

# THE SABBATH RECORDER.

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## THE DYING PERSECUTOR.

CHARLES IX., OF FRANCE.

**C**HARLES IX., of France, was a modern Nero, as the memorable St. Bartholomew's massacre, conducted under his auspices, can testify. He plotted the horrid massacre of the Protestants in his kingdom.

Within a few days thirty thousand, others say fifty thousand, another writer, one hundred thousand Protestants were butchered in cold blood. The day after the butchery he observed several fugitives about his palace, and taking a fowling-piece, fired upon them repeatedly.

He died in the midst of these disorders, overcome by vague and sombre terrors, believing that he had heard groans in the air, starting from his sleep at night, and struck by a strange malady, which made him bleed from every pore.

"Two days before his death, he had near him," says L'Estoile, "his nurse, whom he ardently loved, *although she was a Huguenot*. As she was sitting upon a chest, and commenced nodding, having heard the king complaining, weeping, and groaning, she approached his bed very softly, and taking off the coverlet, the king began to say to her, drawing a deep sigh, and weeping so violently that the sobs interrupted his words: 'Ah, my nurse, my dear nurse, what blood, what murders! ah! what evil counsels I have followed! O, my God, pardon me, and have mercy on me, if thou canst. I know not what I am. What shall I do? I am lost; I see it well.' The nurse said to him, 'Sire, let the murders rest on those who counselled you to them! And since you consented not to them, and are repentant, trust that God will not charge them upon you, and will cover them with the mantle of his Son's justice, to whom alone you should turn.' Upon that, having brought a handkerchief, his own being saturated with his tears, after his majesty had taken it from her hand, he made her a sign that she should retire and allow him to rest.

Soon after he expired, exhibiting on his death-bed the appalling exhibition of a tortured conscience and an avenging heaven."—*Death-Bed Scenes*.

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## Sabbath Recorder.

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

BRO. DALAND, having arranged to remove to London, has resigned the Corresponding Secretaryship of the General Conference. The Executive Committee of the General Conference has filled the vacancy by the appointment of Dr. L. A. Platts, of Alfred, N. Y., to whom all communications designed for the Corresponding Secretary should be addressed.

THE religion of the Bible is beautiful because of its simplicity. The rich, the learned, the great must accept it, if at all, as do the poor, the untaught, the weak. Many of the so-called great of earth fail and are lost, while the simple ones accept it and are saved. St. Augustine said: "While the learned are fumbling to find the latch, the simple and poor have entered into the kingdom of heaven;" and a greater than St. Augustine said: "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

WITH what confidence many students enter upon their Freshman year in college. It is interesting to watch them through four years of close study and discipline. Gradually the air of self-consequence disappears. The eyes are opening to a consciousness of the extremely limited area of human vision and attainments. Opinions are expressed with less and less positiveness. The tendency to investigate, to look at both, or all sides of a question before rendering a decision, increases. At the close of college life the modest senior stands in beautiful contrast with the confident freshman of four years ago.

WHEN you feel conscious of your own weakness and long for more power, money, influence and eloquence with which to serve the Lord, just remember the poor, sick and discouraged man on an ocean voyage, who was startled by the cry, "Man overboard." He could not leave his cabin and said to himself "What can I do?" A possibility of helping struck him. He reached for his lamp and held it close in his bull's-eye window. That light was the only one that revealed the struggling man, and ropes were at once thrown to him by which he was saved. Hold up even your feeble light, my brother, my sister. God will direct its rays.

IN a private communication from Bro. Saunders, at Salem, W. Va., he says, in substance: "Last night (March 19,) God wonderfully swept things here. Enemies of fifteen years standing met and forgave. Eight or ten of the crowd of men and boys, before unbroken, came to the anxious seat for prayers. After committees and all other means had failed to reconcile enemies, God cleared it all up in just five minutes. The meeting then ran until after 10 o'clock, and even then people would not leave, but stayed to talk, and thank God for his wonderful work. When things looked very dark the college force held

on and worked faithfully, and as it now appears, saved us from defeat."

ONE of our wide-awake pastors writes us in reference to the work of getting and using the series of tracts and Hand Book now being published: "We held a church meeting this afternoon to consider the matter brought to our notice by the 'Appeal.' This was distributed at church two weeks ago, so it has been pretty well talked up, and we are going into the work at once. It will take about fifty sets to supply our own church, and we voted to make seventy-five sets the minimum of our order. How much better we can do I will let you know shortly. . . . We are glad for this progressive and aggressive movement on the part of the Board."

This letter has the ring of the true metal. If all pastors and all churches were as prompt to act and report, it would be very encouraging to the Board and give an additional impulse to the forward movement which would be very fruitful in good results.

DR. LYMAN ABBOTT, of Plymouth church, Brooklyn, is reported to have announced himself as a "radical evolutionist;" that is, he believes that "all the processes of God are growth, and that all the forms of life have sprung from primordial types; and man is no exception to this rule." Well, suppose Dr. Abbott does believe all that, and more; that will not make it true. Neither will my disbelieving it prevent it from being true. No doubt Dr. Abbott, and all the rest of us, will wake up in the dawning of the future life to find that many of our cherished opinions of God and his wonderful, creative acts, are extremely crude. It is an evidence of weakness and want of general information for any one to assert his opinions with too great an air of certainty. But we modestly suggest that of one thing we may be assured, and that is, he who keeps closest to the good old Bible in his faith and practice, will be safest personally, most helpful to others, and will be likely to meet the least surprise and disappointment in the revelations of the future.

A TELEGRAM announcing the departure of Rev. E. M. Dunn, of Milton, Wis., was received last Wednesday noon, March 25. He passed to his heavenly rest at 6 A. M. of that day, and funeral services were held last Sabbath. An appropriate obituary will appear in due time, but we cannot forbear to express our deep sympathy for the bereaved family, friends and church, and our sense of personal loss in this early departure of our friend and brother. Nearly twenty-one years ago, Bro. Dunn and myself entered the Baptist Union Theological Seminary in Chicago, as the first Seventh-day Baptist students that had been enrolled. We were intimately associated for two years in that delightful work, he during the second year being called to supply the pulpit in Milton, Wis., while continuing his studies, and was subsequently ordained and called to its pastorate. After twenty years of faithful and in some respects far more than ordinary service, he has heard the call of the Master to come up higher, and we doubt not the "Well done, good and faithful servant" was also spoken by the same welcome voice. Another soldier has fallen. Another church is pastorless. May God raise up faithful and well-qualified servants to fill up the depleted ranks.

ONE of the items from the Woman's Board, published last week, said, "We need help for our RECORDER fund." This leads us to remark again, that many people who need the RECORDER, and want it, but cannot raise the money for it, should be helped to get it. The Woman's Board try to supply such cases, but they must have a fund to enable them to do it. Occasionally we are asked if the publishers of the RECORDER cannot send it at half price to all who are not able to pay the full price. But how can the publishers do that, when at its full rates it is not self-supporting? Will farmers and merchants authorize their agents to sell provisions and goods at half price to all who are not able to pay the real value? How long could business be conducted on that plan? One of the best ways is for each church to look out for its own poor, and raise money to pay for the RECORDER to each such family. We know one man that paid for thirty-two RECORDERS last year for as many persons, at \$2 00 each. Think about this, friends, and you can easily enlarge the list of subscribers, benefit many worthy people, and enable the Publishing House to pursue its benevolent work.

WE recently saw, in a magazine, a page headed, "Beautiful thoughts for every day in March." At first this seemed inappropriate for March, and provoked a smile, but a little reflection changed the line of thought, and led to the conclusion that if ever we need the presence and encouragement of beautiful thoughts it is, when, from force of circumstances, the mind tends to the opposite condition.

Clouds, darkness, storm and cold, as the opposite of clear skies, bright sunshine, and genial surroundings, fill the mind with gloom. Hence, beautiful thoughts, which flood the mind with joy and brightness, will counteract the gloomy environments, and bring gladness of heart. Then let us seek for "Beautiful thoughts for every day in March," since this month, above all others, is freakish and unpleasant. We may thus provide against it in advance, and in a great measure turn its borean blasts into spiritual beauty. As the dark and dismal night may be forgotten in the brightness and pleasure of the well-lighted, warmed and cheerful home, so many sorrows will be driven away by "beautiful thoughts," by keeping the mind occupied with heavenly meditations and plans for useful service.

THE Raines Liquor Bill in the Legislature of New York State has been the most noted and widely-discussed measure of any, in the temperance line, for many years. The Bill is very lengthy, and its provisions are sweeping. It has become the law of the State by the signature of the Governor, and goes into effect after the thirtieth of April. Its supporters, as well as its opponents, may be found among all parties. Radical temperance men find much in it of a prohibitive nature, and those who favor license find occasion also to commend the law. But from all parties there is also very strong opposition to the law in general, and some of its provisions in particular. Those who oppose the principle of license will, as a matter of course, generally oppose this law. The prices stipulated for making the traffic legal and respectable, so far as legislation can make it so, range from \$100 to \$800 for hotels, saloons, restaurants, stores, etc. In the case of pharmacists the prices for license range from \$10 to \$100, according to

the population of the village or city where the license is granted.

But there is a local option provision which makes it possible for communities, by a popular vote, to rule the traffic out. This part of the law will lead to strenuous efforts to secure prohibition; and, undoubtedly, in many places will result in a happy riddance of the iniquity. All temperance people, regardless of party affiliations, should unite and present a solid front when the opportunity is given to make this issue. It will in that way be an educating measure and lead up to its final overthrow.

Other very stringent parts of this law are section 23d, which specifies persons who shall not traffic in liquors, and persons to whom a liquor tax certificate shall not be granted; section 24th, places in which the liquor traffic shall not be permitted; and, 30th, persons to whom liquor shall not be sold or given. This makes it easier for a family to protect itself against the saloon, provided the law can be enforced. It prohibits selling or giving liquor to: 1. "Any minor under 18 years; 2. Any intoxicated person; 3. To any habitual drunkard; 4. To any Indian; 5. To any person to whom such corporation, association, co-partnership or person may be forbidden to sell by notice in writing from the parent, guardian, husband, wife or child of such person over sixteen years of age."

There are forty-five sections in all, making the law, in its specifications, very lengthy. While there are many things to criticise and object to, since it is now the law of the state all good citizens should try to get every possible advantage it offers until public sentiment reaches a still higher point that will admit of the enactment and maintenance of an ideal law of prohibition.

## NEWS AND COMMENTS.

At last the American division of the Salvation Army is to be known as "The Volunteers." This is much more appropriate than any name hitherto chosen.

A DISPATCH from Havana, March 26, reports a hard-fought battle in which the Spanish were completely routed by the insurgents, after losing heavily in killed and wounded.

THE collections in the Methodist Episcopal church last year fell short of the expenditures to the amount of \$2,557. The expenses for salaries and traveling, of the Bishops alone, were \$86,047.

PRINCETON UNIVERSITY has issued invitations to the German Universities to take part in the coming celebrations of Princeton College, upon the 150th Anniversary of the founding of that college.

GEN. NEAL DOW, who reached his ninety-second birth-day anniversary, Friday, March 20, is reported well and vigorous. "His natural force is not abated." He still writes and speaks with much of his old-time vigor.

AN enormous water tube, 16 feet in diameter, has been constructed at Quinnesec Falls, Wis., to carry a flood of water to play against the horizontally laid water wheels. The power will be little less than the wasted energies of Niagara Falls.

ALREADY there is a suit, which is to be a test case in the Raines' Liquor Law, brought

before the courts in New York. The excise commissioners refused to grant a license and the matter is to be tried to prove the unconstitutionality of the law.

THE forces of the Cuban army as against the Spaniards is estimated all the way from 40,000 to 60,000 men. The Spanish army is much larger, but they work at great disadvantage. The rebels know the country and are at home wherever they are.

THE census of the German Empire, recently taken, shows the whole number of clergymen to be 30,250, of whom 15,000 are Protestant and 15,250 are Catholic. The Protestant population in that Empire are two-thirds of the whole, and Catholic one-third.

THE Pope is eighty-seven years old. He has filled the Pontifical chair nineteen years. His predecessor occupied the same place and power for thirty-two years. The oldest of the popes was Gregory IX., who died in 1241, at the advanced age of one hundred years.

It is reported that General Booth has made offers to continue his son Ballington in the Salvation Army in America, rather than to have a division, but the son declines the honor, and having committed himself to the American branch under the name of "The Volunteers," he cannot be moved to go back to the former conditions of service.

THE wide-awake young people of Farina, Ill., according to copies of the *Farina News*, are holding religious meetings from house to house. At a meeting held on Monday night, March 9, at Deacon Wm. S. Clarke's, five conversions were reported. Such workers are a great help to the church and its pastor.

THE legal profession has opened its doors in New Jersey to the fair sex. Miss Mary F. Philbrook has been the first woman lawyer to walk in. She is a young woman 24 years old and has already won "golden opinions" for her energy, tact and legal knowledge. She will probably be made Mistress in Chancery soon.

ON the Andaman Islands, in an archipelago in the Bay of Bengal there is a remarkable race of dwarfs. They are very small and of different shades of color, from black to light bronze. Their hair is very fine and frizzly. Specimens are said to have recently been placed on exhibition in the National Museum in Washington.

A NEW heresy trial was commenced at Madison, Conn., March 24, at which the Rev. William T. Brown, Congregationalist, was formally charged with preaching doctrines contrary to the belief of the Congregational church. The investigation was continued on Wednesday, the 25th, and Mr. Brown was acquitted of the charge of heresy. None of the charges were sustained. At the conclusion of the trial a general love feast was enjoyed and no unkind feelings were fostered.

THROUGH a misunderstanding a serious collision recently occurred between two advancing columns of Spanish troops in Cuba, resulting in the death of several soldiers and wounding many more. Each company, thinking the other was the enemy, opened fire, and finally with fixed bayonets made their charges. When in close range, they found

each with the same uniform and the same flags. Then they recognized the sad blunder and ceased their hostilities. Truly the fates seem to be against the Spaniards.

As it is of the utmost moment that there be a correct estimate of the value of antitoxin treatment for diphtheria, we extract the following statement from a recent pamphlet on *The Treatment of Diphtheria by Antitoxin*, by William H. Welch, M. D., pathologist to the Johns Hopkins University, and professor of pathology, Johns Hopkins University: "Our study of the results of the treatment of over seven thousand cases of diphtheria by antitoxin demonstrates beyond all reasonable doubt that anti-diphtheretic serum is a specific curative agent for diphtheria, surpassing in its efficacy all other known methods of treatment for the disease. It is the duty of the physician to use it."—*The Biblical Recorder*.

## CONTRIBUTED EDITORIALS.

### Salvation Army Rivalry.

There is something remarkable about the wide-spread interest of the public in the Salvation Army, as manifested during its time of trouble. This interest is a very earnest and kindly one, too, if we may judge from the editorial expressions to be found in nearly all leading papers. We have no positive opinion to offer as to what the outcome of this new turn of events will be; but we have very positive convictions regarding the wonderful work of the Salvation Army and the triumphs which it has deservedly won in America within the past decade.

We are not without hope that, despite the unequivocal declarations of Mr. and Mrs. Ballington Booth to the contrary, some basis of reconciliation and co-operation will yet be found. With the Salvation Army and "The Volunteers" both in the field, some soldiers declaring for one and some for the other, one can but have misgivings as to the rivalry which will inevitably rise—has, indeed, already risen. There is room in this country for two Salvation Armies; but there is *not* room for strife and jealousy.

### The Sabbath And The Gospel Invitation.

These two were presented side by side in the recent meetings at North Loup. It is not surprising that the combination was a harmonious and happy one, for each assisted the other. The Sabbath lectures helped to draw the crowds to the gospel services. The gospel services mellowed the soil for the Sabbath truth. For seven nights Bro. Socwell, with his characteristic clearness and fearlessness, presented his special message as a Seventh-day Baptist.

On the following night, after a rousing evangelistic sermon, forty people, it is said, responded to the expression for those who desired to be Christians.

The aim of this mention is not to give an accurate account in detail of that series of meetings, but to express our hearty commendation, in passing, of this kind of work. There is a great field of Sabbath truth, as set forth in Scriptural history and current events, which is but vaguely understood even in many of our own churches. These themes are calling for presentation. Surely when placed in their proper relation to the great central message of the gospel, they cannot fail to accomplish that whereunto they are sent.

## History and Biography.

### REMARKS MADE AND LETTERS READ

At the Semi-Centennial of the Walworth Church, Jan. 22, 1896.

On this occasion, at least two hours were occupied in the presentation of oral and written testimonies by former and present deacons and other members of the church. A fervent spiritual interest was awakened, and all felt that it was good to be there. The hand of God was recognized in the work of the church during the past fifty years. There were frequent expressions of sincere thankfulness for the help that the brethren and sisters had afforded in the conversion and Christian growth of middle-aged and elderly people. Former and non-resident members wrote that they greatly desired this anniversary to be a signal blessing to the church. All hoped for its increased prosperity in the immediate and distant future.

From the many testimonies presented, only a few can be embraced in this article. They all are worthy of publication. Dea. Wm. S. Clarke, now belonging to the Farina church, Ill., spoke of his baptism in the "old amphitheatre" as constituting one of the happiest days of his life. He recalled the frequent joyous meetings of the church in the early days of its history. He alluded to the deaths of beloved ones, especially in his home, and the expectation of his heart to be welcomed by them on his entrance into the mansions of the redeemed. His remarks were very affecting.

Dea. Harlow M. Coon was too ill to be present, and sent a communication from which the following is taken: "I joined the church in April, just after its organization, and feel that I have been a part of it from the first and through all these long years I have rejoiced in its prosperity and mourned in its adversity. It was started upon the principle of glorifying God and benefiting the human race, having the Word of the Lord for its sure foundation. Its purpose has been to promote truth, purity, and righteousness in perfecting the character of men, and to teach them to shun the paths of sin.

"Although clouds have settled down sometimes upon us, and seemed to obscure our way for a time, yet the Lord has ever been gracious to us, and, in due time, when we have sought him with our whole heart, he has lifted the veil and made our hearts to rejoice in the conversion of sinners and the establishing of saints. Though we have had occasion to mourn over the defection of many who have forsaken the truth, yet of the worthy numbers who laid the foundation of the church, we are glad to say that none of them ever proved disloyal to Christ. Six of these faithful ones have gone to their reward, having been steadfast to the end."

Dea. Edgar R. Maxson stated that his trust in the saving power of Christ was constantly guiding him, and that his understanding of the teachings of the gospel had measurably increased in the past few years. Deas. W. Henry Crandall, O. Perry Clarke and Wm. R. Bonham, testified to their great interest in the well-being of the church, and their regret that they had not served it more efficiently.

Eld. Hamilton Hull, of Milton Junction, Wis., sent the following lines in behalf of himself and family: "We are glad to report to your fiftieth anniversary, having been members of your church. We are trying to live in

the light, for this is our only hope. We are anxious for the prosperity of Zion, and hope to meet you at the roll-call on high."

Eld. M. G. Stillman, of Lost Creek, W. Va., wrote as follows: "From my seven years' residence at Walworth, you know that I am not accustomed to flatter; but I can truly say that I have never lived in a place or a society which has suited me quite so well for a home. You may believe it when you remember that it is the only place in which we have had a little spot of earth we called our own. Also, I regard my experience as principal of your high-school and as a member of your church as one of the most important parts of my training for public work."

His wife, Mrs. Marcella Stillman, sent these lines: "We remember with great thankfulness your many acts in showing us your love and respect; and most of all we treasure in our hearts the loving prayers and the Christian watch-care you gave us while we made our home with you. How my heart rejoices when I hear of your prosperity! May the choicest blessings of the wonderful Saviour rest upon you and your dear pastor and his family."

Eld. Lester C. Randolph, of Chicago, Ill., responded by quoting a passage of the New Testament, showing his confidence in the fullness and permanency of the love of God, "which is in Christ Jesus our Lord."

Mrs. Euphemia A. Whitford, of Westerly, R. I., furnished this letter: "Time and change come to all. What they bring we should scarcely realize, were it not for the mile-stones along the way. When we stop to review this journey, the things which remain to us are our gains and our losses, our hopes and our aspirations. To be freshly inspired for the future, we cast doubt and fear behind us; because it is the Lord who is on our side, and it is his work in which we are engaged. To those who follow where he leads, there can be no failure.

"Fifty years! How long they seem to the child or youth! But how short and fleeting to those who have passed that time, and whose bouyant steps and bright anticipations have been sobered and perhaps saddened by life's varied experiences! What have these years brought, will be your theme to-day.

How much has been realized; how much more remains of all you desire to be and do!

"Oh, the happy days made merry with children's prattle, funny sayings and doings, innocent amusements, and interesting ways! Oh, the blessed hours with the willing, loved and loving workers! How fresh all these scenes come back to me! What work time has made with all participating in them! Scattered are the children and the workers, many of them transplanted to the evergreen fields beyond the swelling flood, and promoted to the ranks of the immortal throng whose robes are washed in the blood of the Lamb.

"My heart is with you to-day. I am filled with thanksgiving and praise to him who has redeemed us; for his numberless mercies and blessings in the years which are done; for all he has permitted us to be and enjoy; for the exceedingly precious promises that are ours, yours and mine. Such as no man can take away; and for the assurance that he will be with us to the end and give the crown of life to all the faithful. May God bless you abundantly, quicken you in spiritual life and activity, keep you faithful and true, and claim you

all among his jewels when he comes without sin unto salvation."

Mrs. Evelyn Coon McLearn, of Rockville, R. I., added her letter to the list. She wrote, "It affords me a great deal of pleasure to send you my Christian greeting at this time. When I think of the faithful ones, seven in number, who banded together to plant the standard of truth in Walworth, one of the most beautiful parts of God's heritage, of the toils and sacrifices they endured, and of what the church there has been to the surrounding community, it gives me new courage to press forward more earnestly and hold the light of God's truth higher, that some one may be blessed for my having been a laborer with you. Brethren and sisters, we do not know how much we owe to the founders and supporters of your church, particularly to their courage and faithfulness. May God help us to revere their memory."

Mrs. Elsie Greene Crosby, the wife of Dea. James W. Crosby, of New Auburn, Minn., sent these words: "It has been thirty-one years since I left your place for the West, and I have been trying in my feeble way to keep the commandments of God and to do what else he requires of me. The Bible tells us, 'Blessed and holy is he that hath part in the first resurrection;' also, 'Blessed are they who do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.'"

Mrs. Belle G. Titsworth, of Alfred, N. Y., the widow of Eld. Wardner C. Titsworth, wrote: "I look upon the Walworth church as my home church, as it was there, under the labors of Elder James Bailey and Eld. Anthony Hakes, that I found the Saviour and was baptized. I am sure that I have never failed to think of this event at each returning anniversary of it. I picture to myself the scene of a large company on the banks of Geneva Lake, to witness the baptism of a large number of children and young people on a very severely cold day in January. As I look back to that time, I can see that the beginning of the Christian life in me was the merest germ; but I am now sure that the wish and determination to be a Christian have grown with the years since. Although my life is very imperfect, I know that the hope of eternal life is the mainspring of my life."

Prof. D. O. Hibbard, of Racine, Wis., stated in a letter, "I shall be pleased for you to say for me and my family, that we are very much interested in the salvation and spiritual growth of our fellow-men. We are pleased to hear of the good work done by you, and we remember with much love the many earnest workers at Walworth."

Miss M. Ella Covey, of Chicago, Ill., communicated the following in behalf of herself, her mother, and Mrs. Carrie E. Clarke Pierce, of the same city: "We extend our greetings to you all on this fiftieth anniversary of your church, which was our home church for so many years. We have followed its history with affectionate interest, and have rejoiced in its prosperity. May heaven's choicest blessings rest upon it, and may its influence for good be great in all the future years."

THERE was one thing that was impossible for Jesus to do. For while he could suffer and die for sinners, he could not repent for them.

THE wealthiest man is not he who gets the most in order to keep it, but he who gives the most for the service of God.

THE BIRTH, LIFE, AND DEATH OF CHRIST.

BY L. CRAIG WALDRON.

'Twas night in Bethlehem of Judea;  
 Darkness had settled down; the cloudless skies  
 Shone forth with countless stars; all nature slept,  
 Nor ever dreamed that ere another sun should rise  
 A Saviour would be born, whose power and might  
 Should shake the very earth—the promised Lord—  
 And he would be the guiding star, to lead from darkness  
 into light  
 All those who would receive him and believe his holy  
 Word.  
 The shepherds, watching o'er their flocks, all seated on  
 the ground,  
 Were startled from their reverie, and they were sore  
 afraid.  
 For, lo! the heavens were opened, and a flood of heavenly  
 light  
 Enveloped them in brightness; when a voice from heaven  
 said,  
 Fear not, for unto you this night is born, in Bethlehem,  
 A Saviour, which is Christ the Lord. And this your  
 sign, you'll see  
 The babe all wrapped in swaddling clothes, and in a  
 manger laid,  
 And though of such a lowly birth, the King of kings shall  
 be.  
 There suddenly appeared with the angels a multitude  
 from heaven,  
 Who were praising God and saying, in strains of heavenly  
 song,  
 "Glory to God in the highest, peace on earth, good-will  
 to men."  
 The shepherds gazed in wonder at the worship of the  
 throng,  
 And when the angels disappeared from their astonished  
 view,  
 They rose up hastily from the ground. "Come, let us  
 go," they say,  
 "And see what wondrous thing is this our ears have  
 heard this night."  
 They hasten unto Bethlehem, not doubting on the way,  
 That they should find the holy child, as told them from  
 on high.  
 And when their eyes beheld him, they made known all  
 they had heard  
 From the angels in the heavens about this wondrous  
 birth.  
 And all they that heard it wondered, as they listened to  
 their words.  
 The shepherds returned unto their flocks, their hearts all  
 filled with joy,  
 Glorifying and praising God for all they had seen and  
 heard.  
 And the praises to God that were sounded that night,  
 when the Saviour was born to the world,  
 Sound yet, and will sound through all ages in the hearts  
 that believe in his Word.  
 And the child then born—the Son of God—grew up to  
 man's estate.  
 He was meek and lowly; and pure of heart, to those in  
 need, a friend.  
 He healed the sick, restored the blind, the lame he made  
 to walk;  
 The dead he raised, the lepers cleansed; his power knew  
 no end.  
 The winds were stilled; the waters calmed, at his word  
 of command  
 The evil spirits were cast out, and sinners were forgiven;  
 The sorrowing he comforted; the broken hearts bound  
 up.  
 His life one great example was to lead men on to heaven.  
 But that God's word should be fulfilled, the Saviour was  
 betrayed  
 Into the hands of sinful men, and thence condemned to  
 die  
 Upon the cross, a sacrifice, that we through him might  
 live  
 And have remission from our sins, to dwell with him on  
 high.  
 And so he died, our blessed Lord, upon the cruel cross,  
 And thus fulfilled the mission for which to earth he came.  
 But though he died, he rose again, and at his Father's  
 throne  
 Lives to make intercession for all who call upon his  
 name.

RESOLUTIONS OF RESPECT.

WHEREAS, It has pleased an all-wise Father to remove from us by death our beloved friend and faithful fellow-laborer, Mrs. Susan M. Burdick; therefore,

Resolved, That while we bow in humble submission to the divine will, we desire to express our great sorrow and deep sense of loss, and our appreciation of her lovely Christian character and life.

Resolved, That we will strive to emulate her faithfulness in duty, and her zeal and earnestness in every good work.

Resolved, That this token of our love and esteem be inscribed on the records of our Sabbath-school, and be sent to the SABBATH RECORDER for publication.

By order and in behalf of the West Hallock Sabbath-school.

H. C. STEWART, SR.,  
 BELLE WHEELER,  
 WALTER ROOD, } Com.

"Did you fall?" said a man, rushing to the rescue of a woman who slipped on an icy pavement recently. "Oh, no," she said, "I just sat down to see if I could find any four-leafed clovers."

Home News.

Rhode Island.

ROCKVILLE.—The Semi-Centennial Anniversary of the dedication of our house of worship was observed last Sabbath, the 21st inst. It was a season long to be remembered by all the children of God in this place. The day was pleasant, though the wind was somewhat high and cold, and the roads were passable. The congregation was large and the exercises were well arranged and exceedingly happy in their effects. The exercises opened as usual with appropriate music, reading of the Scriptures and prayer. Instead of the sermon, there was a brief history of the church prepared by the clerk, brother A. S. Babcock, which was listened to with marked attention and emotional interest. After an appropriate hymn, then followed the roll-call and response by the church. Of course, all the members could not be present. But our hearts were deeply affected by the letters and messages of those whom age and decrepitude prevented. One who is in his ninety-eighth year sent his message of love, assuring his brethren that he was still trusting in Jesus. Another dear aged sister sent a letter that brought tears to many eyes, on account of her interest in the church expressed in her letter, and the high esteem in which she is held by her brethren. One sister was not present in person or by proxy; but the reason was good; she has entered upon the second century of her sojourn here! Many of the members were represented by letters, which were all of special interest. Another item of deep interest to the meeting were the letters from three ex-pastors—brethren Stephen Burdick, L. M. Cottrell and U. M. Babcock. Also letters from Rev. Horace Stillman, and Rev. Geo. Seeley, who is a member with us. The letters were excellent, and called up many affecting incidents, and produced many tender emotions. Several brethren from other towns were present, which added no little interest to the occasion. Everybody seemed pleased, and expressed themselves as having been highly profited. Such occasions, we believe, must result in good to the church, and prove a lasting blessing to the younger membership.

In the evening an address was given by Dr. A. E. Main, of Ashaway, on "Christian Citizenship." I shall not attempt in this article an analysis of it. I only wish that every well-wisher of Zion could have heard it. Suffice it to say that it was one of Dr. Main's masterpieces; and we think this is sufficient recommendation. Brother Main was not in his usual health at the time, but he held the audience in increasing attention and interest till the close of his address. A sweet fragrance still lingers about our hearts.

A. MC. LEARN.

MARCH 23, 1896.

New Jersey.

PLAINFIELD.—Since the tenth of last month, when our pastor entered upon the work of the Tract Society, our pulpit has been supplied by Rev. J. L. Huffman, with the exception of one Sabbath, Feb. 22, when we were favored with a most excellent and impressive sermon by President Davis, of Alfred University. Bro. Huffman has been giving us most acceptable service, and has endeared himself to the hearts of our people. But for his impaired health we would insist upon holding some extra

meetings while he is with us, but are satisfied that this is not advisable at the present time.

Bro. Huffman will leave here on Sunday, the 29th inst., to enter upon the pastorate of the church at Farina, Ill., and he may be assured that the prayers of many people in Plainfield, as well as in New Market and Dunellen, will go with him to his new field of labor.

Rev. M. B. Kelly, Jr., has been engaged as our supply for four months, beginning with the second Sabbath in April, and we are looking forward to his coming with a good deal of pleasure and hopefulness.

Dr. Lewis is pushing the work upon which he entered for the Tract Society on the tenth of February, having already completed the "Hand Book," and arranged the matter for ten of the series of twelve tracts. The "Hand Book" and five of the tracts are already in print. After the middle of April the Doctor expects to spend a few weeks with some of our churches, and then will be in attendance at the various Associations. J. D. SPICER.

PLAINFIELD, N. J., March 26, 1896.

South Dakota.

SMYTH.—The people of the North-west have enjoyed one of the most delightful winters ever known. November and March have seemed more like winter than the intervening months, which were warm and pleasant for this latitude; not much snow or rain. The era of unrest and discontent now so prevalent in our country, exists here, and our little society of Sabbath-keepers are constantly changing, many moving away, some returning, and some new ones casting their lot with us; so our membership keeps about the same; we see no difference in church attendance. Although pastorless—sheep without a shepherd—we are determined to keep our religious light burning as brightly as possible, and we hope we may be remembered and occasionally visited by our missionaries and evangelists. Our Bible-school keeps up its usual attendance and interest under the faithful services of Superintendent M. W. Fuller.

Deacon W. N. Severance, who has been living in Flandreau for the past two years, has returned to his farm, and his neighbors, to the number of seventy-six, gave them a warm reception on the evening of March 9. The Smyth Cornet Band was present to make the necessary noise, which appeared to be appreciated. Finally, refreshments were served and the intruders departed, feeling that a good social time had been enjoyed. The question of building a cheese factory in our neighborhood has been agitated, but no definite action taken.

Evening after the Sabbath, March 14, the Christian Endeavor Society held a temperance session, rendering an interesting and impressive programme, after which warm maple sugar was served to the assembled crowd. South Dakota became a State with the jewel of Prohibition incorporated in her constitution, but on account of sleeping temperance people and the activity of the saloon element, the Legislature has resubmitted the question to the voters of the state. Next fall, after an exciting and vigorous campaign, the ballots will determine whether we turn the wheels of progress and civilization backward and be controlled by the most infamous power in our land, or in our might, as Christian citizens, say, "Thus far shalt thou come, and no farther." We are being weighed in the infinite balances which never fail to record God's estimate of human character.

The Christian people of this state can be victors if they will; and if they fail, they will be held accountable by him whose name they bear and in whose cause they are enlisted.

R. J. MAXSON.

## Missions.

### HOW TO INCREASE THE EFFICIENCY OF THE OFFICERS OF FOREIGN MISSION BOARDS.

BY REV. W. R. LAMBURTH, D. D.

(Continued from last week.)

"The Christians of the present generation, especially in England and America, are face to face with the most startling responsibility which any Christians have ever borne. They are not meeting this responsibility; they do not realize what it means. They should, by all means, gather all possible information concerning the foreign field, but in the meantime let them study their relation to the work. The present demand upon the home churches may be considered heavy enough by some, but it is trifling when compared with demands which will soon come from the other side of the globe."

This statement from a great missionary leader who has the purview of two hemispheres seems enough, but when he adds in the body of the book that, "If the workers could be found ready to receive them, one hundred thousand candidates for baptism could be enrolled in India alone before the close of the present year," we are almost overwhelmed with the vastness of the problem. Other than God's help there can be but one recourse—the church. Like the live oak of Florida, whose roots interpenetrate an area equal to its spreading branches, so must the church at home give adequate nourishment to the work abroad. In it are gathered resources sufficient for the prosecution of any enterprise. The masses in the church have not yet been enlisted; they must be organized into a praying, working and giving constituency. "A missionary paper in every home and a contribution from every member," should be the watchword. But such a constituency cannot be built up without the creation of a missionary conscience in each church member. A missionary church is necessarily made up of individual missionary units. These must be made sensitive, responsive, intelligent, and loyal. The missionary conscience grows out of a deep sense of personal responsibility to Christ for getting the Gospel preached to every creature, and can only be created by the faithful preaching of the Gospel in its double relation to missions and our individual obligation. It is certain that "An intelligent, devout, and permanent constituency is, under God, the first condition of success in missionary work. It must be composed of men and women who believe in Christ's commission to the church, who believe in their personal call to support the work, who pray for its success, and who are committed to its support for life." How are we to secure this constituency? Neither one secretary nor a score would be sufficient in a church of even one hundred thousand members, and yet some of us have to do with more than a million. We must look elsewhere to a providential agency for such work. We have not far to go.

The Lord of the harvest has placed in the pulpit his own agent for reaching the pew. This brings us to our next proposition. The increased efficiency of the Secretary in educating and organizing his missionary constituency—the church—depends upon the development of a missionary pastorate. Of one thing the writer is certain, a pastorate that is

not missionary will cripple both Secretary and Board beyond measure.

Dr. A. C. Thompson never wrote a truer thing than in his book on "Foreign Missions," where he says, "The church that is not missionary in its spirit must repent or wane; the pastor who is not should reform or resign." The motive which impels a missionary church is the constraining love of Christ; its reservoir is a missionary pastor, who imparts as he receives from the divine source of supply. No church rises higher in evangelistic spirit than its pastor. In the education of the conscience of the church the pastor's position is strategic. He holds the key to the situation. We were unanimous in this conclusion when Dr. J. O. Peck, of New York, led in the discussion of this subject in 1894. So wide-spread was the felt need of profound emphasis at this point, that Dr. Willingham, of Richmond, Va., declared in ringing tones, "The question of to-day is how to get the pastors. If we do not get thorough missionary pastors at the head of our churches, we never will succeed. So much depends upon the heart and life and teaching of the pastor that we can take the churches and say what their contributions will be by naming the pastors of those churches in ninety-nine cases out of a hundred."

The following figures gathered by Rev. J. E. Adams, Secretary of the American Inter-Seminary Evangelical Alliance, brings out in strong light the necessity for a prayerful consideration of this crucial point in our missionary economy at home. Only 75 per cent of Protestant congregations in the United States give anything to foreign missions. The average amount per communicant is 40 cents, or less than 1 cent a week. For every dollar given to this work \$14.34 is spent upon ourselves for "the single item of local congregational expenses." For every male missionary the church sends to the front, she keeps 66 to guard the base of supplies at home; for each of these men the church sends down into the pit it takes 9,264 to stand around and hold the ropes. What a spectacle for men and angels!

How do we account for all this? A silent pulpit explains it. It has failed fully to declare the one great purpose of God in the redemption of a lost world, and the whole duty of man. So long as pastors omnibus all their collections, riding the foreign missionary cause in on the merits of some other benevolence, or open a missionary campaign with a chapter in apologetics, or appeal to the low motive of church pride, or rely upon mere gush and sentiment, we cannot hope for a missionary church. The home field needs subsoiling. The dependence of the Secretary is upon men who dare to set the coulter deep; men who are far-sighted enough to plant acorns for oak trees instead of scattering a few seeds for morning glories.

Our declining collections may be due as much to surface cultivation during the past thirty years as to hard times during the past three. If by the falling off in bequests from the few we are driven to a determined and persistent effort, through missionary pastors, to secure systematic and proportionate giving from the many, we will have made in missionary economics the greatest advance of the century.

I dwell upon this part of my paper as being of vital importance. Is the church unwilling

to accept the responsibility of her prayers? It would seem so. The church prayed during the first half of this century for the opening of barred gates and the breaking down of barriers; and during the second half for more laborers. In answer, the world field has been opened to us, on the one hand, and on the other, the young life of the church pledges itself for service through the Student Volunteer movement, the Christian Endeavor, and Epworth League. But the church fails to respond. "The recruiting office is closed," is the report of the Committee on the Home Department at the last annual meeting of the American Board, and it adds, "the explanation is found in the financial statement." Going back of the financial statement, and referring to page twenty-one of the Report of the Prudential Committee, we find the explanation. Out of 5,300 churches, 2,300 failed to make any offering for foreign missions. Nor is this true of the Congregational church alone. In a recent appeal Dr. S. H. Chester calls upon the Synods and Presbyteries of the Southern Presbyterian church to help him bring 1,100 non-contributing churches out of 2,700 into line. In the Methodist Episcopal church, South, a careful analysis of the missionary collections, reported by over 5,000 pastors during the past four years, demonstrates beyond a doubt that they rise or fall in any given church with the pastor who may be appointed to it. While under episcopal supervision a larger proportion of churches may report collections, the pitiful average of 22 cents per member for foreign missions, gauges too well the spirit of both people and pastors.

How can the Secretary build up a missionary pastorate, and through it a missionary church? I reply, first, by enlisting the men who are already leaders; and second, by educating the men in the seminaries who are to officer the armies of the future. Dr. Mabie makes such an excellent suggestion concerning the first that I cannot forbear quoting him at length:

"For too long the Secretary has been expected to raise the funds of the Society, whereas this might rather be the work of the pastors in the churches. The Secretary ought rather to be an educator of the pastors of churches in the large, both by his written articles and his public addresses; thus he would become a fertilizer of the field, and not a mere gleaner in it. In my own work I have made great use, ever since I began, of frequent and widespread missionary conferences, holding for two or three days in a place. In these conferences I have sought to bring forward the most capable pastors, returned missionaries and other workers, for a presentation and discussion of the most vital Biblical principles underlying world-wide missions. In these meetings I have tried to hold myself, under God, personally responsible for the tone of the meeting, the character of the program, and the general drift of teaching. I have sought to crowd up the participants in these meetings into a higher conception of things—a more purely Biblical conception—than they would probably have chosen but for my urgency. Some of these conferences have accordingly proved to be a revelation, and a surprise to most of the people attending them. They have proved more interesting than people have expected, and they have had a reflex influence, surprisingly fruitful upon

the local church and the home field. They have led to the one thing essential to the growth of missions, namely, the deepening of spiritual life."

Why could not pastors themselves take up the work Dr. Mabie has outlined, and carry out the plan in rural districts too remote and too numerous to be compassed by the Secretary?

As to those who are to be the pastors of the church of the future, and it is through these that we can do our best work, a wise statesmanship will begin the training in the home, carry it into the local church, continue it in the college or seminary, and complete it in the pastorate. By beginning this educational work in missions in the family and local church, where we will find the roots of all that is wholesome and permanent in Christian society, we not only secure symmetrical development, but avoid the distinction and limitations which so often separate theological students from the lay element in our institutions.

The missionary layman and the missionary pastor are complementary. I affirm it as a profound personal conviction to-day that we have a mission to laymen as well as to pastors. The one involves the other.

(To be Continued.)

TIMELY INFORMATION.

It is very important that if one renders information or assistance to others, it be done in season to be of value; otherwise it is usually best to keep the same until it may do some good. To offer it after it is of no particular use is not often wise. People often do this, however, and they remind us of the newly engaged colored waiter, who entered the breakfast room of an Austin (Texas) hotel, and said in a loud voice: "Is dere any genermans here for San Antone? De train's jess left."

It is so very comforting to be told, the next day after, that what you did was a piece of foolishness, a great blunder, or a serious mistake! The information is so helpful to you after you have discovered the fact yourself by a too bitter experience! Some people are always ready with the cheering intelligence that they could have helped you out of this or that predicament, or that they could have told you just what was the best thing to do under those trying circumstances in which you did just the wrong thing. If your friend needs your assistance to-day, tender him the offer at once. Give him the benefit of your knowledge or your aid. If you haven't the interest in him to do so, or if you haven't the courage or the presence of mind to do it, do not go to him afterwards and tell him you could have done it or that you meant to do it.

If your friend is doing a foolish thing, if you think he is making a mistake, go to him and tell him so. Show him his error and help him to correct it. If you have not the grit necessary to do this, or if for any other reason you neglect to do so, do not go to him afterwards and tell him what a foolish person he has been. He knows it probably; or if he doesn't, that is not the time for you to open his eyes. To point out the mistake when it is too late is either to give pain when no good can come of it, or to smart a wound already painful. Never say "I told you so," unless you really did; and then do not say it any more positive than you did before, when it might have been of service. Never say "I could have told you as much," unless you wish to prove yourself either somewhat heartless or cowardly or neglectful.—*Westerly Daily Sun.*

Woman's Work.

ONLY.

'Twas only a tear, a penitent tear,  
And a sob which fell not on earthly ear,  
But there was joy in the courts of heaven  
O'er a life redeemed, and a soul forgiven.

'Twas only a smile on the lips of one  
Who, broken in health, and in heart, had come  
To depend on the bounty of those who came  
Bearing cups of cold water "In His Name."  
But ever that smile did strengthen and cheer  
Each ministering angel that drew near.

'Twas only a look, but it pierced through and through  
A heart that had failed to be loyal and true,  
'Twas only a look, but it swift revealed  
To a soul all the weakness it concealed.  
Its yows of allegiance, its love professed,  
How their fine gold dimmed in its crucial test!

'Twas only a look, but the angel that slept  
In the breast of a Peter, awoke, and he wept,  
Ah, bitterly wept! But the Master so dear  
Of the clamorous crowd was the jest and the jeer.  
They would mock, and smite, insult and deride,  
And lead him away to be crucified.

'Twas only a thought, so rich and so rare  
That came into mind at the hour of prayer,  
But the lips refused its wealth to share  
With the humble saints who worshiped there.  
And never again with its hidden power,  
Would it be so nearly in touch with the hour.

'Twas only a word, that was left unsaid,  
When the time was ripe, and the moments sped,  
While the listener, waited and longed in vain  
For the words the lips refused to frame,  
Then slowly and sadly the weary feet  
The threshold crossed, and out on the street  
Where the surging tides of humanity meet  
Were lost. Perchance to wander far astray  
From the pleasant path, and the narrow way.  
But never again did that golden hour  
Come back to bless with its hidden power,  
The heart that refused to speak that word,  
That one little word for Christ the Lord.

'Twas only a touch, in the crowded street  
Of a garment's hem, but it wrought complete  
A cure which a sufferer had sought in vain,  
Through weary years of grief and pain.  
Oh, bitter fate, had she failed that hour,  
To touch the robe of healing power!  
So brief on earth was the Healer's stay,  
He might never again have passed that way.

So mightily the issues the moments bring!  
As into the balance we lightly fling  
Our words and our deeds unheeding that they  
For good or for evil unceasingly weigh.

ALFRED, N. Y.

THAT \$500 before Conference." How it rings in my ears! Sisters, did you read it? Can we raise it?

If we give because we love the service of the Master, if we are willing to sacrifice a little for him who has given his life for us, and who loves a cheerful giver, if we accept his command to "Go," "Send," as given to us individually, if we recognize the "boy's school as a necessity, and that the Lord's work increases from year to year, I trust that an earnest effort will be made to do all in our power, in addition to the general pledges we are already obligated to meet, to make the "boy's school" a possibility.

LET us share the burden of anxiety which weighs so heavily on our missionaries in China, who know better than any one else the needs of our Mission, and who are hindered in numbers and in means from meeting these needs. If all the tithes were brought into the storehouse, how much more we might do than we have yet done. Let us pray more, give more. The Lord promises blessing to those who "give freely." Consecrated men and women and sanctified money are needed. Our circumstances are varied, our abilities may be limited, but "if there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not."

In our reports from different churches where the Holy Spirit has worked mightily, we notice that a large number of souls have been

born into the kingdom of Christ. Now is the time for them to show their loyalty to the cause they have espoused. Many more mites should be gathered in from this goodly number of the newly saved. Shall we not each and every one, the strong with the weak, give our money and our prayers to strengthen the walls of our little "Zion" in far away China? None of us have the interest we should have in the work of the Master. All of us, those who have much and those who have little, are called upon to "give" of their substance "to the Lord." The value of our gifts are not measured by the amount given, but by the spirit in which they are given. "Small gifts may accomplish great results."

LET us make the Woman's Missionary Societies in our churches a power in interesting the masses in the habit of giving. We will find many ready to make excuses for not attending these meetings; one sister may feel that because she cannot give as much as some one else, she is ashamed to give at all; another may say—she is not at all interested—it is only throwing away her money to give it for the heathen; she may not know how much has already been done for them. One of the most hopeful excuses will be, "she doesn't know how to work in this line and so would only be a hindrance," yet she is not satisfied with what she is doing. To this sister let me say, the missionary spirit will come to you by prayer and work; do your best in the place where you are, study the lives of your heathen brothers and sisters, get in sympathy with one worker on the field, and realize that you have as much to do as anyone in making your meetings interesting and helpful.

If there are any who are not in sympathy with our work as an organized body, I would ask them to read again the report given by one of our sisters in a paper read at our last Conference on Missionary day, giving the amount raised by the women of our denomination during the ten years of our organized work. Sisters, let us lay aside all these excuses and work unitedly in the effort to "bring all the tithes into the storehouse," and prove our God and see if he "will not open the windows of heaven and pour us out a blessing" that will fill our treasury to overflowing, so that we may not only help to build for the "boy's school," but also help to send the workers needed to make it a success.

EXTRACTS FROM A LETTER FROM DR. PALMBORG.

SHANGHAI, China, Feb. 4, 1896.

Dear Mrs. Rogers:

O dear yes! I wish some one could come this very fall for the boy's school. Miss Burdick ought never to have to take both schools again, and as long as Mr. Davis has to do it he can do so little evangelistic work, which he ought and wants to do. Then if we do not have buildings right here for it, it is my firm belief that it ought never to be out from under the foreign missionary's eye with only a native teacher to look after it. It is very harmful to the boys, I am sure.

We are planning at Chinese New Year's time, Mrs. Davis and I, to take a little trip down to Ning-po, to Mrs. Cossum's, for a few days, and I hope it will be a real rest for her. I do not need it at all, but I am going with her because she wants me to. Nothing can be done in the dispensary anyway at that time, and I will take my books with me and prepare for my examination, which I expect to have as soon as I return. I enjoy the study of the language very much, and I get many compliments from the Chinese because I can copy the sounds so well.

The Christmas boxes were very nice, and we were all remembered personally by many kind friends. Mrs.

Davis and I have both written to Mrs. Whitford (because she asked us to mention what we wanted next year) that we thought we could do without a Christmas box next year and to ask the ladies and all who would contribute to it to do something for the boy's school instead. I am sure, if any of my friends are thinking of giving me anything, they will please me a great deal better to use it in that way. (If you hear any one say they are thinking of giving me two or three thousand dollars, please tell them what my desires are!!!)

You ask what there is in the climate that keeps the missionaries so young in looks. Perhaps it isn't the climate, perhaps it is the feeling that they are leaning wholly on God, that his work is their work and they need not worry about anything, but have perfect faith. I believe faith, or trust, is one of the greatest beautifiers and preservers of youth in the world! Why! I expect to be ever so much better looking, and even younger looking perhaps, when I come home nine or ten years from now. No, indeed, I am not discouraged; a feeling of discouragement may come to me sometimes for a flying visit, but somehow, it never stays—we are not very good friends, discouragement and I. I don't mean that as a boast, I had nothing to do with it. God made me naturally light hearted, and oh, I am so thankful for it!

One great help to me in getting a knowledge of the spoken language, is that since Dr. Swinney was taken sick I have had to be among the Chinese a great deal and have been compelled to make myself understood, and understand them, without the help of a foreigner. So much time away from my books, however, has not helped me to obtain so much of the written language, or to do as much in my course of study as I would like.

Yes indeed, the prayers of the people in the homeland do mean a great deal to us. May they continue to pray and work for this work here.

Since the middle of October I have kept the dispensary open five mornings in the week. Do not have a great many patients now, since the weather has been bad. They are digging out the canal by us for the first time in 16 years, and piling the mud up all around us. We will soon have a small mountain in front of our yard. It means a full crop of sickness, I suppose, but hope it will not touch us, for I don't know what we should do if any of us were taken sick.

#### TAKE A MITE BOX.

BY MRS. W. E. KNOX.

Everybody should have one close at hand. Perhaps you think it would be childish—too small for women. Hundreds of women are using them, nevertheless, and with increasing interest. They are the little treasure-chests into which many a dime, a quarter, or a dollar, might be dropped from time to time, as gifts for our Lord's work, when, if there was no mite-box near, those trifles would be spent on self-indulgence. Hence they are a means of grace—stepping-stones to benevolence—helps for the Lord's treasury which, multiplied by the number of women in the church of God, would amount to a surprisingly large sum.

One lady resolved to use one as an experiment, and found she easily doubled her contributions by the accumulated savings gathered in the mite-box.

Another decided to put into hers all the pennies she received in change when marketing or shopping. In a few months she had gathered seven dollars.

An old lady who loved to give, and did so proportionately and systematically, resolved to try a mite-box for extra sums that she might be able to save. If a friend paid her street-car fare for her, she put the five cents saved into her mite-box. If she was invited out to a meal, as she lived alone she could easily calculate the sum saved, and it followed the car-fare into the mite-box. In these and other ways, various sums were dropping, dropping, from time to time, into the little childish receptacle, until in a few months she found in her box, to her great delight and surprise, one hundred dollars!

Think of that, ye women dear, who spend nickels, dimes, and greater sums, on trifles

“light as air,” without a moment's consideration. Go thou and do likewise, and the despised mite-box will become a treasure-chest, contributing wonderful sums to the Lord's great work.

Little by little—here a little and there a little—mite following mite—soon great sums will swell the totals, and no cry of retrenchment will be heard for mission work.—*Woman's Foreign Missionary Society* (Presbyterian).

#### LADIES OF THE FRIENDSHIP CHURCH.

The ladies of the Friendship church, at Nile, N. Y., have two societies, the Ladies' Missionary Society and the Ladies' Aid Society. The ladies have fitted up the church basement so that they have a pleasant and convenient room in which to hold their meetings. This room is also used for other business and social meetings of the church. The Missionary Society has twenty-five members. The meetings are held quarterly, the members contributing “as the Lord has prospered them.” On Thanksgiving Day appropriate exercises are held in connection with the annual thank-offering box opening and a collection is also taken. Last year the funds were distributed in the following manner:

Miss Burdick's Salary.....	\$13 39
Dr. Swinney's helpers.....	3 57
Board expenses.....	2 23
S. M. S.....	10 00
Home Missions.....	18 28

The apportionment is the same for this year. Whatever is left after the apportionment is paid is given to the General Fund of Woman's Board. In one of its meetings last Fall the Society was favored with the presence of Miss Susie Burdick, who told many interesting things about the work in China.

The Ladies' Aid Society has thirty-three members, and meets once in two weeks. Its work is more for church and home interests. When the days are short the society meets in the forenoon, and dinner is served. During the long days it meets in the afternoon, and supper is provided. Ten cents a meal is charged. The membership fee is twenty-five cents. Quilting and other sewing is done by the society. During the past winter clothing has been furnished and made for needy families in the village. The Aid Society keeps the interior of the parsonage in repair.

N. E. S.

“WHEN a child in my father's home,” said Mrs. Booth, of the Salvation Army, “I rejoiced in rainy Sundays, because we children did not have to go to church. Instead, we were allowed to take our large Noah's ark and arrange the animals in procession. We never failed to build an altar out of matches and tiny sticks, and to have a sacrifice thereon. But I remember that we always sacrificed the broken-legged lambs that could not march in procession. I fear that, as Christians, we too often sacrifice in the same way.”

A LITTLE girl, the daughter of a clergyman, was asked to accompany her mother on a walk.

“No,” she said, “I can't go.”

“Why not?”

“I have to help papa.”

“In what way?”

“He told me to sit here and keep quiet while he wrote his sermon, and I don't believe he is half through yet.”—*Sel.*

PUBLIC prayers, prepared beforehand and learned by heart, rarely have any inspiration about them.

#### AN UNEXPECTED MEETING.

Professor Marsh's investigations of extinct animals were conducted year after year in sections of the far West which had not been explored by white men. He had many adventures while he was discovering his 200 species of fossil vertebrates, but perhaps the most interesting was an encounter with an Indian warrior in the Bad Lands, told about in the *Youth's Companion*.

The professor, while searching one day for his gigantic six-horned mammals, cretaceous birds, and precious pterodactyls, was separated from the other members of the expedition. He was so busily intent upon his scientific occupation that he did not hear the stealthy approach of a solitary horseman. It was an Indian buck, on the warpath, in full paint and feather.

The professor is a man of high courage, but he involuntarily found himself yearning for the quiet and security of his college classroom at Yale when he was suddenly confronted by this startling apparition. His companions were not within call. He was completely at the mercy of the savage.

The Indian coolly dismounted from his pony, and stood motionless before him, resplendent in paint and with plumes waving. Erect, sinewy, and dignified, he was a splendid specimen of a fighting buck. It was the most uncomfortable moment which the professor had ever known.

“How?” said the professor timorously when the silence had become intolerable.

“Is this professor Marsh?” asked the Indian in clear-cut English.

“Yes,” answered the professor, completely taken aback by the unexpected identification.

“Of Yale College?” continued the Indian briskly.

“The same,” confessed the professor.

“How is Professor Hadley?” asked the Indian without a moment's delay.

The naturalist was almost speechless. To be suddenly interrupted in his scientific labors by a buck in war paint and feathers was sufficiently startling. To have the warrior, in place of scalping him, call him by name, and then ask sympathetically for a college associate, seemed nothing less than a miracle. The professor was fairly petrified with astonishment.

But it was a miracle easily explained. The Indian had been sent east during boyhood to be educated, and had been befriended and instructed by Prof. Hadley's father. When his education was completed, he had parted pleasantly from the Hadley household, and returned to his tribe in the reservation.

Instead of profiting by his lessons and experience of civilization, he had gradually been overpowered by tribal pride, aboriginal instincts, and the irresistible fascinations of wild life and war paint. He had disappointed the expectations of the missionaries by reverting to savage conditions.

Nevertheless, he paid civilization the compliment of respecting academic associations. He did not scalp Prof. Marsh, but sat down on the rocks and had a pleasant chat with him. He even made an attempt to interest himself in some of the bones which the naturalist had exhumed. And when he remounted his pony, he sent his “kindest regards to the Hadleys.”—*The Voice*.

**HOW TO BE AGREEABLE WHEN VISITING.**

There are rules for the visitor as well as for the hostess. The one duty is to please and be pleased.

Invitations should be either accepted or declined promptly. If accepted, arrive in time, and at the expiration of the visit depart, unless you are requested to prolong your stay.

Be stone-blind, deaf, and dumb to all family matters of an unpleasant nature in a household. Be punctual at meals. To be late is a disrespect to your hostess—bad form for yourself.

To be constantly correcting your hostess's children will in time make you an objectionable visitor. Mothers resent this. Always express a willingness to retire at the family bedtime. In your own room you can remain up as long as you choose.

All visitors should recollect that the evenings belong to their host and hostess, and they are expected to add to their enjoyment.

To ask questions of a private nature is very bad form.

Don't monopolize conversation at meals. A continual talker is a bore.

If a pleasure is proposed accept it. You are expected to be entertained.

Be agreeable to all guests, whether you like them or not.

To criticise other people's houses, other people's tables, other people's children is very bad form.

Absent yourself some hours in the morning, so that the mistress of the house will have a chance to settle her affairs. This sort of consideration is appreciated.

Three things are necessary for the visitor who knows the usages of good society: To have her own writing materials, that all letters should be ready when the time comes to collect them, and to pay her own postage.

Don't forget to carry with you extra toilet accessories. Your hostess is not expected to have salves and creams on hand for all her guests.

It is bad form to lounge on sofas all times in the day, reading novels and taking no interest in those around you. You are a visitor, and formality should be observed. Besides, you are expected to be entertaining.

Accept no invitations unless your hostess is consulted. And if she is not invited decline them.—*New York Journal*.

**A GLIMPSE OF THE LATE H. O. HOUGHTON.**

To the Editor of THE SABBATH RECORDER:

The following incident may have some value to your young readers.

As I was wandering in the publishers' gallery of the main building of the World's Fair, I stuck my head into Houghton, Mifflin & Co.'s booth. An old gentleman, animatedly talking with two men in Oriental dress said, "Walk in and look around." After a time as I started to go out a young clerk handed me their portrait catalogue. As I turned away, I heard the old gentleman say to the clerk in a stage whisper, "Don't give those catalogues to everybody; they cost us fifteen cents a piece." Glancing at the catalogue and seeing that I had one like it at home, I turned back and handed it to the clerk, saying that as I had one like it at home, I would leave this for some one else. "Where did you get it? did we send it to you?" interrupted the gentleman. "Yes," said I. "Who are you?" said

he. I told him and he said "Sit down, sit down!" So I sat down on the sofa by him and had one of the pleasantest visits I ever had with a stranger. The two gentlemen with whom he had just been talking were Egyptians; one had been his dragoman in his tour of Egypt and Holy Land. From them he ran upon points in his own career, his early struggles, his meeting Noah Webster when an apprentice, his working once in Alleghany county, N. Y., all naturally and without egotism, drawn out by remarks of mine. When I left him, it was with a most cordial invitation to visit their house in Boston, whither I was going. All the pleasure of that interview came from saving fifteen cents to a man worth more than a million of dollars. He was right; wastefulness in any case is inexcusable, and I prize the authority of such a man to say so more than any other part of that interview. It is solely to enforce this lesson, so much needed in many an American home to-day, that I recall and record this interview. I look about me and see what our fathers did by economy and industry, then note how many are destroying the fruits of that labor by drunkenness, idleness, wastefulness, and wish that some prophet might arise to preach a mighty reformation in this respect.

W. F. PLACE.

**PERSECUTIONS FOR CONSCIENCE' SAKE.**

To the Editor of THE SABBATH RECORDER:

Dear Brother:—I have no remembrance that I have seen you in the flesh, but I thought you would like a brief statement respecting the persecution of Elders P. M. Howe, Wm. Simpson and the writer, who are Seventh-day Adventist ministers, members of the Michigan Conference, which embraces the state of Michigan and the larger portion of the Province of Ontario. We were all prosecuted for working on a new church structure at Darrell, Kent Co., Ontario, in the month of November, 1895. In the Justice Court we were fined, and in failure to pay the fine and costs, each of the brethren were sentenced to some forty days in the county jail and the writer sixty. We took all three of these cases to the court of Common Pleas at Toronto, and that court confirmed the decision of the Lower Court. So we now expect to go to the county jail to serve out the sentence. We have the consciousness of obeying the higher law, the Ten Commandments. If our enemies only realized what they are doing by persecuting us they would not be much elated by seeing us taken from our churches, families and friends and confined in prison. We now have about four hundred Sabbath-keepers, including children, in the Province. This persecution is calling the attention of many thousands to the Sabbath of the Lord, and we rejoice that the message of Sabbath Reform can go even if we have to suffer to send it everywhere.

The RECORDER will be a welcome visitor with us for the next sixty days. Address it, Chatham, Kent Co., Ont., care Jail.

Your brother in the work,

A. O. BURRILL.

OLA, Gratiot Co., Mich., March 23, 1896.

**TO DRIVE MOTHS FROM UPHOLSTERED WORK.**—Sprinkle the upholstered parts with benzine. The benzine should be put in a small watering-pot such as is used for sprinkling house plants. It does not spot the most delicate silk, and the unpleasant odor passes off after an hour or two exposure in the air.

**DAVID C. GARDINER.**

David Cottrell Gardiner was born in the town of Richmond, R. I., July 10, 1821, and died at Nile, N. Y., March 20, 1896.

Very early in life he was left an orphan. When in his 18th year he removed, with the family of an aunt with whom he lived, to West Genesee, N. Y. Here he was baptized by Eld. Henry P. Green, and joined the Second Genesee Church.

In November, 1842, he married Sarah R. Green, who died seven years later, leaving three children: Theodore L., now of Salem, W. Va.; Lucy E., wife of Paul B. Clarke, of Hammond, La.; and Sarah G., wife of Rev. D. H. Davis, of Shanghai, China.

In 1850 he married Floretta A. Robertson, who bore him four children: Louisa, wife of Rev. Horace Stillman, of Ashaway, R. I.; Mertie M., wife of Wm. H. Rogers, of Plainfield, N. J.; and Eva and Charles R., who are still at the old home.

His brothers, Dea. William Gardiner of Nile, and Rev. Simeon Gardiner of Vermont, are the only survivors of a family of eight children.

During his last sickness, which was protracted and very painful, he suffered as few are ever called to suffer, yet he bore it all with quiet resignation, waiting patiently for his release.

He was a hard-working, reliable Christian farmer, and will be greatly missed in our church and community. He did not amass property. He was never prominent in public affairs. The schools voted him no degrees or titles of honor, and yet all who knew him do not hesitate to say that David Gardiner's life was eminently successful. The funeral was held at the Nile church, all the family being present except Mrs. Clarke and Mrs. Davis. Burial at Mt. Hope Cemetery.

G. B. S.

**A FEW HINTS.**

Not infrequently one sees people guilty of the discourtesy of shaking hands with one person while speaking to another. It certainly is a rudeness not to give undivided attention to the person whom one is greeting.

The art of leaving is one which many people have yet to learn. Few of us but can count among our calling acquaintances persons whose tongues seem to be loosed as they arise to go, and who thoughtlessly keep their hostess standing expectantly at the door while they linger for a final chat or prolong their good-bys.

It is a relief to read in a popular society journal that the giving of wedding gifts is by no means as obligatory as it used to be, and that one must be either of the same family or a dear friend of bride or bridegroom in order to feel entitled to this privilege. Thus it is evident that a wedding invitation does not necessitate a present.

It is comforting to learn from such good authority as Mrs. Burton Harrison that the eccentric fashion of writing in unnatural sequence upon the first, fourth, second and third pages of note paper, or in some equally perplexing order, has utterly gone out. The present note or letter of good society goes from beginning to end in regular sequence, over pages one, two, three, four, etc. If there is material only to fill two pages it should be written on pages one and two, not on pages one and three as is often seen.—*Congregationalist*.

**CRUSTY OLD GENTLEMAN**—Your singing, Miss Taylor, is like attar of roses. Miss Taylor (with a gratified smile)—Oh, you are too flattering. Old Gentleman (continuing)—A little of it goes a very long way.

## Young People's Work

"ATTENTION to small things is the surest method of preparing one's self for dealing with great things."

"HE who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause."—*Beecher.*

"HE that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"—*Bible.*

LET me call the attention of our young people again to the new series of tracts which is being issued by our Publishing House, under the editorship of the Rev. A. H. Lewis. The first three numbers and the revised Hand Book I have seen, and I am more than pleased. Especially have I marked number two, which is called "The Authority of the Sabbath and the Authority of the Bible are Inseparable." Please take careful note of this number, young friends, for the Bible and the Sabbath are to stand or fall together; they cannot be separated. As we love the truth, let us circulate these tracts; and above all, let us read them.

WHAT would you do if you knew that the world would come to an end one week from to-night?

Such a question is said to have been put to a certain minister. He replied, "I should keep my regular appointments, preach my regular sermons, visit the family which I have planned to visit one week from to-day, conduct the evening devotions with them, go to bed as usual, and expect to wake up in heaven."

"What would you do if you knew that you were going to die to-morrow night?" said an unbeliever to the village blacksmith. "I should go to the midweek prayer-meeting this evening as usual," replied the smith, "and in the morning I should sharpen that plow which was left here to-day, set the tires on that wagon out there, shoe Will Barnard's horses, as I promised, do whatever work came into the shop, spend the evening as usual, have family worship, and go quietly to bed."

To my mind these two men are good examples of "Blessed are those servants whom the Lord when he cometh shall find watching," and "Blessed is that servant whom his Lord when he cometh shall find so doing."

What are you doing day by day? Is it of such a nature that you would be willing to go right on doing the same things if you knew positively that you had only one day or one week more of life? If it is, then I feel sure that you are one of those faithful servants; but if you feel that you would change your course of life, then it seems to me that you ought to change it anyway, for we know not when our Lord will come. Notice, however, that the smith was just as faithful in shoeing the horses as he had promised as was the preacher in giving his sermon. Watching does not necessarily consist in going to meeting, talking Christianity to unbelievers, and praying directly to the Lord; watching consists in doing faithfully, conscientiously and well, the work God has

given us, in *living* Christianity to unbelievers, and in making our work, whatever it is, a prayer of praise and thanksgiving to God.

### PRAYER MEETING SUGGESTIONS.

For Sabbath-day, April 4.

Topic.—The gift of life and how to use it. Matt. 10: 34-39. (An Easter topic).

"The gift of life and how to use it" is an appropriate Easter topic. Easter speaks to us of life and of him who was and is the Resurrection and the Life, and it is only by looking at life through the cross of Calvary and the tomb of Joseph of Arimathea that we can comprehend its value and understand how it should be used.

The words of the topical reference were spoken by Christ in the second year of his ministry. Twice he had made the circuit of Galilee, accompanied by his disciples, but now he is about to send them forth alone. The Sermon on the Mount had been their ordination, and now he delivers to them their charge, and the sum and essence of it all is, that life must be sacrificed for life. "He that loseth his life shall find it."

The word "life" is used for every form of animated existence, from the plant to the eternal life of the soul. In the expression, "He that loseth his life shall find it," the word is used in two senses. In the first place it means the outward, earthly life, with all its comforts and pleasures, and in the second place the inward, spiritual life, beginning here in faith and ending in heaven in the higher life of the soul, and the meaning of the paradox evidently is that to gain the higher life of the soul we must be willing to sacrifice if necessary the outward, earthly life. We must die to this world that we may have eternal life in the next. We must die to self that we may live to Christ. How are we to use life then is answered here for us. We are to sacrifice it that we may live for Christ. We are to live no longer, but Christ is to live in us. With Paul we are to say, "I am crucified with Christ; it is no longer I that live, but Christ liveth in me."

The proper use of life—its sacrifice for the higher life in Christ—is a high standard, but it is none too high. Death is always the price of higher and more abundant life. Then, too, Christ has a just claim to our lives. He gave his life for us, and therefore it is not too much for him to ask us to give our lives for him. He gave his life to us, and therefore we should give our lives to him.

"Know ye not . . . that ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."—*Sel.*

### PRESIDENT'S LETTER.

Dear Young People:

In the RECORDER of the 16th, we asked your prayers for Salem; now we ask you to help us thank God for what he is doing. The whole town is stirred, from center to circumference, and the good work is scattering notwithstanding the very bad roads. All places of business have been closed for evening meetings, during the past two weeks. The men's meetings have been in progress for two weeks, meeting four times a week. Interest and numbers have increased from the first. Yesterday the first woman's meeting was held, and was largely attended, with good interest. Difficulties standing for years have been settled. The work has now reached all

classes and all the interests of the place. Employees of the oil companies are feeling the benefits of religion, and even the teams must feel the benefits of the change which has come over some of the drivers.

The one question before men now is, "Can I be a Christian and keep my place in the oil field and in other kinds of employment?" These questions are being sifted and discussed in the men's meetings. A man can hold any place which he would want and be a Christian, but how to get them to see it is difficult. If a man is actually too good, or has too much principle to fill one place when right crowds him out of it, it only crowds him up higher, to a better position.

The question of card playing has also been up in our men's meetings. Finally an expression was taken to see how many men and boys in the house approved of professors of religion playing cards. Not an unconverted person voted in their favor, and not more than two professors voted for it, I believe.

The Christians and nearly all people in Salem are giving their influence to this work; many are giving it most of their time. During this week we expect the business places of the town will be closed at 4 o'clock each afternoon for a meeting of thirty minutes at the church, to pray for this work.

Still we feel the need of your prayers for Salem.

E. B. SAUNDERS.

## OUR MIRROR.

HOW MANY of us read with a definite purpose in view when we take up our Bibles for our daily lessons? None but those who have once tried it after being without any plan in their work can realize what a help it is to conduct our Bible reading with the thought of some special topic before us.

PROGRAMME of the Fourth Annual Convention, Southern District, to be held at Milton, Wis., April 4-5:

SABBATH MORNING, April 4.

10:00.—Praise service, in charge of Rev. G. W. Burdick, Milton Junction.  
Address of Welcome, W. H. Ingham, Milton.  
Response, F. A. Spoon, president of union, "What Are We Here For?"  
11:00.—Regular church services, Seventh-day Baptist church.  
Convention sermon by Pres. W. C. Whitford, Milton College.

AFTERNOON.

2:00.—Junior hour, Miss Crumb, Milton, superintendent of district.  
3:00.—Bible study, Rev. Mr. Huey, Johnstown Center.  
3:30.—"The Best Thing."  
4:15.—Committee conferences.  
Prayer meeting.  
Lookout, H. W. Rose, Beloit.  
Social.  
Missionary.  
Junior, Miss Crumb.  
Good citizenship and temperance, C. H. Sedgwick.

EVENING.

7:00.—Praise service.  
Business.  
Address, "The Citizen," Clyde H. Sedgwick, superintendent Good Citizenship department, Manitowoc.  
Address, "The Endeavorer," A. E. Matheson, Janesville.

SUNDAY, April 5.

6:00.—Sunrise prayer meeting, Will Van Akin, Beloit.  
9:00.—Devotional and consecration hour.  
10:30.—Regular church services.

AFTERNOON.

2:30.—Address, Prof. Blaisdell, Beloit.  
4:00.—Men's meeting, Rev. Mr. Randolph, Chicago.  
4:00.—Women's meeting.

EVENING.

7:00.—Praise service.  
Convention sermon, "Soul Winning," Rev. Mr. Randolph, Chicago.

—*Wisconsin Christian Endeavorer.*

HOW OFTEN we hear so many of our young people using such an expression as this: "I wish I had a chance to show that it pays to even try to live a Christian life." There has never been a more propitious time than is now offered to each one to manifest this very thing. It is in our every-day life that the grandest opportunities present themselves. A single example may serve to illustrate this.

A few days ago we had occasion to call upon one of our most loyal Christian Endeavor workers, and while in conversation with them learned how vividly the Christian's stamp shows itself. Although the most acute pains were at times racking their body, a cheerful, and to us it seemed almost holy, smile was upon the features as if their lot were one of the pleasantest. Not a murmur of complaint, not the slightest token of impatience was present; and we could but ask ourselves, "Does it pay?" Surely it does. Next to the joyful song of a converted heart there is no sweeter praise ever ascends to our Father than the results of a consecrated life. Let us consecrate our bodies to Christ and we will then have a Christianity that will find its expression in a cheery presence, hearty word, and a warm grasp of the hand, evidences that will go farther to show the true value of grace divine in the heart than all the formalities we can ever acquire.

THE following is one of the many ways the Dodge Center Junior Superintendent and teachers give chalk talks. The Juniors read the references when called for. Write on blackboard as the talk progresses:

HOW AND WHEN COME TO JESUS.

- Confessing. Rom. 10: 9; 1 John 1: 9.
- Out of love. John 14: 21; 2 Cor. 2: 8.
- Minding the Word of God. Rom. 8: 5; Phil. 2: 5.
- Emptying self. Rom. 2: 1; James 4: 10.
- Nothing doubting. Matt. 21: 21; 1 Tim. 2: 8.
- Only trusting. Ps. 40: 4; 37: 3; 1 Tim. 4: 10.
- Willingly. 2 Cor. 8: 12; 1 Cor. 9: 17.

Dear Young Friend:—Your pastor wishes you a happy year during 1896, and during this first Quarter requests you to write on the opposite side of this paper your name and the text of the morning sermon; also whether present or absent from Sabbath-school and Junior meeting. Return slip each week and at the end of Quarter they will be given back to you with a certificate.

Sincerely, your pastor,

H. D. CLARKE.

DODGE CENTER MINN., S. D. B. CHURCH.

Name.....  
 Date.....  
 Text of sermon.....  
 Sabbath-school.....  
 Junior Service.....  
 (write present or absent)

NEW YEAR'S RESOLVE.

I will TRY to attend the services of my church; be punctual; be attentive; and in my home will endeavor to be cheerful and helpful.

DO THE SCRIPTURES APPROVE OF SABBATH COLLECTIONS? No. 2.

BY ELI B. AYARS.

If, after they had been making offerings of money and other things for a while on the six days of the week, and not on Sabbath-days, Moses had asked them why they did not make their offerings on the Sabbath-days, and they had told him because the Sabbath law he quoted to them at the time he told them they must do such work forbade their doing so, and he had told them the law he quoted to them at that time was not intended to apply at all to the work he told them of, I think they would have lost confidence in him as a leader and spokesman. Suppose two

neighbors should have a misunderstanding between them, and should agree to leave it to arbitrators to say how they should settle it; also agree to get the town justice to choose the arbitrators and superintend the case for them, and after each one of them had told their side of the question the justice should call in three men and tell them Mr. A. and Mr. B. wanted them to say how they should settle a little matter, then read some law to them speaking of such cases, then tell them both sides of the case as it was told to him, and they should decide it in accordance with the law he read to them. Then, after they had made their report and the case was all settled up, the justice should ask them why they decided the way they did, and they should tell him because they thought that was the right way to decide it, according to the law he had read to them, and he should tell them the law he read at that time was not intended to apply to that case at all, I think such a justice would not be overstocked with business for a great while. Others say those three first verses were intended to apply entirely to Tabernacle building, and to nothing else. I cannot see how they have found that out, when there is nothing said in the Scriptures to that effect. Now, let us suppose the justice mentioned above had sanctioned the decision of the arbitrators mentioned, because they had decided exactly in accordance with the law he read to them when he told them what the two neighbors wanted them to do, and some time in the future two other neighbors had wanted the same justice to superintend just such a case for them, and he had called in the same men for arbitrators that he did in the other case, and told them the same story he did before, and said nothing to them about law, and they had decided the same way they did before, and he told them they decided wrong that time, because the law he read to them at the other time was only intended to apply to that one case, and not to any other similar case; would not such a justice have been turned out of office at the first opportunity, unless there was a proviso to that effect attached to the law, or there had been another law passed afterward, making that condition of things? Good common sense teaches us that the Sabbath law should be applied first to the thing or subject that it is mentioned in connection with; and that the passage mentioned above condemns Sabbath-giving for benevolent purposes; and Paul's instructions to the Corinthians shows Sabbath-collections to be unscriptural (chapters 7-15), and a part of the sixteenth verse of 1 Corinthians show the Corinthian church had written to him that if he would come and see them and explain some questions to them, they would take a collection for somebody somewhere. What is said in verse 1 shows the aid they had offered to give was for the relief of Christians, and from what is said in verse 3, we infer that they lived at Jerusalem; but if there had not been anything said between them before about this affair, how would they have known just what he was writing about by what he said to them in this letter? In verses 5 and 7 we see he told them he would come and see them when he passed through Macedonia, but would not come then; and this shows he was answering what they had written to him on this question. When he was there and organized the church he did his preaching on Sabbath-days and worked on the other days of the week at his trade of

tent-making (see Acts 18: 3, 4, 8), and of course they expected he would do so if he came again. So they must have virtually offered to take Sabbath collections, and he told them to not take such collections, by telling them as he had told other churches to do, to lay by their gifts at home, and saying "that no collections be made when I come." (R. V.) Some say the reason he wrote as he did in reference to their collecting money after he got there, was because he would be in a hurry to go on to some other place, and there would be no time for them to make up their gift after he came. But verses 6 and 7 show that he told them his intentions were to stay with them awhile, and he might stay all winter. So whoever got up that theory and kept it going must have overlooked what he said about it, or else was in hopes other folks would do so. I have heard it said that after they had laid by money on a working day, they undoubtedly took it to the church and put it in the collection on the next Sabbath. But in his second letter, which was written one year after the first (ch. 9: 5), he told them he had entreated brethren to come and make up, i. e., gather up, beforehand (before he got there) their bounty or the church gift. This shows that he did not expect the church had been making it up on the Sabbath-days, or that there had been anything done about it, only that each one had laid by something at home ready to hand to whoever might call for it. And if the church gift was already made up when he got there, there would be no chance for the church to make it up by taking collections when he preached to them on Sabbath-days. So we see he managed the affair in such a way as to give them to understand that it would be wrong for the church to take Sabbath collections. We read in Matt. 17: 24-27 of Christ and Peter giving money for a benevolent purpose; and, according to the reading, it must have been given at Peter's home on a day when it was right to catch fish and when a Jewish collector was out on a collecting tour. So it must have been on one of the working days of the week. These two accounts, and what was told the Israelites in regard to what days of the week they must do their giving, show that the Sabbath-giving theory is not Bible doctrine.

Some say the arrangement Paul made for the church members in giving was only a temporary arrangement, and was not intended for church members now. If that is so, it is high time that what he said to them about the matter was left out of the talks that are made to the people now, and the papers that are written and read on the subject of giving; and if it is so, what significance is there in what he said about it to us, anyway? And why was it recorded for us as Scripture? The churches instituted the custom of collecting their dues on their stated days of worship, and practiced it for selfish purposes.

A LITTLE TOO ECONOMIC.—A gentleman residing in New York recently hired a colored boy for a valet. The boy proved a valuable acquisition in everything except one, and that was his practice of economy. He was forever endeavoring to save money for his employer. One day he was sent to get some letters stamped and to post them. Upon his return the gentleman asked him if he had attended to it all right. The boy replied, "I's found a lot of gemmen getting stamps, and as they didn't charge them anything to put the letters in the slot, I saved you twenty cents, 'cause I slipped yours in without stamps." That colored boy was too economic, and he was dispensed with.—Harper's Round Table.

## Children's Page.

### GRUMBLE CORNER.

BY JOSEPHINE POLLARD.

I knew a man, and his name was Horner,  
Who used to live at Grumble Corner;  
Grumble Corner in Cross-Patch Town,  
And he never was seen without a frown.  
He grumbled at this; he grumbled at that;  
He growled at the dog; he growled at the cat;  
He grumbled at morning; he grumbled at night;  
And to grumble and growl were his chief delight.

He grumbled so much at his wife that she  
Began to grumble as well as he;  
And all the children, wherever they went,  
Reflected their parent's discontent.  
If the sky was dark and betokened rain,  
Then Mr. Horner was sure to complain;  
And if there was never a cloud about,  
He'd grumble because of a threatened drought.

One day, as I loitered along the street,  
My old acquaintance I chanced to meet,  
Whose face was without the look of care,  
And the ugly frown it used to wear.  
"I may be mistaken, perhaps," I said,  
As, after saluting, I turned my head;  
"But it is, and it isn't, the Mr. Horner,  
Who lived for so long at Grumble Corner."

I met him next day, and I met him again,  
In melting weather, in pouring rain,  
When stocks were up, and when stocks were down,  
But a smile somehow had replaced the frown.  
It puzzled me much; and so, one day,  
I seized his hand in a friendly way,  
And said: "Mr. Horner, I'd like to know  
What can have happened to change you so?"

He laughed a laugh that was good to hear,  
For it told of a conscience calm and clear;  
And he said, with none of the old-time drawl:  
"Why, I've changed my residence, that is all!"  
"Changed your residence?" "Yes," said Horner;  
"It wasn't healthy at Grumble Corner.  
And so I moved; 'twas a change complete,  
And you'll find me now in Thanksgiving street."

—Great Thoughts.

### "A CHANGED POLLY."

"Polly, I want you to take Freddy out this afternoon; his cough seems so much better, and it is so bright it cannot harm him if you keep him in the sun."

Polly lifted her head at her mother's words with a scowl that sadly disfigured her otherwise pretty face.

"But I want to go skating this afternoon; it is thawing slightly now, and if it continues all the evening there will be no ice left to-morrow. Won't it do if I take out Freddy then, mother?"

"Putting off till to-morrow. Ah! Polly," answered her mother with a sigh, "should not Freddy's pleasure come first? I am afraid the poor little fellow will be disappointed, for I have not time to take him out to-day."

"May I go?" hastily interrupted Polly. "All the best part of the afternoon will be gone if I lose any more time."

"Yes, go," replied Mrs. Morton, "though I fear, my child, your pleasure will be spoilt by the thought of your selfishness, for there can be no real happiness in only pleasing ourselves."

Polly scarcely listened to what her mother was saying; she ran hastily out of the room to put on her coat and hat.

Soon ready, Polly, skates in hand, opened the door and quickly walked down the road. She had not gone very far when she was greeted by two other girls.

"You are dreadfully late," said the taller of the two. "Minnie grew tired of waiting."

"And so did I," chimed in the other girl. "It is so cold standing about."

"Oh, mother kept me," answered Polly. "I thought I never should have got away. She wanted me to take Freddy out; such a waste of time."

"But wasn't Freddy disappointed?" asked

Ada, who was devoted to all children, and Freddy was a special pet of hers, and often would she find her way to the cottage to have a romp with him.

"Well, you see, everybody spoils Freddy so, and it would have been too bad to have had to take him out this beautiful afternoon and missed the staking."

"Why, where are you going?" exclaimed both girls, as Ada suddenly turned round and started walking in the opposite direction.

"To ask Mrs. Morton if I may take Freddy out."

"Please don't, it will be no fun skating without you."

But Ada, with a shake of her head, was soon out of sight.

The pond was crowded with skaters, and soon the girls had their skates on, and though the ice was as smooth as glass nothing seemed so nice as Polly expected. The straps of her skates hurt her, and she missed Ada, and felt dreadfully out of it; for neither Susie nor Minnie would take any notice of her, and for the second time that afternoon Polly began to find out the truth of her mother's words: "There can be no real happiness in pleasing ourselves."

Ada's arrival at the cottage was hailed with delight.

Warmly wrapped up, Freddy, his hand in Ada's, almost danced along in his glee at being out once more. Polly did not stay long on the pond, and returning home she met the two out for their walk. Freddy's bright face made her feel heartily ashamed of herself.

"I believe you have enjoyed yourself the most after all, Ada," she cried. "Mother is right, there is no real happiness in only pleasing ourselves. And in the future," she added, blushing, "I mean to try and give others pleasure."

Polly did not forget her resolve, and so thoughtful did she become she was her mother's right hand, and Freddy found Sissy was always ready to take him out for a walk and play with him.

It was no easy task for Polly to give up her own way and to put aside her own pleasures, and often did she fail, and find herself growing selfish once more, but she persevered and everyone remarked on the changed Polly, and wondered what had brought it all about.

But had they asked Polly she would have replied: "It was Ada who did it, she always was thinking of others and was so happy in giving them pleasure."—*Miss Bradshaw Isherwood.*

### JERRY'S CHOCOLATE CAKE.

[DEAR CHILDREN—When you are asked to put your pennies in a mite box or give money in any way to help carry the story of our Saviour's love to those children who do not know how he came to bless and save them, did you ever think, "Oh, dear! I should be so much happier if I could spend all my pennies for the things I want so much, and I cannot spare them now." Won't you read the following story from the *Sunday-School Visitor* and see if there is not in it a lesson for you?—Ed.]

"When I am a man," said Jerry Whitmore, searching his plate earnestly for crumbs of his vanished cake, "when I am a man I am going to have a whole chocolate cake to myself—a whole big, round chocolate cake, mother. I am, indeed, and nobody shall have a bit of it. I would like to see how it feels to eat a whole cake by myself."

"You need not wait till you are a man,"

said his mother; "I will make you one to-morrow."

"Will you really, mother? All to myself?"

"Yes, on one condition; that you will not give anybody a bite of it while it lasts."

"Ho! I promise that; for I don't want to give any one any."

Mrs. Whitmore sighed a little, and wondered if Jerry was as selfish a little boy as he thought he was; but she made him the cake. As soon as the icing was firm Jerry cut a big slice for himself and sat down on the kitchen step to eat it. His little brother Rob came and stood in front of him with his hands behind his back. "Wis' I had some piece," said Rob.

"Mother," called Jerry, "can't I give Rob a piece?"

"Certainly not," answered his mother.

"Go away, then, Rob, and don't watch me eat it," begged Jerry. But no; there stood the little man eyeing the cake until it was gone, while two big tears rolled down his cheeks.

"That piece didn't taste good one bit," said Jerry to himself. "I won't eat any more when Rob is around."

The next time Jerry took a piece he slipped out of the door to hide in the woodshed. Bounce, the little black-and-tan terrier, thinking he was going out to play, slipped after him; but just before the couple got out of sight, the mother called, "Jerry, remember not to give Bounce any cake."

"Oh, isn't that a pity?" said Jerry to Bounce, and then he had to eat his cake with Bounce begging for every bite. It was worse than Rob, because he could not explain to doggie.

"There, that's two pieces of cake spoiled for me," grumbled Jerry. "Eating a whole cake isn't half as much fun as it is cracked up to be."

When the tea-bell rang, Jerry was as ready for his supper as if he had not tasted anything for twelve hours; and there, on his plate, was a half of what the Whitmore children called a "snow ball." It was a white cake—white inside, with white crumbs and citron, and round and white outside, with particularly sugary icing. Nobody made just those cakes except Aunt Martha Mason. "That cake was sent to Rob, Jerry," said his mother; "and of his own accord he asked me to save you a piece,"—when, lo! to everybody's surprise, big, boyish Jerry burst out crying.

"I hate chocolate cake, mother," he said. "I never want to see another piece as long as I live."

So Mother Whitmore knew that Jerry had learned his lesson. She did not believe he would ever again think anything sweeter that he kept to himself.

"Suppose we bring out your cake and eat it for supper?" she said to her little boy.

Jerry's face cleared up all in a minute.

"O mother," he said, "that would be so nice!"

And I think that if Rob and Bounce had been allowed to eat all that Jerry wanted them to have, they would both have dreamed of their great-grandfathers that night.—*Home Mission Echo.*

SHE (calmly)—I think there is a burglar in the house. Listen. He—Oh, that's a mouse you hear. She (excitedly)—William, why do you seek to play upon my fears that way? You know it isn't a mouse.

# Sabbath School.

INTERNATIONAL LESSONS, 1896.  
SECOND QUARTER.

April 4. WARNING AGAINST SIN.....	Luke 13: 22-30
April 11. Parable of the Great Supper.....	Luke 14: 15-24
April 18. The Lost Found.....	Luke 15: 11-24
April 25. The Rich Man and Lazarus.....	Luke 16: 19-31
May 2. Faith.....	Luke 17: 5-19
May 9. Lessons on Prayer.....	Luke 18: 9-17
May 16. Parable of the Pounds.....	Luke 19: 11-27
May 23. Jesus Teaching in the Temple.....	Luke 20: 9-19
May 30. Destruction of Jerusalem Foretold.....	Luke 21: 20-36
June 6. Warning to the Disciples.....	Luke 22: 24-37
June 13. Jesus Crucified.....	Luke 23: 33-46
June 20. The Risen Lord.....	Luke 24: 36-53
June 27. Review	

LESSON I.—WARNING AGAINST SIN.

For Sabbath-day, April 4, 1896.

LESSON TEXT.—Luke 13: 22-30.

GOLDEN TEXT.—Strive to enter in at the strait gate. Luke 13: 24.

INTRODUCTORY.

Between the close of the last quarter, Luke 12: 48, and the opening of this lesson, many precious truths are given by our Lord illustrating great spiritual laws. The beloved physician who wrote the narrative seems to have brought together many of our Lord's discourses to show that the laws of nature lead up to God, and if only our eyes are opened,

"We shall see God  
In every leaf and flower,  
And a flame of fire in every common bush."

The record of Luke also is carefully arrayed in regard to time, place, and circumstance. On the other side Jordan, in the third year of his ministry, in midwinter, Christ is on his way to Jerusalem, to Calvary and Glory, but has time to answer and fully explain this question, which involves the plan and final success of his ministry. The question seems prompted by idle curiosity, but the answer is pointed and pleads for a personal interest in the great salvation.

EXPLANATORY.

v. 22. "And he went through the cities and villages." Palestine still retained its fertile soil and was full of villages, and by virtue of its location between Europe, Asia and Africa still held its international trade and abounded in commercial cities.

The late excavations in the Jordan valley reveal a marvelous population, wealth and traffic. Among this myriad of people the busy Jesus pursues his quiet way through the city, village and open country, teaching, healing, saving the comparatively few who believe in him.

The mighty multitudes who surge past him in pursuit of the pleasures, greed or gain, strikes a curious beholder, who turns to Jesus and enquires if only a few would finally be saved. It is a question we often hear. Let us see how Jesus answers it for him, and them, and us.

v. 24. "Strive to enter in at the strait gate." The very first word touches the key-note. Agonize to enter in, just as in the Greek games every power is used, every nerve is strained to gain the goal. Regardless of others, he is to use his supremest endeavors to enter the kingdom himself. "The strait gate." Literally the narrow door. Admitting only one at a time, and so narrow that every weight and hindrance must be laid aside. "Shall not be able." Many will seek who lack that sincerity and agony of soul described above, and the moral power that comes through penitence and faith in Jesus Christ. Christ did not answer the question by stating the numbers lost and saved, but by stating the great moral destructions that must divide them here and hereafter.

THE SOLEMN WARNINGS.

1st. "The closed door." The master of the house has waited and tenderly waited for us, the invited. The door has been open and the porter ready to welcome the guests, but when the full time has expired the master rises and with his own hand shuts the door, and shuts it for good.

2d. "The vain appeal." Standing outside and knocking, and tearfully pleading, and earnestly listening, they can only hear the words from within, *I know you not.*

3d. "The sad sentence, depart." The separation is not arbitrary or unreasonable, but moral and spiritual. Their own inward character carries them away and down with spiritual gravitation because they are workers of iniquity.

4th. "The final exclusion." As they are separated, and forever, they begin to feel the awful reality that they are helpless, and hopeless, and lost, while above them in blessed enjoyment rises the vision of Abraham, Isaac and Jacob, and the prophets in the kingdom of God.

6th. "The gathering company." And still beholding, the vision grows larger as they come from all the lands and enter into the glorified throng, patriarch, prophet and apostle; and the last shall be first, and the first last. In these words we have a faint glimpse of the rejection of Israel and calling of the Gentiles until the fullness of the Gentiles, and so all Israel shall be saved. Rom. 11: 25, 26.

GOOD WORDS FROM OREGON.

I have been reading in the RECORDER of the wonderful outpouring of God's Holy Spirit in the different parts of our denomination; and my heart was filled with a longing that the good work might extend even to this remote field. We lone Sabbath-keepers realize more, perhaps, than those who are surrounded by those of like faith, the great need we have as a denomination of more workers in the Sabbath cause. Oh, that at least one evangelist might be sent into every state in the Union!

During the two years I have lived in the Northwest (western Washington and eastern Oregon), I have not met more than four or five persons who observe the first day of the week as the Sabbath who have ever heard of a Seventh-day Baptist. When people find I keep the Seventh-day Sabbath, they almost invariably say, "Oh, you are an Adventist!"

This answer, so often repeated, has raised this question in my mind, "Why are the Seventh-day Adventists better known than our denomination, which is so much older?"

Are we as a people doing all that we can to let our light shine? Can we not send out more missionaries, more evangelists, and do more, in many ways to spread the gospel than we are doing? Are the majority of us willing that a few should bear the burden and heat of the conflict while we sit idle? Should not each individual determine in his or her own mind just how much and what God requires of them, and then do it, even though it call for great self-denial? The poor widow, whom our Saviour commended, gave of her living all that she had. We to-day need more of that spirit of self-denial and more faith in the promises of our heavenly Father, who has said, "Ask and ye shall receive." If we, in faith believing this, ask God for means to carry on our different missionary enterprises, may we not be sure they will be provided for? He who expects much receives much. If we expect God to do great things for us, and pray and labor for it, we may see a great work done. Let us unite in our efforts, making it our chief business to advance the cause of Christ by our prayers, contributions and personal efforts. The result will be many, many souls saved from sin and born into Christ's kingdom. Is it not worth striving for?

A LONE SABBATH-KEEPER.

HIGHLAND, Oregon, March, 1896.

A FIELD OF USEFULNESS.

The singing of sacred songs is a matter of great interest in the work of the evangelist. How can you sustain an interest in our social meetings without these sacred melodies? Indeed, our weekly prayer meeting seems dull without songs of praise.

It is true that the spirit of a meeting may be cooled down and discouraged by too much singing which is out of tune and out of place. To simply sing to fill up the time will add but little interest. But that earnest, progressive, and joyful song, which carries the mind forward in the work of devotion and praise, will stimulate an audience and lead the people to self-denial and consecration of the heart to the Lord.

What an inspiration is given to the audience by the use of an organ and one good voice. If these are prompt in time and accent, and with heart and soul press into the service, the audience will join in the song, and share in the blessing.

How shall we secure helpers in this field of usefulness? How can young people prepare for this evangelistic work?

We think the Sabbath-school may encourage some faithful sister or some young brother to meet the children of the school an hour each week and drill them in the rudiments of singing.

Drill from the blackboard, and with the pointer; mark the time, and illustrate in detail, until every scholar shall understand the rudiments and be able to read music as readily as he would the printed page. Of course it will be slow work, but it will be of great value to the student all through life.

From a company of children thus drilled, you can secure quartetts for concerts and for missionary rehearsals, and the voice of praise in the congregation as well as in the choir.

From this company of children will come, by the help of God, good laborers for the evangelistic work. Young men and young ladies prepared for such service, whose hearts are yearning for missionary work, could spend with the evangelist a few weeks in singing sinners into the kingdom, and in joyful praise help build up the cause of God. In after years they would look back upon this service as among the happiest season of their life.

L. M. C.

DE RUYTER, N. Y., March 20, 1896.

TITHING.

To the Editor of the SABBATH RECORDER:

I noticed an article, in your issue of Dec. 5, on "Tithing," and it was so utterly at variance with my own convictions on the subject, I would like to lay them before you, and wherein I am in error, I will be thankful to be corrected, for it is God's truth I am seeking.

Let us consider, in the first place, three propositions: Who gave the law of tithing? Why was it given? When was it given? John 1: 1, "In the beginning was the Word, and the Word was with God, and the Word was God." Verse 14, "And the Word became flesh, and dwelt among us." Gen. 1: 26, "And God said, Let us make man in our image?" Whose image? The divine and the human, which were blended together from all eternity, and will be to all eternity. Heb. 2: 16, "For he took not on him the nature of angels, but he took on him the seed of Abraham." Heb. 10: 5, reads; "A body hast thou prepared me," the same thought that is expressed in Rev. 13: 8, "The lamb slain from the foundation of the world." So it seems not hard to answer, "Who gave the law? but Why was it given?" "The earth is the Lord's, and the fulness thereof, the world and they that dwell therein." He says, "If I were hungry, I would not tell thee." Then why did he give the law? He knew what was in man, and that worldly gain and riches would tend to selfishness, and also that we might be, as Paul expresses it in 2 Cor. 6: 1, "We then, as workers together with him," not only to show our oneness with our Lord and Saviour, Jesus Christ, but as an acknowledgment. Deut. 8: 18, "But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth;" then when we have this as our starting point, and acknowledge that it was our Lord Jesus Christ himself that in the beginning gave this law; and, according to St. Paul, it was never disannulled (Heb. 7: 8, 24). It is an axiom, that a law is never disannulled so long as the necessity for the law exists. Is the necessity disannulled? Is the nature of mankind changed, since the law was given? Has the Priesthood of Christ changed? Heb. 7: 8, 24. Read the whole chapter.

MRS. JULIA VOSE.

STATION R., LOS ANGELES, Cal., Feb. 23, 1896.

## Popular Science.

### Action of Heat on Matter.

The action of heat, producing activity in matter, is truly wonderful. The greater the heat, the more activity; the decreasing of heat, the less, until you reach the zero of the article, when it ceases all vibratory action, is quiet and at rest. Heat is known in all cases to produce vibratory action, and where it is wanting, all chemical affinity appears to cease. Water, sent down to its zero, becomes a solid, and, if fractured, will not unite again until the temperature is raised. As the temperature is decreased, the properties of all metals become radically changed from what they are ordinarily, and cohesion, malleability, tensile strength, and other properties are greatly diminished.

It seems that all matter with which we are familiar, whether solids, liquids, or gases, depend upon heat for their activity or affinity for each other. I think there is no greater affinity known than that which exists between oxygen and phosphorus. Under ordinary temperature they instantly unite; but put them separately down 200 degrees below the freezing point, and they will utterly refuse to embrace each other. We think we are safe in saying, that in the absence of heat, no chemical affinity can take place either of solids, liquids, or gases, but in its presence unification will generally succeed.

### Transmitting Telegrams.

A remarkable invention has lately been produced, whereby five typewriters, at each end of a single wire, can send messages both ways, and have them printed as received, at the astonishing rate of three hundred words per minute. The inventor of this wonderful machine is Mr. Henry A. Rowland, a professor in Johns Hopkins University, at Baltimore, Md.

Science appears to be constantly at work, bringing to light the possibilities of transmitting words with the rapidity of thought for thousands of miles, by the use of duplex arrangements, relays, and synchronous devices.

It seems almost like yesterday to me when Professor Morse put up his two wires to form a circuit between the Capitol and White House, in Washington, and the first telegraphic message was sent and received.

The next year a trial was made from Washington to Baltimore. This was a wonderful success. Poles were used on which to string the wires, and one wire only was used. These having been discovered by an accident, the one, by the breaking of a large plow, the other, by a wire happening to have been laid on a rail fence.

The Baltimore line was finished in 1844, Mr. Morse having spent eleven years in experimenting and in preparing a working model while constructing lines of less than fifty miles in length. Now, if the lines in use were made continuous, they would more than three times circumvent the globe.

During the last fifty years, we have passed from dots and lines, to letters, and from five words to sixty in a minute, transcribed to the printed page. Within the next fifty, science says, wires will be dispensed with, and the machine produced that will transmit our thoughts with the rapidity of the most expert player on the keys of a piano.

H. H. B.

### THE CROSS.

BY J. T. HAMILTON.

The cross was the instrument with which the ancient Romans executed their criminals, who were punished with death. When Jesus was upon earth, Judæa was a Roman province, and therefore he was put to death on the cross, which was called crucifixion, and from Webster's Dictionary, I learn that the word "crucifixion" is derived from two Latin words—"crux"—cross, and "figere"—to fix, meaning literary, to fix on the cross. The manner in which the Jews put their criminals to death was by stoning,—a most savage and horrid way, certainly, but the first martyr, Stephen, suffered in that way, because the Jews put him to death without any judicial authority from the Romans, but in the excitement and fury of a mob. Under the influence of the same feelings of anger, the Jews, at one time, would probably have killed Jesus, for they took up the stones to do it with, because they very clearly and correctly understood him, by what he said, to claim equality with God. If Jesus had lived in our land, only a few years ago, he would have been put to death with a rope on a gallows, if he had been killed at all. The cross has been for many years, the symbol of Christianity, just as the crescent has been that of Mohammedanism, and the square and compass of speculative masonry.

It is well known that two popular denominations of Christians have literal crosses placed on the highest point of the spires of their places of worship, to denote that they are distinctly Christian churches, and one of them has crosses set up in its cemeteries. The writer knows of one Roman Catholic church, in Kansas City, that has a cross on every corner and angle on the outside of the building, as if they wished to let all beholders know that it is a very intensely Christian church. And with such Christians it is really an object of veneration, and as such it must be forbidden by the second commandment.

And some Protestant Christians wear gold or silver crosses on their persons, as articles of jewelry; or have pictures of the cross, covered with wreathes of beautiful flowers, hung on the walls of the best rooms of their houses, as if that would make them more distinctly and better Christians. But all such devices give a very false impression of what the cross really signifies, for it was really nothing but hard, rugged wood, and the instrument of the most excruciating torture, as all realized to the fullest extent, who were so unfortunate as to die by being nailed to one of them. Most certainly the suffering victim did not feel that it was a thing of beauty, or a bed of fragrant flowers.

From all this, I wish to infer, and draw the lesson or fact, that becoming real Christians,—being thoroughly regenerated, born again—is not the easy and pleasant thing that many make it in these days of popular revivals, as conducted by many so-called Evangelists, those especially who make it nothing more than the expression of a desire to lead a Christian life, written on a card and signed by the individual, requiring not as much effort or publicity as to raise the hand, or to rise up in a congregation, to signify the same thing. Paul has much to say about crucifixion, in describing the great work of dying to sin, and coming into the new life of the children of God. To the Galatians he wrote, "I

am crucified with Christ." This does not mean a literal crucifixion, for he was not put to death on the cross, but was beheaded with an axe, or a sword. He said he "gloried in the cross, by which he was crucified to the world." By these expressions, he means that he underwent a spiritual process in regeneration which was analogous to a literal crucifixion, by which the carnal nature—the old man of sin—was put to death, and the new life imparted to him, by which Christ lived in him—a life of faith in the Son of God, who loved him and gave himself for him.

HARVARD, Ill., March 4, 1896.

## Special Notices.

### ASSOCIATIONS.

SOUTH EASTERN, May 21-24, Greenbriar, W. Va.  
EASTERN, May 28-31, Westerly, R. I.  
CENTRAL, June 4-7, DeRuyter, N. Y.  
WESTERN, June 11-14, Little Genesee, N. Y.  
NORTH WESTERN, June 18-21, Albion, Wis.

### WANTED.

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

The S. D. B. *Missionary Magazine* Aug. 1821 to Sept. 7, 1825.

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

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

*S. D. B. Register*, March 10, 1840, to Feb. 1844.

SABBATH RECORDER, June 13, 1844, to Jan. 1, 1890.

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

CORLIS F. RANDOLPH.

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

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

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

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

ALFRED WILLIAMS, Church Clerk.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 509 Hudson St.

PROGRAM of Sabbath-school Institute to be held at Hartsville, N. Y., April 12, 1896.

### MORNING.

Singing.

The Teacher Thoroughly Furnished, A. P. Ashurst.

The Teacher as a Soul-Winner, Evelyn Clarke.

Music, Alfred Quartet.

Classification of a Sabbath-school, E. P. Saunders.

### AFTERNOON.

Singing.

Primary Teaching, Eola Hamilton.

The Sabbath-school and Seventh-day Baptist Doctrine, Mary L. Stillman.

Music, Alfred Quartet.

Temperance Instruction in Sabbath-school, Mrs. H. P. Burdick.

Question Box.

### EVENING.

Singing.

Officers, other than Superintendent, Duties and Qualifications, L. W. Lewis.

Song.

The Life of Christ, W. C. Whitford.

**MARRIAGES.**

**STILLMAN-CORBETT.**—At the residence of the bride's parents, Mr. and Mrs. John Corbett, Brookfield, N. Y., March 11, 1896, by the Rev. C. A. Burdick, Mr. Clarence G. Stillman and Miss Nancy L. Corbett, both of Brookfield, N. Y.

**DEATHS.**

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

**MAXSON.**—Adelbert C., infant son of Orange and Eunice Maxson, aged 7 weeks, died at Adams Centre, N. Y., March 18, 1896. A. B. P.

**GARDINER.**—At Nile, N. Y., March 20, 1896, David C. Gardiner, in the 75th year of his age. A more extended notice will appear elsewhere. G. B. S.

**SHERMAN.**—In Alfred, N. Y., March 20, 1896, Clark Sherman, aged 70 years, 9 months and 8 days.

Clarke Sherman was born in Norway, Herkimer Co., N. Y., June 12, 1825, and was the son of George and Arta M. Wright Sherman. He came to the town of Alfred, and settled just above Alfred Centre when Clarke was 11 years old. When about 15 years old, Clark united with the first church of Alfred. He was prominent in most respects as a citizen of this town, as a referee, executor and administrator of estates, supervisor, commissioner, etc. He was the last of four children. He settled in the place where he lived 47 years ago this month (March). He was married to Miss Phoebe Plate, Dec. 11, 1848, who survives him. He leaves three children, Geo. C. and Harley P. Sherman. The funeral services were held in the Second Alfred church, Sunday, March 22, 1896. Sermon by the pastor from Psalms 23: 1-5. A. P. A.

**MAXSON.**—Entered into her eternal rest, at her late home in Philadelphia, March 21, 1896, Lydia A., widow of the late George P. Maxson.

She was born at Alfred, N. Y., and was one of the early graduates from the Academy, as the present University at that place was then called. She was an earnest Christian, and tried to walk in the footsteps of her dear Lord and Master. In 1852 she was married to Mr. George P. Maxson, and was a devoted wife and mother, unselfish in her love. Her precepts and example have been the guiding star of her son and daughter, who survive her, the older son having died in 1870. She has been an invalid for many years, and endured much more suffering than falls to the lot of many; but she bore her sufferings with patience and resignation. Her release from pain is a blessed one, and she has earned her rest and reward, and her happy meeting with the loved ones gone before. "Be thou faithful unto death, and I will give thee a crown of life." F. M.

**Literary Notes.**

**A MAGAZINE'S INFLUENCE.**—The enormous circulation of such a magazine as the *Ladies' Home Journal* can, in a sense, be understood when it is said that during the last six months of 1895 there were printed, sold and circulated over four million copies—in exact figures 4,058,891. Figures such as these give one some idea of the influence which may be exerted by even a single one of the modern magazines.

*Harper's Magazine* for April contains the concluding chapters of the story of "Joan of Arc," showing the maid and conqueror as at last the martyr. The frontispiece is an engraving by Florian, of the mural painting by Lenepveu in the Pantheon at Paris—a striking representation of the execution of Joan. An engraving is given of Fremiet's statue, and other illustrations of the closing scenes of the imprisonment and martyrdom from drawings by Du Mond. A poem by Katrina Trask (author of "Under King Constantine"), entitled "A night and Morning in Jerusalem," beautifully illustrated by Mowbray, is a special feature.

A DOUBLE-PAGE drawing by A. B. Frost will be one of the pictorial features of *Harper's Weekly* for March 28. The same number will contain, under the caption, "The Redemption of the Plains," a valuable article on the great semi-arid regions of the West, with a discussion of measures that may be taken to bring them under cultivation. Music lovers will look forward to another article promised in this issue of the *Weekly*: an intimate biographical sketch of Anton Seidl, by W. J. Henderson.

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

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

**CORN SILAGE.**

The constantly increasing number of inquiries concerning the value of corn silage for feeding milch cows has led the Experiment Station at Geneva, N. Y., to issue a bulletin upon this subject.

Since the importance of having well-made silos has become better understood, and the unnecessary losses in earlier forms of silos, filled with immature corn, avoided, it is possible to keep up the milk flow with palatable and succulent food at all times of the year, especially when pastures are short in summer and dry fodders will not suffice.

The average results in a large number of feeding trials reported in this bulletin show that corn silage is a decidedly valuable food for milk production. In general there was found an increase in milk flow accompanying the use of corn silage in the ration and at the same time an increase in the amount of fat, the percentage of fat in the milk not diminishing.

Milk was generally produced at lower cost and the cost of fat production was lower while corn silage was fed.

Tabulated data show the amount of food used in the different rations, the chemical composition of the rations, the amount of the different constituents digestible, and also the amount and composition of milk

**Young Mothers**

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years, and its value is recognized.

produced. Smaller tables show the composition of each food.

Attention is called to the necessity of the farmer giving more than superficial attention to records of feeding trials, for local conditions are so varying that all generalizations must be modified considerably to be applied with individual profit.

It is important to know what standard rations may be calculated to bring out the greatest product at the greatest average profit, but it is equally important to know what modifications of the general rule can be best made for particular conditions. Summaries and generalizations may outline a way, but a study of all available facts is essential to the special knowledge necessary for success.

The many facts recorded during a number of feeding trials of several seasons are given in as condensed a form as possible in this bulletin and no farmer should neglect to read it.

Any farmer in the state can obtain this bulletin free of charge by simply sending his address to the New York Agricultural Experiment Station, Geneva.

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We offer One Hundred Dollars Reward to any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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NOTE.—We are glad to endorse the Larkin Co., of Buffalo. Personal trial of their goods has been made by members of the *Observer* staff. Our readers may take advantage of their offers without hesitation.—*New York Observer*.

**FOR BOY'S GUIDANCE.**

"Don't be deluded into the belief that it is smart to know things that you wouldn't like to tell your mother," writes Ruth Ashmore, in an article on "That boy of mine," in *March Ladies' Home Journal*. "Don't think it is smart to listen to stories that are not nice and which are about women. Gentlemen never unite in deriding women—that is a peculiarity of cads. Never read a book that you could not share with your sister, and never look at a picture that might not be framed and hung in her room. What, you think somebody will call you 'girly'? Oh, no, my dear boy. If anything is said about your conduct there will be approbation given you, and the chances are that the older man will say of that younger one who is properly modest, 'Brown is a nice fellow; I should like him to come and see my daughters.' It is not necessary for you to see the folly of anything. That is an exploded theory. Why should you sow a crop of wild oats? Why not sow a crop of wheat and get a harvest worth having? From day to day, my boy, you make up the story of your life, and it is the little things, the little honest things, that will make you a man, mentally as well as physically."

THE Revolutionary War cost the United States \$135,193,703. The thirteen Colonies furnished 395,064 troops from 1775 to 1783. England lost 50,000 men. The War of 1812-15 with Great Britain, cost the United States \$107,159,003. The number engaged, of militia and regular service, was 471,622. The killed and wounded numbered 5,614.

MANY a worldly wise man would become a Christian only he can't humble himself enough to become a little child that he may be born again.

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