WASHINGTON,

The defender of his country—the founder of liberty—the friend of man. History and tradition are explored in vain for a parallel to his character. In the annals of modern greatness he stands alone; and the noblest names of antiquity lose their luster in his presence. Born the benefactor of mankind, he united all the qualities necessary to an illustrious career. Nature made him great; he made himself virtuous. Called by his country to the defense of her liberties, he triumphantly vindicated the rights of humanity, and on the pillars of national independence laid the foundations of a great republic. Twice invested with Supreme Magistracy by the unanimous vote of a free people, he surpassed in the cabinet the glories of the field, and, voluntarily resigning the scepter and the sword, retired to the shades of private life.

A spectacle so new and so sublime was contemplated with the profoundest admiration, and the name of Washington added new luster to humanity, resounded to the remotest regions of the earth; magnificent in youth, glorious through life, great in death; his highest ambition, the happiness of mankind; his noblest victory, the conquest of himself. Bequeathing to posterity the inheritance of his fame, and building his monument in the hearts of his countrymen, he lived the ornament of the eighteenth century; he died regretted by a mourning world.
Sabbath Recorder.

L. E. LIVERMORE. - Editor.  
J. P. MOSELY. - Business Manager.  
Entered as Second-Class matter at the Post-office at Leadville, Colo., under the Act of March 3, 1879.

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

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

In conflict with unho!y powers, 
We will be worthy he has given, 
The light, the truth, the love of heaven. 

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

Both our Tract and Missionary Societies are embarrassed in their labors with debts that have accumulated during the past year, on account of diminished contributions from the people. There have been natural causes for smaller gifts. Farmers depend upon good crops and good prices for their own support and the aid they can give to works of benevolence. These, together with mechanics, traders and professional men have suffered, in common with the whole country, during this period of business depression, and in many instances could not maintain their usual contributions. It cannot be expected that any sudden change from these conditions will be made; still there is good ground to hope for marked improvement within the next year or two. The American Baptist Missions have also suffered from the same cause, until the indebtedness of the two organizations—the American Baptist Missionary Union, and the American Baptist Home Mission Society—is $306,000 and $180,000, respectively, or a total of $486,000. At this crisis, which has beset the Church, Baptists are encouraged by the timely offer of the munificent sum of $250,000, by John D. Rockefeller, provided that other sources the balance ($236,000) shall be raised. It will be occasion for rejoicing, the abundance, and great remission to our own Societies, if their treasurers can go to the next Conference with our indebtedness canceled.

FOR THE PURIFICATION OF THE PRESS.

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

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

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

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

The sentiment, and the mode of thought of a community, are largely a reflex from its daily papers. So it is more than probable, that the best welfare of the nation is dependent upon it. We crave that it shall bring into the home only that which is digni- fied and pure and which a healthy mind and strong body can act. It will then prove truly the lever to lift the moral standard of its readers to a higher plane.

We appeal to you, dear Sir, for aid. Consider the de- tail of crime and scandal,—that the purely sensational shall be excluded, that pictures and advertisements, both personal and medical, which so insistently lead the innocent and unsuspecting, shall have no place in your columns. We especially ask your influ- ence in raising the moral tone of the "Sunday paper," till it becomes a power for good among the people.

The press when pure and conscientiously conducted, be- comes one of the greatest benefits to any land. May it be our aim to make it pure and to maintain the excellence of its illimitable power, place it self-unalteringly ever on the side of the pure, the true, the beautiful. Grateful for the endorsement which our work has received from journalists and friends, we ask a continuance of the interest and sympathy which have been an inspiration to our efforts.

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

With much regard, we are your friends: Isabella Ty- son, Chairman, 1309 Madison Avenue, Baltimore, Md.; Rev. Wm. C. Blackburn, Wm. M. Jones, D. D., Mary E. Cornell, Caro- line H. Ball, Pauline Haven, Ann B. Remy, Eliza C. Robinson, Ellen H. Cornell, Mary B. Thomas, Committee.

CHURCH MEMBERSHIP.

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

From an examination of the Scriptural in- structions given for the treatment of worthy and unworthy members, of the visible church, there does not appear to be any provisions made for severing one's connection with the church, except upon the ground of unworthiness. In the conclusion of the gospel steps taken to restore an offending brother, our Saviour, the Head of the church, gives specific directions, Matt. 18: 17. "And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

In 2 Thess. 3: 6, Paul says: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he Received of us." See also verse 14, and Romans 16:17; 1 Cor. 5: 9; 2 John 9 and 10. Evidently, the member himself cannot decide the question. He cannot withdraw at his option. It required the consent of the church to admit him to membership, and not less than the church can sever that connection. And as the church is not doing business independently, but only as the organ and body of Christ, it can do no less than to follow explicitly his instruc- tions.

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

Sometimes a member requests a letter of "standing," in lieu of a letter of recommendation. There is no specific Scriptural in- struction that will cover that point. But we see no valid objection, as an act of courtesy and good will, to giving a letter of "standing" when it may be desired. This may, in effect, be a letter of recommendation, or it may not. It should be a simple statement of the facts in the case, as: "This is to certify
that brother A. is a member in good standing in — church, and we cheerfully commend him to the confidence and Christian sympathia of all with whom his lot may be cast.

Such a statement may often be of substantial benefit to him, if it be communicated to him privately among strangers. But if a letter is asked by one whose standing is not altogether satisfactory, the letter should state the facts just as frankly as in the former case. "This is to certify that brother B. has been a member in good standing in — church until (give date) be voluntarily abandoned his observance of the rules and practices of the church in (here give the particulars).

In all cases where discipline is needed, great wisdom and mild Christian forbearance and kindness should be exercised, with a constant view to restoration. And even when it becomes necessary to sever the connection it should be done in such a spirit of sorrow and tenderness, that even this last act may have something to it that will say to the erring one, "Come back to us and we will forgive you and do you good." "Let him be unto thee as a heathen man," is sometimes treated as though it teaches that you are at liberty to treat him roughly, to do with him as you please; what kind of freedom is that? How do you treat the heathen? Do you not daily pray for them, and send the gospel to them, and try in all ways to convert and save them? So you should do with an erring and excommunicated brother. Note again, and carefully study that remarkable and frequently forgotten command, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6: 1. That word "restore" is full of meaning. It is an epitome of the gospel. It expresses the mission of Christ to this world, and the object for which his church was founded. When there are no longer any fallen ones to be restored, the mission of the church militant will be ended.

**BREVITIES.**

The island of Madagascar, off the east coast of Africa, there are now reported 1,500 Christian congregations. In 1616 the Roman Catholics began their missions on the island, but now not a trace of their labors is to be seen.

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

The Cedar is frequently mentioned of late as in poor health, and especially suffering from anxiety and overwork. The care of so great an empire, with all the complications of diplomacy, and dangers both from within and without, are too great for even the strongest of men to carry without detriment. It is of note and of note that the Inaugural Executive committee in making arrangements for the Inaugural Ball on the 4th of March, has agreed to prohibit the sale of wine on that occasion. That is substantial gain for the cause of temperance, and will be an auspicious beginning for the new Administration.

The attendance of students at Alfred University this year shows a very encouraging increase over the last year's number. The entire enrollment is 177. The attendance the present term is 160. The graduating class will probably be between 60 and 70, making an average of at least eight. It now appears that the crisis is past and a new era of greater prosperity has commenced.

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

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

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

And now it is Dr. Buckly, the editor of the Christian Advocate, who is being "held up" for heresy. Dr. Vincent, for the time being, is resting in (South America), and probably no man was more surprised than Dr. Buckly to find himself rendered famous, by newspaper reporters, as a heretic, over a remark he made in connection with his message last Sunday, concerning certain mistakes of translation in the King James Version of the Scriptures.

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

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

Creta (or Candia) is an island about as large as the state of Connecticut, with 340,000 inhabitants. Of these, 270,000 are nominally Christians and 70,000 are Mussul-
man or body of men—whether they be of our following or not—do all the good they can. It is certainly in no spirit of denunciation, but with a desire to learn, that we have made our observations and drawn our conclusions. The trouble with the liberal churches seems to us to be that they lack in cohesive power. They do not seem to reach the deepest springs of the human heart. They stumble at the pocket book and fail to touch the innermost man. Most of you will recognize the type of church organization whose stock in trade seems to consist largely of a certain liberality which it boasts in contrast to the narrow and bigoted churches about it. There are two reasons why such a church must be disappointing in the long run to the broad anticipations of its projectors.

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

And yet, too, we grow more doubtful all the time as to the value of the priggish, critical spirit as a means of development in grace. Frank B. Vrooman, crowding out the Presbyterians, because they regarded his “looseness” as dangerous to sound doctrine, freely expresses in the liberty of the church to which he is not a contemnor for such bigotry. Dr. H. W. Thomas, similarly forced out of the Methodist camp, years ago, has had something to say about it several times since. Both churches did themselves injustice, and the cause of Christ harm, in not using kinder names. How hard names. How can the liberals upon heresy try to the narrow and bigoted churches to the fond anticipations of its projectors. The core of the Christian religion abides in its evangelical doctrines of faith, repentance, regeneration, obedience, the baptism of the Spirit. Take these out and the power is gone. There is no power promised to a church which is not based upon them. Advice, however sweet and well-meaning, however wise, but will not save men. What they need in life, redemption. You will find in non-evangelical churches plenty of culture, education, beautiful ideas, and humanitarian impulses. But as for the miraculous power which transforms and builds up communities, lifts them out of themselves and the sin which binds them, we do not know where it is to be found outside of the salvation which is in Jesus Christ and the keeping grace of the Holy Spirit of promise.

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Tract Society Work.
By A. H. Lewis, Cor. Secretary, Plainfield, N. J.

The Christian Statesman of January 23 reports an interview with President Cleveland, and comments on the President as he probably, if not avowedly, a convert to the doctrines of the National Reformers. Here is a sample paragraph from the Statesman:

Pursing on to a more general view of the moral issues of the day, President Cleveland expressed as good his sentiments as for the days when such earnestness and such keen appreciation of the crisis that is already upon us as a nation, that our hearts were thrilled with gratitude. How, I ask, can one who sees wise and right course in the President’s ministers for good to the nation to-day? President said that the great issue being forced upon the nation to-day was whether or not moral and religious principle should control our national conduct. His exact words as he closed his remarks on this point were: “If this contest ever man who can pull a pound must do his part."

But he said that the time might be near at hand in the moral crisis already referred to for the authoritative and undeniable utterance of the nation’s fundamental conviction. This would fill the house to hear Dr. Lewis, who would more than interest them. He would give historical and Biblical instruction, altogether new to the mass of church-goers. He would write the nation in every thoughtful heart. It would “turn the tide of thought” as it has never turned before in this place, and there would be converts. In these weeks Bro. Lewis would be invited to talk to the students in the University auditorium. He would be welcomed to the ministers’ meetings, occurring during his stay in the city. And, indeed, we cannot begin to name the doors of opportunity which would be opened for preaching and private instruction.

The way to get good roads is to make one mile, if able to do no more, so good that it will remain a good road for a generation; then work another mile. May we not act thus in building up churches? The Boulder church is less than four years old, but its brief history seems to all of us most remarkable.

When we began building we thought only of a cheap frame structure, but this plan would not do. Obstacles caused discouraging delays, and these delays gave us a better house than we dared to think of. Most surely God is with us, and the success which has attended our efforts in building the house, and in bringing together so many living members, is a guarantee of future success.

The week after Dr. Lewis left us—the last week in November—was severe winter for this country. Since then, through all December and up to date, January 21, the weather has been very agreeable; mostly of the delightful period, with bright snow, but most of the days have been clear, and the sun has shone bright, and the sky has been clear, and the sun has shone bright.

The ground is not frozen now, except where shaded from the sun’s rays. A grand time for work. Springtime is not so favorable. The weather is unsettled, but the sun will again shine bright, and the sun will again shine bright. When shall we arrange to have a campaign of a month or more, with Bro. Lewis to lead us? The Lord direct in answering this question. S. R. WHEELER.

BOULDER, Colo.

CAMPAIGN WORK AT BOULDER, COLORADO.

Yes, I did promise a letter concerning campaign work on Sabbath Reform here in Boulder. Dr. Lewis’ lectures and sermons are of such a kind that the lady has assumed herself as a regular attendant at our Sabbath service. Others are much interested and come occasionally. Bro. Lewis says, “Boulder is a bustling city, and it takes longer to turn the tide of thought than it does in country villages.”

The tide of thought here is rapidly turning while Bro. Lewis was here. Now let us give the time necessary to turn the tide of thought to the great importance of making sacred God’s holy day. In this bustling city there will be more fruit gathered than in a country village. A prominent book publisher estimated, by actual experiment, that a certain percentage of the habitants of any city would buy a book, if only solicited to do so. Is it not just as reasonable to expect that a certain percentage of all Sabbath day will yield to Sabbath truth? God has promised that His Word “shall not return unto him void.”

Well, what of the opportunities for work in Boulder? We have a church organized with an attractive house of worship, and we have a name here that is worth something to help us onward. According to numbers and circumstances, we have as large an influence as any church in the city. Our young people, and the older ones, are both organized and relied upon as Christian workers in city, country and state affairs. We command the respectful attention of the representatives and state and national congressmen of the city, and also of the University. The Pastor has occasional calls to make morning chapel talks to the students, and to give half-hour sermons, on Sunday afternoon, to the Young Men’s and Young Women’s Christian Association, and he has done much in the work with the other city pastors to advise concerning University matters. It also happens this year, he is President of the Boulder Ministers’ Union, and for two years has been President of the “Citizen’s Reform League.”

This League has a temperature organization of the city, whose special business it is to put up an anti-saloon, anti-gambling, and anti-city-evill ticket at the annual city election. Then work to elect that ticket. These things are not to boast, but that it may be seen that our church has its full share of work and influence. Nor do I know a place where such things would be received with less prejudice or gain more converts.

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

The way to get good roads is to make one mile, if able to do no more, so good that it will remain a good road for a generation; then work another mile. May we not act thus in building up churches? The Boulder church is less than four years old, but its brief history seems to all of us most remarkable.

When we began building we thought only of a cheap frame structure, but this plan would not do. Obstacles caused discouraging delays, and these delays gave us a better house than we dared to think of. Most surely God is with us, and the success which has attended our efforts in building the house, and in bringing together so many living members, is a guarantee of future success.

The week after Dr. Lewis left us—the last week in November—was severe winter for this country. Since then, through all December and up to date, January 21, the weather has been very agreeable; mostly of the delightful period, with bright snow, but most of the days have been clear, and the sun has shone bright, and the sun has shone bright.

The ground is not frozen now, except where shaded from the sun’s rays. A grand time for work. Springtime is not so favorable. The weather is unsettled, but the sun will again shine bright, and the sun will again shine bright. When shall we arrange to have a campaign of a month or more, with Bro. Lewis to lead us? The Lord direct in answering this question. S. R. WHEELER.

BOULDER, Colo.

NEW SUNDAY LAWS.

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

Assembly Bill No. 260 A. Introduced February 8, by Mr. Burnham, and referred to Committee on State Affairs.

A BILL

To repeal Section 4955 of the Revised Statutes, relating to the keeping open of shops, etc., and doing labor on Sunday.

Section 1. Section 4955 of the Revised Statutes of the state of Wisconsin is hereby repealed. This act shall take effect and be in force from and after its passage and publication.

The other bill is No. 259 of the Assembly, introduced on February 8, by Mr. Burnham, and referred to Committee on State Affairs.

This bill is “To repeal Section 1564 of the Revised Statutes, relating to the sale of intoxicating liquors on election days and on Sundays.” The form of the bill is same as above, with the exception of the number of the section of the statute to be repealed.

The introduction of these bills demonstrates what we have often said, that if any effort to strictly enforce existing laws is made, and is likely to succeed, the form of the conflict will change and an active crusade will be made against the present laws. In so far as these movements are favorable to the liquor traffic, we deplore them; but we have often shown that the present laws, which place liquor selling on the same basis as other forms of business, by permission during six days and attempted prohibition on Sunday, are directly favorable to the saloon.

The friends of Sunday—if anything can be gained for Sunday laws—would have gained much if they had long ago begun wise efforts to separate the legislation on the liquor question from all other questions. If such results come in Wisconsin as came in California a few years ago, the next epoch in Sabbath legislation, on which we have predicted will be fairly inaugurated.

In MASSACHUSETTS.

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

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

AN ACT.

To Better Secure a Best Day for Working People.
Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:

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

Sec. 2. Any corporation or person violating the provisions of this act shall be punished by a fine not to exceed fifty dollars, and in addition to any other punishment or fine of the Commonwealth shall directly or indirectly cause or allow any person to perform labor, either under contract or otherwise, for more than thirty-five hours in any week of the Commonwealth.

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

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

By O. U. WATTSFO, Col. Secretary, Waterloo, R. I.

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

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

The Lord's Prayer is used now very much by all denominations as a part of worship. Yet it is repeated by pastor and people as a prayer for all in such a manner as to strip it of all reverent feeling, all dignity, all spirit of prayer, all impressiveness. We have heard leader and congregation rattle it through at such a rushing speed as to beget in us a sense of the ridiculous rather than the sense of reverent worship. But rattle it, or mouth it, but do make it a prayer with all the earnestness of the soul's sincere desire.

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

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

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

The following letter of Bro. J. Bakker, of Rotterdam, Holland, to his wife, Mrs. N. Warken, of Milton Junction, Wis., giving an account of his visit to our little church at Asa, Denmark, is very interesting to Sabbathkeepers in Germany and other places who will be of deep interest to the readers of the Recorder:

ROTTERDAM, 20 January, 1897.

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

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

Now I will try to give you a short account of my work at the last quarter. The first of October was the end of the year. I could do my usual work among seafaring people and emigrants, distribute tracts on the streets and ships, talking with many a man and woman about eternal matters and the cross of Christ.

Several times—two or three days every week, except when I went to Denmark and Germany—I visited the seamen and talked with them in the ship's hold or in the cabin; and many a good word I could say, presenting them tracts and papers, and other good readings, and also had two meetings, both of which besides our Sabbath-school, I made 188 visits and calls, and held 37 meetings in this quarter. I will give you also, an account of my work in the country, among the farmers, especially in Harburg, Germany. It was mostly through the earnest desire of our dear Bro. Christian Svendsen, at Vihborg, South Dakota, who is a native of Denmark, out of the neighborhood, that I came to their town and was received with the greatest kindness, and the thought that they would ask the Conference for connection with us, and so their desire came to the last Conference. At Alfred, N. B., Sibra, C. G. W. Sharp, it was said to raise the money, which was needed to make that trip, before it was suggested by the Committee of the Conference that we might send a representative. I was ready to go, that dear brother sent me the money out of his own pocket, except ten dollars which the Conference paid.

I went from Rotterdam, by train, on the 14 December last, and came safely to the appointed place, where I found the brethren and sisters (about eight or ten persons) waiting for me. One of the sisters came about eight miles, and another six miles to see me, and shake hands with me. Two or three of them said a few words, and that dear sister (who came that long distance) in her tears, "God verre ataker, at Broder er kommen," (God be thanked that our brother did come,) and the tears were running over her cheeks. In the afternoon she came again in the room where her daughter, Mathilde, was working, and said to me, "It is good that we talk how good our God has been, and ever shall be for us, when the young people are near us, so they can hear what we say of our God, that they also may easily believe.

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

We had six meetings.—Gospel preaching—and twice we partook of the Lord's Supper, once at Asa, and also at Kusaborg, Mark. On Tuesday, 22 December last, I left them. It was not so easy to bid them farewell, but they said to me, "God's will be done and His work for the last time."

Your brother,

F. J. BAKKER.

FROM D. BURDET COON.

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

The pastor of the M. E. church at Coloma said he was prejudiced against our people. During the two years that he has been located there he has never attended any of our meetings, and at times has slyly indicated his desire for us to vacate
the town. But we have never vacated in just that way. We have always had the free use of the land and as long as there were no people using it. At the time of our last visit there the M. E. pastor planned to have the Christian Crusaders holding meetings there at the same time. His own people said that he did it purposely to cut us off from using it. It was a fact that he professed very different reasons to us. But we went quietly about our business and had meetings at Coloma Corners, instead, in the Congregational church. The sympathy of almost the entire community was with us, and our people. In fact, I think that our cause gained strength through the apparent attempt of the M. E. pastor to crowd us out.

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

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

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

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

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

**WOMAN’S WORK.**

By Mrs. R. T. Rogers, Waterville, Maine.

**IF WE COULD!**

BY ALICE CLAYTON.

If we could clothe our wayward thoughts That now are wild, in language that could well Express what at times the innocent soul

We should perhaps but wake a cord, In kindred heart an answering tone, And so we would possess

What now we deem is ours alone.

SALEM, W. Va.

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

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

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

“The famine is due to the failure of the wheat crop, which has trebled the price of wheat, and the people have not the money to buy it.” . . . In 1877 the rich and the poor suffered together as the means of communication had not then been opened up. Now, however, railways have been built with the result, that “the rich will not starve, but the millions of the poor must.” It is not a question of the scarcity of grain—which can be had abroad—but of the want of money wherever to buy it. The government has appropriated $125,000,000 to be spent on public works as a means of relief to the starving people, and the missionaries are co-operating with the authorities. Nevertheless there are 287,000,000 of people to be supported in a country barren of crops, and “millions from starvation,” and within a few months the world will hear of such suffering and wholesale deaths as it has never heard of before, unless relief is extended.” . . .

“Hundreds of children are to be seen in the bazaars, picking up grain or anything that can be used as food. Some of them stagger as they walk. The cries of hungry people for food in the darkness at railroad stations is often heartrending. Parents take their children to the missionaries, offering to give them away for food.”

CONSIDER THE LILIES.

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

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

With a smile upon his lips the old man parts the tall mass, disclosing at the very center a delicate, fragrant flower. It is the enemy, cause of its noxious environments, yet, nevertheless, a lily, pure and undefiled.

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

Impressed with the old man’s thoughtful, reverent manner, I am led to exclaim, “My friend, I know the meaning of these beautiful words. However, would you learn the lesson you wish to teach.”

“What meaning?” he replies, “yes, they have one. Return with me to the thoroughfare of a great city where once I beheld a woman, meekly clad, seemingly as innocent as she was beautiful, in a dress of many colors, that was trimmed with fringes to free herself from two brawny officers of the law. As usual in such pitiful scenes a crowd had collected and the street was blockaded. In vain drivers sought to gain a passage for their frightened animals. All seemed dead and blind to everything but that one dark act on the stage of life, until suddenly from the vast crowd arose a cry of horror, for beneath the feet of the maddened horses there stood a golden-haired child.

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

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

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

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

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

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

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

SALEM, W. Va.

THE CONQUERING POWER OF LOVE.

“And when they were come to the place which is called Calvary, there they crucified him, and the other two, one of the Thieves, and Jesus.”—Lk. 23:33.

And what a pitiful scene these words present to the mind! We see the blessed Son of God brought to trial and condemned to die. Sinful, wicked men lead him forth from the council chamber, up the lonely tortuous ascent, fainting beneath the cross. They compel one, by their carelessness, to crucify our Lord. When he was crucified, they glorified, and reproached him, and mocked, and spat upon him. They crucified his hands and feet. What are the wages of sin but death? Yet our Lord, the Man of Sorrows, bore our sins and carried our infirmities. He suffered both physical and mental torture, in order to save us from the power of sin, death and the devil. If he himself gave no comment, what would we not do to learn the secret of his sufferings? As with a gesture, he calls my attention to the crucifix, I see a scene that makes my heart bleed, my soul weep, and my spirit quiver. Here is the secret of his sufferings. Here are the reasons why he suffered, the sins of the world! He suffered on account of the sins of those who rejected him, crucified him, crucified his hands and feet, crucified his heart and soul. What a scene! What a sight! What a sight to make the soul reel and stagger, as one is transported to scenes of sin, suffering and death! But what a scene! What a sight to make the soul reel and stagger, as one is transported to scenes of sin, suffering and death! But what a sight to see the love of Jesus shining forth from the cross! How precious are these words to the believer! They should be seen, read and pondered over, and remembered with thankfulness to our precious Saviour. Amen.
THE DUNHAM FAMILY.

Edmund Dunham, in relation to his times and the constituency of the first Baptist church, Piscataway, N. J., 1689-1700.

ARTICLE IV. (PART II.)

John Drake, one of the original freemen of the township, in 1669-70, was ordained, at this public recognition, as the first pastor of the little band. He came from the Piscataqua district of New Hampshire, and had been a near neighbor of Hugh Dunn, John Langstaff, John Gillman and others now in Piscataway, New Jersey. He married (1677) Rebecca Trotter, daughter of one of the original associates of the Elizabethan grant. By this marriage he had two daughters, Sarah and Phebe. Pastor Drake had thirteen children. Some of them married into the families of Dunn, Fitz Randolphs, Mr. and Mrs. Hurd, Walkers, Hurls, Compions and others. His pastorate extended through half a century. He died in 1741, his will having been proved September 29 of that year.

John Fitz Randolph was descended from an old distinguished Norman line, whose father, Edward, coming to America in 1630-2, married (1647) in Massachusetts, Elizabeth Goodrich. She was the daughter of Deacon Thomas Blossom, of the Leyden church in Holland. Mr. Fitz Randolph was born (1653) in Barnstable, on Cape Cod, and moving into Piscataway, (1688-9) married there, Oct. 1, 1651, Sarah Bonham, a sister of Edmund Dunham's wife. His children, all born in the township between 1682 and 1698, were three daughters, Sarah, Elizabeth and Temperance, and two sons, John, Jr., and Edward.

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

John Smalley, another constituent member of the Piscataway Baptist church, was son of John, who came from England in the vessel, "Francis and James," (1652) with Edward Winslow and others. His native home was in the same shire of the Drakes, who had lived here from the days of the Norman Conquest. He lived with his father and brought up in the same pleasant place, after landing in Massachusetts, with the liberty-loving Baptists, of Rhode Island. From that colony John Smalley came to Piscataway in 1679-1. He married October 18, 1676, Lydia Martin (daughter of John), and their family consisted of sons, Jonathan, John, Jr., Benjamin, Elisha, and daughters, Lydia, Martha, Phebe.

Hezekiah Bonham, to whom previous reference has been made, was another of the original constituents. His father, Nicholas Bonham, his father, as tradition has always transmitted the name, who represented the Bonham family at the foundation of the old Baptist church. Nicholas Bonham died July 18, 1773. He married (1675) Sarah, a daughter of Mr. Samuel Phebe, married in 1655 (April 8) by Captain Miles Standish in Plymouth Colony to Jane Lathrop, a daughter of good Parson John Lathrop, of Suctuate and Barnstable churches.

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

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

1685-6, January 18. At the Towne Meetings then appry there should be a meeting house built forthwith, the dimensions as followeth: 20 ft. wide, 30 ft. long, and 10 ft. from joynate.

The building committee consisting of John Fitz Randolp, John Martin, Sr., John Jr., and Edward. Sister were ordered to provide a house to meet in both for Towne meetings, Courts and other public business.

Sept. 17, 1686. Agreed ye every inhabitant of this Township to pay nine pence in silver towards ye buying of a Tower house.

Jan. 1, 1689-90 Edward Sister, Geo. Drake and Isaac Smallay were chosen to attend to the completion of the Towne house and “empowered to hire workmen to finish the said house.”

Mar. 2, 1690, Edmund Dunham to have ten shillings “for mending the bulide place and to set it up with good white or coochrist staknes and bound with good withe.”

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

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

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

Prayer was offered by President B. C. Davis. Meetings were then read.

Resolution was adopted. It was to refer the Executive Board of the American Sabbath Tract Society to establish a general depository, to be under the direction of the Seventh-Day Baptist North-western Association, at Milton Junction, where any and all of the stock the settlers may purchase, be made, and the freight bills be paid by this Association; therefore, Resolved, That this Board doth hereby establish such a depository at either of the places named, as the Association may choose; and that all details as to the use and distribution of literature is to be left to the Association; it being understood that the Board assumes no expense for rent, clerk hire, or transportation.

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

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

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

Minutes read and approved.

Adjourned.

ARTHUR L. TITTSWORTH, Sec. Soc.

VALUE OF HUMAN EFFORTS IN SAVING SOULS.

BY REV. R. B. LEWIN.

The prophet Isaiah says, “With joy shall ye draw water out of the wells of salvation.” The term “well” is here used to represent our Lord Jesus Christ. There are over two hundred figures or emblems used in the Bible to represent Christ, such as Rose of Sharon, Lily of the Valley, Bright and Morning Star, Lamb of God, Vine, etc. This book contains between the Father and Son, producing daily delight from all eternity; causing for the time being an interruption of this intimate connection, as the Son goes out from the Father to meet the buffetings and contempt of this wicked world. The human levities may appraise this cost and sacrifice while tabernacled in the flesh, and only as the glories of the heavenly world shall be revealed will we fully realize the meaning of the term, “a great salvation.”

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

Again, the supply is inexhaustible, and while many have drunk and been made whole, the supply continues, and to make it still more attractive, notwithstanding all its cost, it is free, without money or price. Why do so many go without? Because the water is to be had; it is here; it need not be flowing anywhere.

Notwithstanding the love of God for poor sinners and his unwillingness that any shall perish, it must be drawn to be secured. Human efforts are necessary. No promise of salvation and heaven unless we desire it, and draw it by our own efforts. Following the Scriptures, perfect obedience, holy living and trust in God. Then we have the promise of the fulness of God.

But the matter does not rest here. The divine plan requires moreover that. We shall be blessed and filled with the Holy Spirit, but that we shall labor for the salvation of others, that we shall teach others to draw a supply. True, God is able to do all without our help, but he has ordered otherwise, that we are to win souls to Christ; that we are laborers together with God, to this end; that men by seeing our good works shall be led to glorify God; that we are the light of the world and the salt, or saving power, under God, being fully assured that our labor shall not be in vain, 0, who can withhold.

All of this is to be done in joy that the world knows not of; joy to sell, to the angels in heaven, to God, and to souls thus saved. This is not ignoring divine help, because God has marked it out as his way of saving men and promised that he will be with us to make it effectual. In view of these plain facts, why his professed followers so slow to go about the work? 0, what an account! To meet these unimproved opportunities and to hear the sentence, “Depart!” — “Yeknow your duty, but ye did it not,” with all the untold miseries to self and others, and dishonor to God.
Young People's Work
By Edwin Shaw, Milton, Wis.

PRESIDENT'S LETTER.
Dear Young People:

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

The Farina work closed on Tuesday evening with a hand-shaking' collection. They have given over sixty dollars for evangelical work. On Tuesday afternoon the baptismery, which is located in the barn lot, was crowded, and many of the brethren could not get in. The evening meeting was so large that we were unable to get out of the barn lot. The brethren were from far and near, and the preaching was powerful. The brethren were from far and near, and the preaching was powerful.

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

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

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

How much better that method than to go down in Arizona or New Mexico and catch the wild ponies, the broncos, the cayuses, the Indians and cowboys ride. They are like common and spotty colts; many of them that are frisky—hard to catch and no account when caught.

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

Do you know that four-fifths of our membership that stick and amount to anything come to us in childhood or early youth? Mr. Spurgeon used to say that he received fifty children into his church on the average each year, and that out of a membership of 7,200 he expelled two or three every year, but never disciplined one member who was converted in childhood.

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

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

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

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

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

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

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

We want to overthrow the rum power; but I tell you it is going to be overthrown, not by reformed drunkards, but by those who, like Daniel, have not defiled themselves with in-
temperance. To keep one boy from becoming a drunkard is better than to reform two drunkards, though I am aware it does not make so telling and dramatic a story for a temperance address.

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

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

—Pacific Christian Endeavorer.

OUR MIRROR.

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

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

The North Loyal Y. P. S. C. E. held a sunday prayer-meeting New Year’s morning, as usual with this society. The lesson for the service was read by the pastor, he having chosen the 103d Psalm. The President, Walter L. Davis, then took charge of the meeting and Miss Ella Babcock of the music. There were no little ones present, and an interesting meeting was had. At the business meeting for the election of officers for the first half of the year, the following officers were elected: President, Walter L. Davis; Vice-President, Cora M. Bruce; Secretary, Anna B. Van Horn; Treasurer, Oakley Hurley; Junior Superintendent, Jennie H. Bee; Assistant Superintendent, Tacy Rood. Con. Sec.

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

Children’s Page.

LITTLE SALLIE’S ANIMAL STORY.

“Do you know any stories?” was the first thing Jimmy said to his little cousin visitor. “I do,” said Sally, smiling. “What kind do you know?” “All the kinds,” said Jimmy, promptly. “Do you know any about animals?” “I do,” said Sally. “I know a first-rate one about my own cat.” “Tell me now,” said Jimmy. “I will,” said Sally. “I will begin it right now.”

Jimmy came around in front where he could “see every word.” “Begin!” said he. “I am beginning,” said Sally. “My cat is just as old as I am. We were kittens together. Mamma says she used to rock us in the cradle. One of the first things I remember, Jimmy, is my cat. She is a very big gray cat, with a ringed coon-tail.”

“Got a name?” asked Jimmy. “She has—Big Betsey. Big Betsey goes to the country in the summer. Mamma wouldn’t think of letting her behind to look out for herself. And we think, Jimmy, that Big Betsey always knows on what day we shall start. We think, Jimmy, that she understands a great many words that we say.

Last summer she had a very smart, handsome kitten, a great pet with us all and we think Big Betsey understood us when we said we did not think the kitten could be taken. too. The morning we were to start, mamma went upstairs. There in one of the trunks lay Big Betsey’s kitten, and there Big Betsey stood packing her as nicely as possible, standing up on her back feet and tucking her in with her paws. Did you ever hear of such a thing, Jimmy?” “No,” said Jimmy. “I didn’t. Did the kitten go?” “She did,” said Sally. “In the tent! Oh! I hope she did. Please, Cousin Sally, please say she did!” entreated Jimmy.

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

“It’s a very nice animal story,” said Jimmy. —Babylady.

A LITTLE ERRAND FOR GOD.

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

“O, that’s lovely, papa; but I can’t go just now.”

“Nothing to do to me, this time. The deer will keep and we can go tomorrow. I have a very particular errand to do now,” said the little girl.

“What is it, dear?” asked the father.

“O, it is to carry this somewhere,” and she handed him the lovely little gift.

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

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

“Well, I will not hinder you, my little dear,” said the good-father tenderly. “Can I help you?”

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

“I will help you if you can’t, sir.”

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

“No Peter sick?”
Home News.

New York.

BERLIN.—Church matters here are moving along very pleasantly, and, I trust, profitably. We are to be addressed this evening by Mr. G. B. Shaw, of Niles, N. Y., who is one of the leading advocates of the Sabbath-school cause, and who is the author of a new book on the subject. The meeting will be held at the Odd Fellows’ Hall, on Niles Street, at 8 o’clock. It is expected that a large audience will be present.

George Seely.

February 10, 1897.

Independence.—It has been a long time since anything appeared in the Home News from Independence. This is not because the people have not been faithfully at work, but because there are so many other things going on in the world. But now that the new year has come, we are to have a new beginning. The people of Independence are very much interested in the Sabbath-school cause, and are doing all they can to make it successful. They are looking forward to a prosperous year, and are determined to do their best to make it so. We are glad to hear that they are doing well, and we trust that they will continue to do so.

Shingle House. — Last year I collected $12.50 to help our church debt at Shingle House, and the names of those who paid should have been reported to the Sabbath Recorder. I neglected to do it, but handed the money to Eld. Geo. P. Kenyon, and he has the names of those who paid, and wish you would speak of it in the Recorder, so they will know it was all right.

Mrs. Potter, of Belmont, N. Y., gave $5. Mr. Emerson gave $5 and Mr. Vincent $4, of Alleentown, N. Y. Eld. Kenyon is a true man and is doing a great work on behalf of the work of Pennsylvanias.

Yours truly,

H. S. Burdock.

MRS. A. ELIZABETH KINNEY.

Some Remembrances of a Life Full of Good Works.

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

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

Elizabeth St. John Kinney was born in 1814, at Leoniardsville, N. Y., June 20, 1831. She was the daughter of the late Cornelius and Jane Wilcox St. John, from Connecticut. Until going to Saginaw, her entire life was spent in Leoniardsville and near places. She was educated in the school there and at the Brookfield Academy. For a time she was a teacher. On August 1, 1855, she was married to the late Dan W. Kinney, who died February 15, 1894. During the trying days of the war, Mrs. Kinney’s husband was on the field, and she shared those trials borne by patriotic American women for their country.

She was for some years one of the most earnest and efficient members of the Woman’s Relief Corps of Saginaw.

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

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

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

THE SABBATH RECORDER.

[Vol. LIII. No. 8.]

February 12, 1897.

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

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

Undoubtedly this church means business, and that business is to be earnest workers in the Lord’s vineyard. Geographically there is a fact that each person on Hartsville hill may bring many golden sheaves into Christ’s everlasting kingdom. “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, forever and ever.”

R. L. Babcock.

Pennsylvania.
Sabbath School.

INTERNATIONAL LESSONS, 1897.
FIRST QUARTER.

LESSON IX.—THE ETHIOPIAN CONVERT.

For Sabbath-day, March 6, 1897.


INTRODUCTION.

Philip was one of the seven deacons. 6: 5. After his successful mission in Samaria, the Spirit sent him down the way from Jerusalem to Gaza, the gates of which Samson once carried off; and near it espied the Eunuch who had engaged his attention. Though a high official of a Gentile queen, he is anxious to hear from a wayfaring man.

EXPLANATORY NOTES.

1. Philip Sent. 26. Sent by the Spirit, not by men. He would direct everyone to his special work.

2. The Meeting. 27-31. Philip purposely obeyed and found the inquiring soul at the time and place appointed. Both were ready—the Eunuch to hear, Philip to instruct. Though a high official of a Gentile queen, he is anxious to hear from a wayfaring man.

3. The Scripture Explained. 32-35. The place was Isser. 33. The message which had engaged his attention. Philip began at the same Scripture and preached unto him Jesus. Strange, indeed, that the Jews have not more generally seen its fulfillment in Christ.

4. The Baptism. 36-38. Verses 37 and 38. The Revivors. Notes the prompt obedience of the Eunuch. Did not need to be urged, but asked for baptism. What doth hinder me to be baptised? People do not go down into the water to be sprinkled, but to be immersed.

5. Philip and the Eunuch Separated. 39, 40. Philip was not permitted to rejoice long with the happy converts in his church. Philip sent one of the local church-masters to his home.

6. The Revival. 39: 1-5. Philip Rent. The Eunuch Set Free. A rule which churches everywhere are now acting upon: “go no more out.”

REVIVALS, TRUE AND FALSE.

By R. D. Clarke.

Ninth-day Baptists, of all people, desire that unity of faith and effort that will result in genuine revivals and conversions. But modern revivalists so ignore God’s law as related to the question, and such is the usual effort to make conversion as easy as possible, that Ninth-day Baptists cannot be true to their convictions and preach, or testify to a complete Gospel, in the average union revival meeting. To be faithful to the truth which is needful, I find it necessary to correct the misconceptions and misdirection that would be called sectarian and in opposition to the methods of the churches or revivalists. Union revival meetings, as usually carried on, weaken our churches, and give First-day people the impression that we do not, after all, consider the doctrines and practices, that make us a separate people of vital importance, and are only our little peculiarities that we cling to from force of habit or education. It seems, too, that when our own evangelists conduct union-meetings, and tell us to compare and “forget all differences,” that they “get us away,” and the result is that churches that are in error are greatly strengthened by additions and otherwise, and little done to build up our own church and the faith for which we contend. We believe everybody should be invited and welcomed, and should go to another church, where meetings are being held, we should “consider the proprieties,” but in our own meetings, or meetings conducted by our own evangelists, we ought not to ignore the God of Christ in our doctrines and practices, to the effect of weakening our people’s faith in the doctrine, and what a man believes has very much to do with his soundness as a Christian, and what an evangelist believes or says has much to do with making him a safe and usable teacher and not anPublic

FROM J. G. BURDIS.

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

It seemed good to get home for a short rest and grasp the friendly hand of the brethren who belong to the Unity Church. The people seemed pleased to welcome me home, and bid me to “go no more out.” Four men are now in the house waiting and hoping to be able to go to sea again. The work, while not as big in its aspect, is somewhat, is still full of interest in its reading-room work and ship-visiting. An effort is being put forth to get the government to build a home here in New York. Some encouragement has been given; if this can be accomplished, what great and lasting benefit would come from it.

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

Asking God’s blessing in our various works, we trust to the glory of God and for the blessing of mankind.

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

A SUNDAY DILEMMA.

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

This moved a believer in Sunday sacredness, who heard the judge’s charge, to reply, “The devil has been so much in the same wickedness that sets in and the church-members have not much to keep them away from extra meetings. But those baptized “out on the common,” not into the church, and those who were a little stirred by the freshet will need more sensation than ever to stir them again.”

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

BY H. B. DARNER.

Turquoise.

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

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

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

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

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

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

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

The most profound secrecy is kept, both as to location and working of these mines. No person is allowed to inspect them, and every employee is put under special obligation not to reveal anything concerning them. More recently turquoise has been discovered in Saxonys, and in Nevada. That in Saxony is inferior in grade, and that in Nevada is of a greenish cast. Practically, the Persian mines and those of New Mexico furnish the turquoise gems for the world. The Persians are the only people who have full control of the gems found in their dominions, selecting as he does those having the richest lustre, and he is said to have the most valuable collection in the world.

About fourteen mines are being worked in New Mexico, and reports show that they are being very productive of gems. The output in 1891 was only $150,000, which has steadily increased every year, until the past year, when the mines yielded $475,000. One stone has been taken out and sold for $6,000. It is now owned in New York. Some of these mines are held at fabulous prices. New claims are being made on new mines opened, so that this turquoise mining bids fair to come one of the leading industries in the territory.

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

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

"IT'S JEWISH."

(The following product recently dropped down into our sanctum with no name, or date, of birth. But being evidently a child with a mission we give it the name which we believe is correct.

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

Though at the first Jehovah blessed And sanctified the Israelitish, The same belief is expressed— "It's Jewish."

Though with the world this rest begun, And thence through all the Scriptures run, And Jesus said 'tware she made man,' "It's Jewish."

Though not with Jewish rites which paused, But with Jehovah's word he pressed, Which must endure while time shall last, "It's Jewish."

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

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

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

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

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

The Scriptures, then, may we expect, For though Jehovah's day we mean, If you but stop to recollect They're Jewish.

Thus the apostles, too, must fall: For Andrew, Peter, James, and Paul, And those who said, there Jesus Were Jewish.

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


Special Notices.

*Except all persons contributing funds for the Mizpah Mission, 509 Hudson Street, New York, will please send 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. Maxon, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

***The First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash Avenue, at 9 o'clock P. M., which are cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave.

A. F. W. WILSON, Minister.

****Tax Seventh-day Baptist church of New York City holds services each Sabbath at 10:30 A. M. in the Boys' Room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services.

*****The First 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 Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, Pastor.


The next session of the Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches, will convene, in connection with the Quarterly Meeting, at Milton Junction, Wis., on Sixth-day, Feb. 26, at 2203, A. M. The following is the program:

1. The Church-member's Duty to the Sabbath-school.

Wm. B. West.


3. Advance in the Type of Revealed Religion. L. A. Platts.


7. What are the Principles of Hermeneutics Which Determine What Portions of the Bible are to be Interpreted Literally and What Figuratively? S. L. Maxson.

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

Sixth-day evening, 7:30, preaching, Raymond B. Tulbert, Sabbath morning, 10:30, preaching, Rev. L. A. Platts, Milton.

Sabbath, 2:30, preaching, Rev. S. L. Maxson, Walworth.

Evening after the Sabbath, Praise, Prayer and Conference Meeting, led by E. B. Sandcrand and Eli Loftoon.

First-day morning, 10:30, preaching, Rev. A. E. Witter, Abilene.

2:30, P. M., services in charge of the Young People's Union.

Evening, 7:30, preaching, Rev. W. C. Whitford.

STATE OF OHIO, CITY OF TOLEDO, 

IN THE COURT OF COMMON PLEAS,

FRANK J. CHENNY, 

Plaintiff, 

v.

THE SABBATH RECORDS,

Defendants,

A. M. CHENEY & CO., 

Defendants.

NOTICE OF JUDGMENT.

The above entitled action, brought by Frank J. Chennv, Plaintiff, against the Defendants, the Sabbath Records, A. M. Cheney & Co., was tried on the 13th day of December, A.D. 1891, before Judge A. W. Gleason, for the Court of Common Pleas, in and for the County of Lucas, State of Ohio: and the said cause of action was determined and judgment rendered for the Plaintiff against the Defendants, the Sabbath Records, A. M. Cheney & Co., and a scroll of judgment was entered in the above named Court, and the said judgment is a final one, and a copy of the said judgment and scroll of judgment, and all the papers therein recorded, is annexed hereto, as an exhibit.

A. W. GLEASON,

Notary Public.

This 6th day of December, A. D. 1891.

To all whom it may concern:

Know ye that I, A. W. Gleason, Notary Public, in and for the County of Lucas, State of Ohio, do hereby certify that the above named Judgmentscrolls and other papers are true and correct, and that the above named Defendants, the Sabbath Records, A. M. Cheney & Co., by reason of the fact that said firm will pay the sum of ONE HUNDRED DOLLARS ($100.00) in full settlement of said cause of action, have never been served with any process against them, and that said firm cannot be cured by the use of HALL'S CATHARINE GUR.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1891.

A. W. GLEASON,

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MARRIAGES.

BATTY—BAIRD.—At Wood River Mills, Iowa, on May 30th, by Rev. Randolp, Mr. William Batty and Miss Margaret Baird, both of Wood River Mills.

BALL.—Born—at the home of the bride's parents in Monroe, Wis., Jan. 1, 1897, by Pastor M. G. Stullman, Mr. James M. Ball, both of Monroe, and Miss Cora E. Davis, both of Monroe.

DEATHS.

Ingersoll.—At New York, Aug. 25, 1896, Mrs. A. Elizabeth Ingersoll, widow of Rev. Mr. A. W. Ingersoll, in the 65th year of her age.

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

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

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

KILDOO.—At Quiet Dell, W. Va., Feb. 13, 1897, Mr. James E. Kilgore, aged 66 years and nearly 9 months.

Ingersoll.—At New York, Aug. 25, 1896, Mrs. A. Elizabeth Ingersoll, widow of Rev. Mr. A. W. Ingersoll, in the 65th year of her age.

SMITH.—At Armstrong, Va., Feb. 2, 1897, by Pastor M. G. Stullman, Mr. Albert Smith, aged 79 years, 1 month and 19 days, of pneumonia, Albert Smith, aged 79 years, 1 month and 19 days. He was the oldest of six children born to Elias and Content Smith, three of whom, two brothers and a sister, still survive. He lived some 30 years of age on the farm where he died. In 1866, he was married to Elizabeth Atten, who, after a happy married life of many years, died, leaving an only daughter, now Mrs. E. P. Fensier. In 1882 he married Marmos Armstrong, a beautiful and intelligent woman, left to mourn his loss. He has been a faithful member of the First Alfred church for many years and is one of the first stockholders in Alfred University, and has been one of her honored trustees for many years. He was a man of the consecrated type, to due to his memory, all classes in the University were suspended while the funeral services were held in the church. The remains were interred in Alfred Rural Cemetery.

SILL FARM TREES.

Soil for Trees.

1. An account of a recent trip to Sill Farm, a famous fruit and nut farm, on the outskirts of Milwaukee. The trees are grown for the market, and the soil used is well drained and fertile. The trees are well cared for, and the fruit is of high quality. The farm is well equipped with buildings and equipment. The soil is tested regularly to ensure proper nutrition for the trees. The trees are pruned regularly to promote healthy growth and fruit production. The farm uses organic methods to control pests and diseases, and the fruit is of high quality. The farm is located in a favorable climate for tree growth, with ample rainfall and moderate temperatures. The farm is owned by Sill Farm, Inc., a private company.

2. The term "sod" refers to the layer of organic matter that covers the soil surface in a natural grassland. Sod is composed of the roots, stems, and leaves of grasses and other plants, along with their associated fungi and microorganisms. Sod is an important component of the soil profile, providing structure and stability to the soil. It also helps to regulate water movement and nutrient availability, and it supports a diverse array of soil organisms. Sod can be disturbed by human activities, such as farming, livestock grazing, and urban development, which can result in soil erosion and loss of biodiversity. The term "sod" is derived from the Old English word "sodan," meaning "to sand." It is thought that the term was originally used to describe the use of sand to cover the soil surface in order to prevent erosion.

3. The term "sod" refers to the layer of organic matter that covers the soil surface in a natural grassland. Sod is composed of the roots, stems, and leaves of grasses and other plants, along with their associated fungi and microorganisms. Sod is an important component of the soil profile, providing structure and stability to the soil. It also helps to regulate water movement and nutrient availability, and it supports a diverse array of soil organisms. Sod can be disturbed by human activities, such as farming, livestock grazing, and urban development, which can result in soil erosion and loss of biodiversity. The term "sod" is derived from the Old English word "sodan," meaning "to sand." It is thought that the term was originally used to describe the use of sand to cover the soil surface in order to prevent erosion.
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