, and Margaret A. Troxel, both of Adams Centre.

DEATHS.

SNOW ORBITAL NURSES are inserted free of charge. Blue muslin towels with carriages, $0.06 per dozen for four and six months old kids. per box for four and six months old kids. per box for four and six months old kids. per box for four and six months old kids. per box for four and six months old kids. per box for four and six months old kids.

PRESTON.—In Washington, D. C., February 15, 1896, at the age of 56 years, Mrs. John E. Preston, beloved wife of N. E. Preston, aged 56 years.

"He giveth rain on the high place, and sendeth snow on the plain.

VINEYARD.—At Allentown, N. Y., February 14, 1896, after an illness of forty six years, Dr. Benjamin F. Vineyard, who was a very kind and gentle natured man, was taken to his last rest.

He was a man of sterling integrity, and was beloved by all who knew him. His funeral was conducted by the ministers of the church, and was a very touching sight. The coffin was borne by four of his dearest friends, and was carried to the grave, where it was laid to rest in peace.

His death was a great loss to the community, and his memory will be cherished by all who knew him.

I have spoken pleasant things to you when I was with you, and I have changed it if she was with you.

I wish you had spoken pleasant things to him when you were with him. I would have taken you a minute or two, and I was sad and I was not with you.

It is too bad! I left mother to do all the baking alone, and did not even prepare the cherries for her, in my haste to finish the dress.

A sight of a little Bible, whose clasp had been closed all day, suggested more responsive thoughts. "No wonder I have had such a poor day's record when I begat it in too much haste for prayer, or reading a verse even.

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

SODORNER TRUTHS PRAYER.

Some of my older readers may remember this colored woman, who so sternly rebuked Frederick Douglass at an anti-slavery meeting.

The eloquent ex-slave had said that every legal and peaceable effort for abolishing slavery had failed, and that patience and hope of the friends of the oppressed were extinguished, and nothing now remained but "the retribution of blood." A thrill of sympathy, and yet of horror, passed through the audience. But directly in front of the platform rose a tall, gaunt figure, black as night and iron as was shaken at the speaker, and a voice as thrilling as his own said, Frederick Douglass! ? The pious Negro had faith.

And in a few years the world learned that she was right, and that Douglass was wrong. And now about her prayer. Dr. J. T. Thompson reports it as follows:

"Her child had been stolen and sold into slavery, and she knew only in a vague way that she was somewhere at the court-house, and that for this money was needed. She thought with regret that God has money, and she made her application directly to him. In her own graphic words, she said, 'I didn't rightly know which way to turn; but I went to the Lord, and I said, 'O Lord, if I was as rich as you are, and you were as poor as I be, I'd help you. You know I would, and do it.' But she felt sure that he would help me, and he did.'

The noteworthy words in that prayer are these: 'I'll help you. You know I would.' The humble petitioner was sure that she loved God, and was truly to serve him, and God knew it. She appealed to his knowledge. Poor, despised, she was doing what she could to show her gratitude and love. Here was the basis for a child-like faith. Can we all appeal to God as the pious Negro did? He wants us to help him in saving the world. And when his Son died, he was doing all that we can for it and for him.—Herald and Freeslyder.

READING ALoud.

One of the most delightful ways of spending an evening is that of listening to an interesting book well read. We have an impression that twenty-five or thirty years ago it was rather rare common than it is at present for families to spend an evening in that way. We recall one instance in which almost an entire set of the "Waverley novels" was read through in the course of a few months. Such a practice has several great advantages. In many households there are elderly people, the grandmother or grandfather, whose eyes do not permit them to read much artificial light. It is a choice satisfac tion for them to sit cosily in easy chair, surrounded by those they love, while some well-modulated voice interprets one of our English classics. Children also are readily imbued with a love of reading and good literature, and their general culture is unani mously advanced. More, even than this, the household comes to have a consciousness of associations and of information which adds indirectly to the pleasure of the intercourse. A family that have listened to the reading of "Ivanhoe" or the "Tal- man" has a topic on which they draw for conversation, and the deeper unity of their household is also most delightfully and delightfully promoted. Thousands of girls are learning to lay the foundations of their future homes, that they may contribute by this accomplishment to the enjoyment of the social circle. But the art of reading aloud is one that gives quite as much pleasure as piano playing, and its acquisition is within the reach of almost every one.—The Watchman.

COLLEGE ATHLETES.—Any emphasis given to academic gymnastics that goes beyond the surrender of the gymnastics to the purpose of the gymnasium for any other purpose than to give the best possible support to the great idea of a rational and moral possibility is a perversion of the purpose of human discipline, and that degree blocks the wheels of all proper college intention," writes J. Parkhurst in the School Ladies' Home Journal. Nevertheless, the real animus of the athletic tendency is a wholesome augury of a better breed of men.

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

To be a good talker is a common attribute; to be a good listener is a much rarer quality.

"Sweet Home" Soap

YOU CAN HAVE YOUR CHOICE

A "Chautauqua" Rocker-Chair

A "Chautauqua" Desk

A "Chautauqua" Oilheater FREE

WITH A COMBINATION BOX FOR $10.00

The Combination Box at retail would cost:

$10.00

$6.00

$3.00

Total

$19.00

$13.00

$ 9.00

We will send you a Chautauqua either PRESENT OR POSTPONED. If satisfied, you can retain $10.00 if not, hold goods subject to our order.

The Larkin Soap Mfg. Co., Buffalo, N. Y.

Our offer fully explained in THE SATURDAY RECORD, Oct. 5th.

Note.—We are pleased to endorse the Larkin Co.'s goods. Personal, of their goods has been made by members of the Observer staff. Our readers may take advantage of their offers without hesitation.—New York Observer.
Bible. Hope, R. I.


to the Robert C. Rockwell, President, Alfred, N. Y., and to the

The Sabbath Recorder.

PUBLISHED WEEKLY BY

THE AMERICAN SABBATH TACTORY

PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTION.

per year, in advance .................................................... $2.00

Papers to foreign countries will be charged 50c. per copy.

No paper discontinued unless arrangements are made for

ADVERTISING DEPARTMENT.

TUSSAUD'S: President, Mr. T. B. Collins, Milton, W. Va.

Very small rate will be charged on those who publish

The Sabbath Recorder.

PUBLISHED WEEKLY BY

THE AMERICAN SABBATH TACTORY

PLAINFIELD, NEW JERSEY.

EXCLUSIVE DISTRIBUTION.

The Sabbath Recorder.