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THE DYING CHRISTIAN.

JUSTIN MARTYR.

THIS celebrated Christian philosopher and martyr suffered not long after Polycarp. He had been favored with the best education the times could afford. He was a great lover of truth, and a universal scholar. He had investigated the different systems of philosophy then in vogue; and had also traveled into Egypt, where the polite tour for improvement was made in that age. He was especially conversant with the Platonic philosophy, which he had embraced, and in which he took great delight. When about thirty years of age, he became a convert to Christianity, and soon after wrote an elegant epistle to the Gentiles, to convert them to the Christian faith. He likewise employed his talents to convince the Jews of the truth of the Christian doctrines. After traveling for some time, he at length fixed his residence in Rome. Here he addressed to the Emperor Antonius, to the Senate and people, an apology in favor of the persecuted Christians. This apology, it is said, displays great learning and genius, and induced the emperor to publish an edict in favor of the Christians.

A short time after, he entered into a controversy with Crescens, a person of vicious life, but a celebrated cynic philosopher. His arguments only exasperated the philosopher, and he determined upon his destruction. An occasion to accomplish this was soon offered. Two Christians being put to death, Justin wrote a second apology, commenting upon the severities exercised toward them. His cynic antagonist seized upon the opportunity to prejudice the mind of the emperor against him. He was accordingly apprehended, and commanded to deny his faith, and to sacrifice to the gods. This he firmly refused to do; and, after being scourged, he was finally beheaded, and thus suffered martyrdom for the truth.—*Death-Bed Scenes.*

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"HE LEADETH ME."

BY MARY B. CLARKE.

When life was young, and youth was fair,
And joy and beauty everywhere,
And hope could paint with rain-bow dyes
The glory of the noon-day skies,
How easy then it was to see
A loving father leading me.

When disappointment led the way,
Pain walked beside me day by day,
While youth passed on and left behind
Her bright hopes scattered by the wind,
My spirit questioned, "Can it be
A loving father leadeth me?"

When death, as with a sword of flame,
Between me and my idols came,
And sorrow sat beside my board,
While grief her vials there outpoured,
How hard it was to understand
The guiding of a father's hand.

Now, as the twilight shadows fall
Across my path, concealing all
The winding of the road, which lies
Between me and the sunset skies,
A radiance from the hills of light
Streams downward to my lifted sight.

The past grows clearer in its rays,
Revealed as by the lightning's blaze,
And pain and sorrow glorified,
No longer in the darkness hide,
For all the thorny paths I trod
Lead upward toward the heights of God.

It is not a sin to be tempted. But yielding to sinful temptation makes man a transgressor, and therefore a sinner. Human weaknesses cannot be conquered by gratifying them. Every gratification strengthens them. Every denial weakens their hold.

PATIENCE is not only a beautiful Christian grace, but it is sometimes found as a marked feature in the lives of those who do not pretend to cultivate the Christian graces. All men admire patience. Even those who have none themselves expect all others to forbear with them. Patience can be cultivated until it becomes so much a part of man's nature, that impatience becomes the exception. "He that ruleth his spirit is better than he that taketh a city."

NO MAN has the power to sweep away the clouds and mist that hover close to earth and completely surround him. But he can sometimes climb the mountain until he reaches a point above the clouds and can then stand in the clear sunshine. So also, while he may not be able to drive away the moral mists and evils that hover near the earth, he can mount up into a clearer, diviner atmosphere and live above the damp, debasing evils that would otherwise envelop him. God will always help anyone who desires to climb higher, if he will consent to be led.

PETS are often very dangerous companions. Pet tigers are lovely as kittens and harmless when very young. But their natures are not changed very much by their environments. They grow strong and dangerous in a few months. So with pet habits, so harmless, apparently, at first; but soon we find it extremely difficult to break away from their grasp. Habits of thought, of language, of appetite become tigers in strength before we

are aware that they are anything more than little harmless pets. Kill them at once, or they will kill you.

ANOTHER Baptist paper has yielded to what seemed to be the inevitable and has been merged into the *Examiner*. The *Christian Secretary* of Hartford, Conn., was established in 1822. The last editor, Rev. C. A. Piddock, in his valedictory in the issue of March 25, gives his reasons for discontinuing the *Secretary*; chief among the reasons is the conviction that the day for state religious journals is past, and that all interests can be better subserved by one general paper. He therefore transfers his subscription list and his goodwill to the *Examiner* of New York. We are sorry to lose the *Secretary* from our list of exchanges. It has been a pleasant weekly visitor. It has had a breadth of view and general editorial grasp that has rendered it much more interesting to the average reader than some journals of much larger circulation.

JOHN HALL once said, "A comet draws more attention than the steady star; but it is better to be the star than the comet." Well, perhaps not. It may suit Mr. Hall better to be a star, and it may suit some other person better to be a comet. But we hardly dare say, in general, it is better to be a star than a comet. For God made both the steady star and the erratic comet. Each has his own place to fill; and who can say, that, in God's economy, the comet is not as important as the star; if it is of enough importance for an all-wise Creator to form it, give it a mission, and maintain it through all time, who is capable of estimating even its relative value? Whether you are a comet or a star, simply endeavor to fill your place as God designed it. If you are a comet, be content. Do not keep wishing you were a star. If you are a star, be satisfied, and do not envy the brilliancy and attractiveness of the comet.

SOME of the old hymns that many can remember are not often heard in these days. Among those we are glad to have omitted is one beginning thus:

'Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no,
Am I his, or am I not?

This is the song of doubt and indicates a feeling of uncertainty that is very distressing. Such a state of mind is unnecessary. It is the Christian's privilege to rise above the clouds and stand in the warm sunshine of assurance. Anticipating such possible conditions and hindrances, the Apostle John, under the guidance of the Holy Spirit, wrote those comforting words found in 1 John, second and third chapters. Read those passages again and see how we may pass beyond all doubt and *know* whether we are his or not. The evidences are given so clearly that we can easily make the test. Gail Hamilton recommended that this personal test be made. Ask yourself two or three questions: (1) Do you seek to make those about you happy by your smiles, pleasant words and helpful deeds? (2) Are you a comfortable person to live with? (3) Are you a pleasant person to have about? If you can answer all these questions affirmatively, it is well.

THE value of self-reliance is beyond estimate to every young man. And it is well to consider the word "man" in its generic sense,

for it is none the less true of young women. In some way character-making is almost inseparably connected with fortune-making. The fabric we call "character" is made of the warp and the woof of personal effort and motive. Both effort and motive determine the kind of character. Those who are born poor often envy those who are born rich. Considering the chances for the highest success, before each one, the poor boy's prospects are much the better. There are thousands of young people in school to-day, with ample means furnished by wealthy parents, who will make a failure in life. Experienced educators could write out the history of many now in their classes with almost unerring precision. History is constantly repeating itself. So is biography. The one word "failure" would be a condensed record of many lives who have now no fear, or anxiety, as to support. On the other hand those who are struggling hard for a meagre support and practicing the most rigid economy while pursuing their courses of study will graduate with honors and bless the world with their acquired knowledge, strength, and wholesome influence. Some years ago a judge gave his son one thousand dollars to go to college and graduate. At the end of the first year he returned with some extravagant habits formed and his money all gone. When vacation was nearly ended the judge said, "Well, William, are you going to college this year?" "I have no money, father." "Very well, my son, you must pay your own way in the world hereafter, I cannot furnish you any more money." The young man comprehended the situation, started out for himself, earned his own money, graduated from college at the head of his class, studied law, became Governor of the state of New York, a member of the Cabinet of the President of the United States; and, though some of his extravagant habits followed him through life, still, as the world counts success he was eminent, for he was none other than Wm. H. Seward.

WE give our readers this week the concluding article from Eli B. Ayars on the subject of Sabbath Collections. It is our intention to give every subject upon which men honestly differ, and which we think will in any way contribute to the general good, a fair hearing. Men can express differing opinions courteously and often profitably. Articles on the above subject have on some occasions been declined because of personalities, and because written in a way to call for a reply, and thus prolong the discussion beyond proper limits. But in this case the articles were evidently written in an honest spirit of inquiry, and both sides have been fairly presented at different times. Probably no one, with convictions favorable to Sabbath contributions, will be convinced by Bro. Ayars' articles that they are in error. And there is very little ground to hope that he will be induced to change his practice and contribute for benevolent purposes on the Sabbath. But in this matter we should be very charitable and let "Every man be fully persuaded in his own mind," without attempting to control the opinions of others. If, because my brethren do not see as I do, I should withdraw my support from the work of the Lord as represented by the Tract Society, my course would be of the nature of a boycott and not justifiable on any ground of Christian ethics. There are

six days on which I could give for God's cause if my views were of such a nature as to forbid my giving on his Sabbath. So if my brethren could satisfy their consciences by giving on the Sabbath, I would try to get even with them by giving all the more liberally on the six days that were free from any supposed injunction. But there is a wide difference between working for self and, in the Scriptural sense, "doing good" on the Sabbath. Our Saviour healed the sick on the Sabbath. He could easily have waited another day. Those whom he healed had already waited many days and could have waited one more, if that amount of effort had been wrong. In our opinion the Sabbath idea is best satisfied when we become self-forgetful, and so absorbed in the Lord's work that we will gladly spend the day in his service and in any way that will best promote true piety through consecration of soul and body and substance.

NEWS AND COMMENTS.

A RICH mine of platinum has been discovered in Colorado, at the foot of Buffalo Peak. It is the third valuable mine of platinum in the United States.

THE new Raines Liquor Law is being vigorously enforced in New York state. Some of its opposers who are well-wishers to sobriety are speaking well of it.

SAN FRANCISCO is enjoying a strike involving 1,400 painters, with a prospect of swelling the number to 7,000. The demand is for \$3 a day for eight hours' work.

THE *American Sentinel* (New York), of April 2, is devoted mostly to interesting statements of the cases of persecution of Seventh-day Adventists in Ontario, one of whom wrote a letter for our last issue.

THE largest contribution of "conscience money" ever coming into the United States treasury was a bill of exchange from London of \$14,650 received March 10. It was forwarded by some unknown party.

AN eminent surgeon of Paris, Professor Dieulafoy, gives it as his opinion that the dangerous obstruction known as appendicitis is due to the formation of calculus similar to the stones formed in the liver and kidneys.

THE Iowa Legislature has passed an anti-cigarette bill which, if signed by the governor, will go into effect July 4. It prohibits the sale of cigarettes or cigarette paper in Iowa, except by jobbers for use outside of the State.

OFFICIAL statements from Madrid show that 118,000 soldiers have been sent to Cuba during the past year; and the war has cost Spain \$50,000,000. The soldiers killed in battle numbered 406, while 3,412 died from yellow fever.

ALTHOUGH the Venezuela Commission, appointed by President Cleveland, has not yet reported, it is understood that their view of the dispute is more favorable to Venezuela than to England. But it is probable that England will submit.

A NEW sleeping-car has been invented which has some radical improvements over the Pullman. The berths are lowered beneath the

floor in the day time, while the chairs arise and take their places. The whole car is more roomy and parlor-like.

THE project of reaching the North Pole by a balloon voyage, as undertaken by Prof. Andree of Paris, is being vigorously encouraged. Word has been sent to Northern Alaska, British Columbia and Siberia to be on the lookout for the balloon in July.

W. Q. JUDGE, president of the Theosophical Society in America, died March 21. He was born in Ireland in 1851. In November, 1875, he and Col. H. Olcott founded the Theosophical Society, the former being president and the latter secretary. They were then the only members.

ROBERT T. NASH, a Seventh-day Adventist, was on the 10th inst., convicted at Aberdeen, Miss., of "violating the Sabbath" and was sentenced to pay fine and costs amounting to \$27.80, or in default to spend nearly eight months in the chain-gang. His offense was hoeing corn on Sunday.—*American Sentinel*.

THE *China Gazette* tells of progress in electric lighting in Shanghai. Two years ago there were only seven miles of streets lighted by electricity, now there are fifteen miles of streets thus lighted, and wires are laid for 43 miles additional. There are 140 arc lamps and 6,100 incandescent lamps of 8 candle power each.

PHYSICIANS are usually very "close-mouthed," in regard to their professional duties. But a London jury found a good sized exception recently, and rendered a verdict for \$60,000 against a noted physician because he used information obtained, while acting as surgeon, to damage the reputation of a patient.

NEW JERSEY is not far from being the banner State in her last winter's legislative work. She passed only about 350 laws, while the year previous the number was 877. But she adopted constitutional amendments providing for biennial sessions of the Legislature, reconstructed her judiciary system, and put an end to all forms of legal gambling. She adjourned in good time, having done good work.

THE *Examiner*, by one of its correspondents, tells the story of one who, it believes, was the oldest man in the world but has just died in the poorhouse of Henry County, Ga., at the age of 128. His name was Hiram Lester. He had a son 92 years old who is an inmate of the same poorhouse. In 1891, when Hiram Lester was 123 years old, he married Mrs. Henry Mosely, who was 89 years old and was housekeeper in that poorhouse.

ONE of the devices for deception, in connection with the wine traffic, is called "Spider-farming." It is carried on in Germany, France and Italy, and to some extent in the United States. The value of wine increases with its age. For this reason wine-dealers want it to appear that their wine is old. Hence they buy these insects to put into their cellars in large numbers, and in a little while these busy spinners have the bottles and wine-vats covered with cobwebs, giving the appearance of having been there a long time, and thus deceiving the customers.

CONTRIBUTED EDITORIALS.

Training for Manhood.

Smith was away from home when the caller came, but the boy was there. Incidentally the boy's mother was there too. The boy filled a flat pair of short trousers and was four years old. Tommy wanted to play with the family album, whose pages the visitor was turning. Mother said "no." Boy went and helped himself to it. Then Mrs. Smith carried him out into the kitchen and shut the door. Strong, stentorian wails—not heart-broken, but determined, and peremptory. The boy had been there before. This failing, young Nero used more extreme measures. He kicked. Bang went the stubbed shoes against the panels and the distracted woman surrendered. The door opened and the boy came in flushed, triumphant and good-natured. (It's easy enough to be good-natured when things come our way.)

Mrs. Smith had a good deal to do—poor woman—and was trying to get along with the boy by the easiest method. But it is a very hard method and it will be a good deal harder before he is grown up. She is laying up trouble, not only for herself, but for some other woman. For Tommy will fall in love by-and-by. He will promise to cherish, honor and protect some timid, sweet-faced girl, and she, poor thing, will believe it.

Possibly Tommy may join the church. But unless he gets the grace to take a square honest look at himself and go into the Lord's hands for training, he will make trouble there. They will have to handle him so carefully. He may be six feet tall but he will always be a baby. He won't play horse unless he can hold the lines.

This is substantially the way Mrs. Jones talked to me. Then she said: "Mrs. Smith is a real good woman and I wish some one would tell her what she is doing; but I haven't the grit. She might tell me to look out for my own children. And really, her children may turn out better than mine."

To work and to obey are two things which should be taught every boy and girl. They are defrauded unless they are so taught. They are robbed of the preparation for a grand manhood or womanhood which is rightfully theirs. It is so hard to make up for lost time in after life. It is harder still to break up the currents of indulgence and self-will.

The world is out-growing, they say, the stern, old-fashioned notions of training. Parents have got beyond Solomon's rod and are bringing the children up on love. This love certainly is essential. The children cannot have too much of it. But if we want to find the embodiment of love we go to God. His love is built up on a framework of justice. God loves us and *because* he loves us, he makes us obey.

The best love has iron in its blood and does not coax its children to obey or hire them with sugar plums. What would life have been to us without the love of father and mother? But the apple tree down by the barn was also an integral part of our education. The sprouts were tough and conducive to serious thought. They were not often used, but the tree was always there.

This subject is fundamental. It runs through all society and government. One of the great evils of the present, perhaps the

greatest, is lawlessness. Disobedience toward parents, toward government and toward God is an all too common mark of our times. Self-control and discipline are at a discount. It is the fact which makes the hearts of God-fearing men heavy.

New reforms and methods adapted to new conditions are valuable, but we need to pray most of all with a great yearning of heart for a stronger and better disciplined race of men and women.

Elston M. Dunn.

It is one of the divine mysteries that in a world full of men, they should all be different. And yet even good men are very much alike. We hear it said of one man, "He reminds me of some other man."

Once in a great while the Lord makes a man who is like no one else. He is a class by himself. Such a man was Brother Dunn. I never heard anybody say that Elder Dunn reminded him of anyone else. He was like himself. He imitated no one and no one could imitate him.

He was pre-eminently a man of peace and good-will. He came into the life of Milton at a period when those qualities were of the highest value. I well remember the first time I saw him, when as a boy, I was a witness of one of the class exercises of commencement week. He mounted the table which did service for a platform under the elm trees, a very short, stout man, a straw hat in his hand and an inextinguishable twinkle in his eye. That twinkle was an integral part of the man. While he was climbing to his place, the audience were instinctively getting ready to smile. They immediately had an opportunity. While he spoke he kept them in a roar of laughter. When he finished, he left them good-natured—and thoughtful. There was a wonderful depth of mind and heart beneath the fun. If you followed the thread of one of his jokes, you found a great thought at the other end?

Elder Dunn made a profound impression upon my mind in my student days. I doubt if any young man ever sat under his preaching upon whom he did not leave his mark. Many of his sayings and ideas are fresh in my memory to-day. His sermons were finished masterpieces. In one from the text, "In the beginning, God," he reached high-water mark. The spell of that sermon has been over me ever since. Speaking of the strange variety to be found in the Bible, he waved his hand in the gesture characteristic of him and said, "When I turn to Nature, I find everywhere the same thing." "Go into a church or a family," he used to say, "for the good you can bring to it, and not for the good you can get out of it." Most vividly do I remember the story of his return to the Sabbath; how he went in one direction "and the Lord headed him off;" turned in another, and God headed him off;" until he surrendered and promised to go wherever he was sent. Some of his most striking thoughts were not written down in his manuscript. They came to him like an inspiration in the midst of his sermon. He would stop and stand for a moment thinking. The audience would wait with breathless interest for the next sentence, which was certain to come—if it came at all—with great directness and power. "I would like to put up over this platform," he said at prayer-meeting one night "the motto, 'Pitch in.'" At least one of his hearers that night has

never forgotten the motto, and has endeavored to put it into practice.

I came to know him best in the revival meetings at Milton a year ago. For six weeks we worked side by side, and there was not the slightest break in the warm, fraternal feeling which continued to deepen up to the last. He was not an evangelist, but how he could preach to the conscience! But he would make people laugh. Not that he tried to. It was as natural as breathing. There is more than one kind of laughter, though. There is that which is frivolous and dissipates serious impressions. And there is that which mellows the heart. Somehow, we almost always had a tender meeting after one of his quaint testimonies.

I saw him several times in his last sickness. He felt that his work was ended. It was hard for one who had always been a moving power among men to linger in helplessness and pain. He did not want to stay. A great wave of homesickness for a better world had swept over him. I think he felt something as Paul did, "in a strait betwixt two;" yet not being needed here any longer, "to depart and be with Christ" was "far better."

I have not undertaken here to write his history nor analyze his power. With the family which he so dearly loved and the church to which he gave his ministry for two decades, I simply offer my tribute in memory of the sower who has passed from his labors and the work which is now ended. Ended? No, no! The worker is gone, but the work goes on. In a thousand men whose lives he has touched to nobler issues, the life of every noble man is lived again.

INCIDENTS OF HISTORY*

Connected With The Rockville Seventh-day Baptist Church.

BY A. S. BABCOCK.

Previous to the year 1835 that part of the membership of the First Hopkinton Seventh-day Baptist church living in the Northern portion of the town Hopkinton, R. I., were accustomed to meet for Sabbath worship in the old meeting-house then standing south of the village of Rockville, upon Cemetery Hill, with preaching every other Sabbath, Eld. Matthew Stillman alternating with the parent church, whose house of worship then stood on ground now a part of the old Hopkinton Cemetery, in the extreme southern part of the town. Eld. Stillman was a preacher of much power, and as a minister was highly esteemed. The following resolution drawn and presented by Eld. Christopher Chester and Wm. Stillman, Jr., as a committee, was adopted June 15, 1835, which explains itself.

We the undersigned, members of the First Seventh-day Baptist church of Hopkinton, comprising that part of the church adjacent to the upper meeting-house, at which place we usually meet for worship, etc., having taken into consideration the inconveniences and difficulties attending the discipline and government of the church in its present scattered and widely extended locations; and also the irregularities attending the present mode of government in having two places for business meetings and two records pertaining to one body, often causing irregularities and discordant resolutions; we are of opinion that it would be productive of good for us to become a separate church, and conduct our discipline accordingly, yet retaining our fellowship and standing in the Seventh-day Baptist connection. We therefore, request the church to set us apart and organize us into a church of the same principles and of the same faith and order as the present church, holding the Scriptures contained in the Old and New Testaments as sufficient rule of faith and practice without creeds or

*Read at the celebration of the 50th anniversary of the dedication of the Rockville meeting-house March 21, 1886.

articles of faith other than covenanting to keep the commands and precepts of the gospel as contained therein.

This petition received the signatures of fifty-three persons who, on the 24th day of July, 1835, were organized into a separate body called the Third Seventh-day Baptist church of Hopkinton, R. I., known later as the Rockville Church.

Dea. Daniel Babcock gave the right hand of fellowship to Dea. Alpheus Burdick as a representative of the new organization. Eld. Christopher Chester supplied the new church with preaching the most of the time until April 18, 1845, when Eld. Alfred Burdick came to be their pastor. Up to this time there had been added to their number sixty-one names. This was Eld. Burdick's first pastorate. His zealous work and influence did much to bring new life and energy into the new church, the effects of which have not yet disappeared. During the following summer steps were taken toward building a new house of worship, which was built upon a lot north of the village. The building of the new house was intrusted to the hands of members calling themselves the "Meeting-house Society."

Article 9th in the constitution says: "The house, when built, shall be dedicated to the worship of Almighty God, and may be used for the transaction of such business, only, as is immediately connected with the religion of Jesus Christ and the welfare of immortal souls."

We cannot conceive how any body of men could build with a higher purpose than that above expressed. A house thus given to God, and kept sacred to his worship and honor, is certain to bring blessing to any community.

This house, within whose sacred enclosure hundreds of converts have accepted Jesus as their Lord; from which we have borne the bodies of hundreds of loved and honored workers who died rejoicing in the faith which was their inspiration, and is our joy; this temple of worship in which we meet this morning was, on Sunday, the 22d day of March, 1846, solemnly dedicated to God as a place where he should meet his people as they might assemble in his name. The dedication sermon, after a remarkably impressive prayer by Eld. Daniel Coon, was preached by Eld. Walter B. Gillette, the text being 1 Cor. 3:9. The last service in the old meeting-house was the funeral of Lydia, A., daughter of Gardner Burdick, March 8, 1846. It being too cold during the early part of the year to hold service in the old house, meetings were held previous to the occupation of the new building in what is now known as the "old boarding house."

In that house was held our first Sabbath evening prayer and conference meeting, (which was a covenant meeting). These meetings have ever since been kept up with varying attendance and interest; and it is not too much to say that the moral and spiritual strength of the Rockville church, and perhaps its very existence to-day is due in large measure to their influence. The Sabbath-school, first started by Eld. Burdick fifty-one years ago, has been a great blessing to the church, whose membership has been largely made up from its numbers. In the early days, modern lesson helps being then unknown, it was not uncommon to see the Bible in the hands of both teacher and scholar. Some so-called modern reforms are not in the way of prog-

ress. — Christian workers will yet conclude that for the Bible-school there can be no better text book than the Bible itself.

The old meeting-house was sold later for fifty-three dollars. The newly dedicated church, unincumbered by debt, was highly appreciated by the people, and early in the fall a revival of great power swept through the entire community. Eld. Alex. Campbell, who, in 1842 had visited Rockville, a revival following his four days of preaching, again came to this place, and, at the close of his labor in company with Eld. Burdick, more than fifty were added to the church.

In the fall of 1868 this meeting-house was removed to its present location, at a cost of about four hundred and fifty dollars. In 1887 extensive repairs were made which included an addition, a belfry, and placing therein a bell, the entire cost being nearly one thousand dollars. In December, 1893, still further improvements were added with a furnace room and furnace at a cost of about six hundred dollars. All these expenditures were met without leaving a debt upon the church, besides acquiring in the meantime a handsome parsonage property.

Eld. Burdick remained in Rockville until March 30, 1849, when he removed to West-erly to accept the pastorate of the Pawcatuck church. During his ministry here there were added eighty-four members. He was succeeded by Eld. Charles M. Lewis, during whose efficient pastorate seventy names were added.

Upon his removal to Ashaway, Eld. Joel Green came to Rockville and served the Church from April 29, 1853, until July, 1854. During the year there were three additions. From July, 1854, until April, 1857, Eld. Phineas S. Crandall pastor, there were added twenty. During the Summer of 1857 Eld. Lucius Crandall supplied the Church, and there were eleven additions.

Eld. Stephen Burdick came Sept. 26, 1857, and during this, his first pastorate, which closed July, 1860, twenty were added to the church. He was succeeded by Eld. Lebbeus M. Cottrell, who faithfully served the church until July, 1866. The number added was thirty-three.

Upon the removal of Eld. Cottrell to Farina, Illinois, Eld. Stillman Coon accepted a call to preach until the coming of Eld. Charles A. Burdick, July 27, 1867. Eld. Burdick's pastorate closed May 27, 1869, there having been added thirty-six names. In October, 1869, Eld. James R. Irish, having received a unanimous call, began a successful work which closed in June, 1881. During Eld. Irish's labors as pator one hundred and twelve additions are recorded.

Eld. Irish was succeeded by Eld. Uri M. Babcock. Although from this time, on account of failing strength, Eld. Irish was not long able to preach, in many ways he rendered valuable assistance to the pastors who have succeeded him. He died in Rockville March 3, 1891.

He loved his brethren; and his was a welcome presence in our social meetings and in our homes. Although in Heaven, his memory with us is indeed blessed.

Eld. Babcock's pastorate closed February, 1886. There were thirty-three additions. During the labors of Eld. Joshua Clarke, who immediately followed Eld. Babcock, there were twenty-seven additions.

He closed his labors with us December, 1887.

From that time until August 4, 1888, the church was supplied with preaching by neighboring ministers, much of the time by Eld. Horace Stillman, of Ashaway, when Eld. Alexander McLearn, our present pastor, began his labors here. Since that date we have added sixty names to our membership. Since our organization as a separate church there have been added to the fifty-three names originally on the roll, five hundred and seventy, making a total of six hundred and twenty-three. We have lost by death and dismissal four hundred and eleven, leaving our present membership two hundred and twelve. Many have been baptized during these years who did not unite with us, and consequently are not included in these statistics. Of the constituent members there are six now living. Of these Matthew S. Kenyon is now a deacon of the First Hopkinton church, and Hannah Crandall, Christopher N. Chester, Abba Burdick Crandall and Lydia Maxson Lanphear are yet included in our membership.

Of our deacons, Alpheus Burdick died Nov. 7, 1841. Simon Kenyon was called to ordination August 21, 1835; the sermon was preached by Eld. N. V. Hull. Dea. Kenyon died May 1, 1865. Matthew S. Kenyon was ordained Sept. 23, 1842, and was dismissed by letter to join the First Hopkinton church Oct. 30, 1857. John Webster was called to serve as deacon April 29, 1853; was dismissed by letter to join the church at Albion, Wis., June 10, 1855. Gardner S. Kenyon was ordained Oct. 31, 1861, Eld. Joshua Clarke preaching the sermon. He was dismissed by letter to join the Second Hopkinton church Jan. 21, 1865. Chapman Mattison was ordained Oct. 4, 1857. The sermon was by Eld. Lucius Crandall. Dea. Mattison died July 13, 1889.

Leander C. Burdick was ordained Jan. 28, 1882. Eld. L. A. Platts preached the sermon. Wm. W. Woodmansee and John F. Palmer were ordained March 23, 1889, Eld. L. F. Randolph preaching the ordination sermon. The three last named are our present deacons.

Benjamin W. Crandall served the church as clerk until 1852, a period of seventeen years. From that date until April 30, 1887, Josiah P. Palmer was clerk with the exception of two years from May, 1878, until May, 1880, when N. H. Lanphear served in that office. Bro. Palmer's term of service was thirty-three years. Since his resignation in 1887 the records have been kept by the present clerk.

This sketch would be incomplete without allusion to the many occasions upon which the Rockville church has established her temperance record. As far back as June 25, 1862, we find a resolution "that this church considers it unworthy the character and influence of a Christian to use alcoholic drinks as a beverage, and would earnestly request its members wholly to abstain from said practice." We also find that Jan. 9, 1869, a committee of three was appointed to procure and keep a pledge-book and to solicit the signature of each church member.

While our work seems to have been largely local, yet the church has ever had a warm interest in our denominational work and has contributed in money and otherwise to the support of the interests represented by our various Boards.

To-day, the Rockville church holds in sacred trust this building, that, a half century ago,

was consecrated to the worship of God; always refusing to open its doors for any purpose not of a religious or an educational character. During the years to come may it stand to represent lives dedicated to His service, into which shall enter only influences that up-build and strengthen, making fit for His Kingdom.

THEY RING THE BELL.

There is a man in New York who has only one leg. He is poor, but he manages to live and to enjoy life, though poor and a cripple. He loves fishing. He spends all his time on the river front near the Battery fishing. He catches enough fish for his own food, and sells enough to give him the money he thinks he needs. Perhaps you have seen the men and boys who, when they fish, use several lines. They bait the hooks and fasten the lines to the dock if fishing in the city; to different parts of the boat if fishing from a boat. It keeps a man quite busy passing from line to line, and this one-legged man—we call him Jim—says he spent a great deal of time trying to devise some method by which he could tell whether he had a fish on the line without walking so much. One day recently a nurse-maid came to the river front with a baby in her arms. The baby had a rattle. "There," thought Jim, "there's the very thing." He asked the nurse-maid to give him a bell from the baby's rattle. She did. He fastened the bell on one of his lines and sat down to watch. There was a slight tinkle, hardly that. Jim was charmed. He knew the habits of fish so well that this faint sound told him that it meant a nibble. He waited. There was a frantic jingle, then silence; then another frantic jingle. Jim hurried to the line, pulled it in, and there was a big eel. Jim worked hard the next few days, and made money enough to buy a half dozen bells. He equipped his lines and sat down. Now he waits for the ringing of the bell that tells him a fish is on the line. He says if he falls asleep it takes four bells to wake him. When some one told him that his method was not sportsmanlike, he said he was not fishing for sport, but for a living. He would not use bells to catch trout. —*The Outlook.*

A GOOD SUGGESTION.

An esteemed friend writes us that he has "long been of the opinion that it would be an advantage if all your correspondents should write the names of individuals in Roman capitals, as that would prevent mortifying and misleading mistakes." We heartily commend the suggestion to our correspondents. One of the most puzzling of editorial tasks is to decipher the hieroglyphics which are presumed to stand for the names of persons mentioned in letters. It was Byron, we believe, who told of the delight of being wounded in battle, and having your name misspelled in the *Gazette*. Such "mortifying and misleading" mishaps would be avoided by adopting our friend's recommendation. We cannot know the names of all the ministers of our own and other denominations in the land, and, even with the help of the *Year Books* and state and associational *Annals*, cannot always identify the particular brother whose "work and labor of love" is sought to be celebrated. If all our friends who kindly send us news would profit by this hint, it would save us a deal of trouble, and themselves the mortification of seeming not to know the names of those concerning whom they write.—*The Examiner.*

Missions.

BRO. C. W. THRELKELD has been employed to labor as an evangelist on the Southern New York and Northern Pennsylvania field for six months. He commences his labors at Shingle House, Pa., with Pastor G. P. Kenyon, about April 1. We hope and pray that his efforts among the feeble churches on that field may be greatly blessed of the Lord.

REV. GEO. W. HILLS after closing his evangelistic effort at Nortonville, Kansas, went to Boulder, Colorado, where he is now conducting a series of meetings in our new church at that place. The meetings have started in fairly well. Let us pray that a great blessing may come to our people and church in Boulder through his efforts with those of Missionary Pastor Wheeler.

BRO. E. B. SAUNDERS, assisted by Bro. L. D. Seager, has been holding meetings in Salem, W. Va., about six weeks. The effort has had varied success. Being held in the midst of an oil excitement it has been difficult to gain and hold the attention of the people to higher things.

Again, there has been some opposition from the enemies of righteousness and of salvation, as is usually the case more or less in a revival effort. Notwithstanding these difficulties which have been in the way, much good has been accomplished. Differences have been reconciled, difficulties settled, wanderers have returned, sinners converted, and Christians quickened and strengthened. May our evangelists and that field have our earnest prayers.

EVERY true Christian must earnestly desire to be an instrument used of the Holy Spirit to save others. Christ wants to use us. Are we willing to be used in building up his kingdom in the earth and in the salvation of men? Or are we saying, "Please excuse me, I have no talent in that direction, I am not called to that work." We should be earnest fellow-workers with Christ in lifting men out of darkness into light, out of condemnation into pardon, out of death into life, out of wrong living into right living, out of growth downward into growth upward, heavenward. How Christ wants to use us, in the church, in the Sabbath-school, in the prayer meeting, in the revival effort, in business life every-day life, to the honor and glory of his name, for our present and eternal good, and the salvation of men. Will you not let him use you?

REV. A. T. PIERSON says in regard to Armenia: "Nothing has been more humiliating than to see European powers stand idly by and witness the wholesale massacre of 25,000 Armenians, with outrages never perhaps paralleled in modern times on an equal scale; and yet all this inertia and apathy due to mutual jealousy! It reminds one of the Jew who fell among robbers, and escaped with his money-bags because the robbers were fighting among themselves as to who should get the booty! Mr. Gladstone's saying describes the situation: 'The Sultan triumphant in his dark designs against the Armenians.' Cold diplomacy is not the vigorous champion whereby to meet and defeat even the wholesale annihilation of a people and an ancient church."

The vigorous protests of the Christian people of our country and the action of Congress have so angered the Sultan that he has called home his minister to this country. We can stand that better than Turkey. But what is to become of the poor Armenians? Shall they be annihilated in this Christian age and civilization? God forbid!

THE sad news of the death of Bro. E. M. Dunn, pastor of the Milton church, came to us the day before his funeral. We could not keep out of our head and heart the dear sorrow-stricken family and bereaved church that Sabbath-day when they tenderly laid away the beloved remains in the silent grave. A sad day for Milton! A good man has fallen. He will be greatly missed in Milton and in all the surrounding country. He was warm and true in his friendships. His was a humorous soul, but how frank and honest. He was one of our best preachers. His sermons were scholarly, strong, instructive, fresh and original. He could interest and hold the attention of a congregation. Not only Milton, but Southern Wisconsin and our whole denomination, have met with a great loss.

How he grew spiritually in his last years! It seems that the Spirit was ripening his soul for the great change. We extend our deepest sympathy to the dear family and church so sadly stricken. One by one the workers fall, but the work goes on. May God raise up from the young people workers who will be as true, loyal, and faithful as those who have borne the heat and burden for years and then fallen by the wayside, yea, may they carry on the work to greater heights of success and to more glorious results.

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

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

(Continued from last week.)

ADMINISTRATION.

The question of administration is so broad and opens up so many possibilities for improvement that the entire time given to this paper might have been devoted to it. I will barely mention a few points:

1. Division of labor and distribution of responsibility between two or more Secretaries. A clear understanding and definite arrangement in the outset as to administration of home or foreign affairs, or a wise division of the mission fields, will largely conduce to precision and efficiency, as well as prevent friction. The same is true of committees and sub-committees, as, for example, on candidates, languages, publication, finance, etc.

2. The Secretary should be *ex-officio* member of most, if not all, of these committees.

3. The officers of the Board should have their headquarters in the same city. Without this, prompt, and co-ordinate action is impossible. Vexatious delays will so handicap freedom and precision of movement that serious miscarriage of otherwise well matured plans may result. The Secretaries and Treasurers of more than one Board in the United States are separated by great distances.

4. It is of paramount importance that the Secretary should give a large measure of time and thought to the formulation of a missionary policy. This should be deeply imbedded in the underlying principles of the Scriptures. In it he should adhere to apostolic methods, and only depart from the

same where the changed conditions of a later age absolutely demand it.

5. Scarcely less important is the necessity for incorporating the policy and methods of the Board in the working life of the missionary. This should become as much a matter of conviction with him as with the officer under whose supervision he goes, and the indoctrination should begin at home upon the acceptance of the candidate, and, if possible, under the personal instruction of the Secretary. Unless the missionary goes forth with such an imprimatur he can hardly be considered an accredited agent. Diversity and confusion instead of unity along all great lines of movement will be the result of failure here.

6. Missionary comity, in the light of a century's experience, should be studied and practiced. A wise regard for this branch of missionary economics on broad Christian lines would have long since led to a masterly and complete occupation of the field. Nor could Lawrence have been able to say, "I have seen the spectacle of rival societies bidding against one another for both scholars and agents; planting weak churches side by side, while large country districts are neglected, and distracting the minds of native Christians by the enforcement of distinctions alien both to their thought and their history. In India thirteen different Presbyterian bodies are at work, usually in harmony, but sometimes in rivalry. A Presbyterian missionary, for instance, tells us of a case where, in one small town, besides a government institution, there are two Presbyterian boys' schools for the heathen, two congregations which might easily be self-supporting if united, and two girls' boarding-schools in prospect."

A similar condition of things is true of Methodists in more than one field. How long shall we suffer this to continue?

7. The publication of a missionary journal with officers of various Boards on its editorial staff. The object of this periodical to be the discussion of principles, polity and methods which vitally concern both work and workers at home and abroad. Such an enterprise may be postponed until the remote future, but I firmly believe the time will come when it will be undertaken. If launched in the spirit of that Christian fraternity which has brought us here, it will tend, as nothing else, to unify our forward movement; and help not so much to any attack by individual detachments as by an army of occupation upon the great missionary battle-fields of the world.

We opened the discussion of this topic by pointing out the necessity for time for the study of missionary problems and for a larger intellectual equipment. We close by urging that an adequate amount of time be given to the devotional study of God's Word, and to personal spiritual culture. This matter is vital. Neglect at this point may prove fatal to our missions, our efficiency in office, and to our own souls.

Let us hear the testimony of a worthy colleague who speaks to us out of his heart: "Another limitation most difficult to guard against is the tendency to officialism, to become the mere engineer of a machine, rather than the inspiring leader of the churches on the one hand and the missionaries on the other. There is so much that is purely administrative—routine work—and it takes so much time; and often so much anxious thought, that he has little of either left for that which should be his highest use and most effective service to the church. More than this—for he is distinctly human—contact with the lower and formal tends to lower his own feelings, and unfit him for the higher exercise of his powers and opportunities. I speak it to my shame. I came to this office thirteen years ago, with the distinct concep-

tion that it should be a center of spiritual force and vital inspiration for our missionaries, for the churches, pastors, students and people. I have never lost the conviction, but I am often overwhelmed with confusion when I think how far short I have come, and do come, of the idea. My only excuse for thus lugging in my own experience is that I suppose it reveals a danger and limitation—often enforced—which is common to all.”

Brethren, we who are called upon to feed others, must ourselves be fed. We who would impart life to others must ourselves be vitalized, and enriched daily with increasing measures of grace. The great organizer and master-builder of mission churches in the regions beyond continued steadfastly in prayer. In eleven out of thirteen of his epistles, the Apostle to the Gentiles gives “assurances of devout remembrances on his part.” As he grew in prevailing prayer his missions grew in spiritual power. Brethren, let us with invincible faith claim the promise of the Father. We can afford to tarry in Jerusalem until the endowment of the Holy Spirit is ours, and then our prayers will be answered, as was David Brainerd when he said: “I long to be as a flame of fire, continually glowing in divine service and building up Christ’s kingdom to my last, my dying moment.”

(To be Continued.)

TREASURER’S REPORT.

For the month of March, 1896.

GEORGE H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Balance in treasury March 1, 1896.....	\$439 55
Sherman Park Sabbath-school, Syracuse, N. Y., C. M.....	1 36
Shiloh, N. J., church.....	8 00
“ “ in acknowledgment of the faithful services of Bro. Saunders, Evangelist. Evangelist Committee, by G. B. Carpenter, Treas.: Receipts on field by J. L. Huffman.	131 87
First-day Baptist church, New Market, N. J.....	\$57 60
Seventh-day Baptist church, New Market, N. J.....	44 75
Collection.....	13 50
Sale of hymn books by E. B. Saunders.....	7 00—
L. F. Skaggs, Boaz, Mo., collection on field and family.....	122 85
Mrs. Lydia Burdick, Albert Lea, Minn.....	3 00
Miss Eva Burdick “ “.....	1 00
Plainfield, N. J., church.....	53 40
Berlin, Wis., church.....	3 30
Mr. and Mrs. C. A. Loofboro, Green Mountain Falls, Colo.....	4 10
J. H. Hurley, North Loup, Neb.: Evangelistic collection, Trenton, Minn., field.....	\$12 44
Returned from traveling expenses advanced.....	2 00—
First Alfred church, Alfred, N. Y.....	14 44
Mrs. Emeline Crandall, Westerly, R. I., Boy’s School, C. M.....	10 00
Independence, N. Y., church.....	10 00
James J. Callin, Wolf Creek, Wis.....	10 00
Mrs. James J. Callin, Wolf Creek, Wis.....	10 00
A Friend, Farina, Ill.....	5 00
West Edmeston, N. Y., church.....	2 00
John Congdon, Newport, R. I.....	10 00
Mrs. A. K. Witter, Westerly, R. I., to be credited to Woman’s Board, Boy’s School, C. M.....	10 00
New Market, N. J., church.....	29 80
J. R. Titsworth estate, Dunellen, N. J., coal stock dividend.....	20
Evangelistic Committee, by G. B. Carpenter Treas.: Nortonville, Kan., church, by G. W. Hills.....	\$102 50
New Market, N. J., church, by J. L. Huffman.....	2 45
Dunellen, N. J., collection, by J. L. Huffman.....	65 70
Plainfield, N. J., preaching, by J. L. Huffman.....	20 00—
Seventh-day Baptist church of New York City... Chicago, Ill., church.....	14 33 11 70
	\$1,098 55
Cr.	
Hornesville, N. Y., church, appropriation for last quarter, 1895.....	\$ 18 75
Dr. Ella F. Swinney, balance on salary, etc., to July 1, 1896.....	127 63
Evangelistic Committee, orders in March, Nos. 8-12.....	217 26
Washington National Bank, loans on Notes, Nos. 1 and 2.....	700 00
Balance in treasury April 1, 1896.....	34 91
	\$1,098 55

E. & O. E.

GEO. H. UTTER, Treasurer.

DO THE SCRIPTURES APPROVE OF SABBATH COLLECTIONS? No. 3.

BY ELI B. AYARS.

When enough Pagans had gotten into the churches to control them, they commenced the practice of meeting for worship on the day they had been accustomed to meet to worship the sun, and told the common people, who did not have a chance to read the Scriptures much, that Paul told the Corinthian church to lay up for benevolent purposes on the first day of the week, and thus they thought to teach that the Roman Catholic church was the original apostolic church. But Paul’s instructions were for each one of them to lay by himself at home, and not for the churches to lay by as churches, either on the first or seventh day of the week. Then, after the partially Protestant church came into existence, and a part of its members found, by reading the Bible, they were not keeping the Bible Sabbath, they made some disturbance in the church; but after more or less skirmishing around, the leaders concluded to teach that Paul told the Corinthian church to lay by as a church; but instead of its showing that the church had the authority to change the Sabbath from the seventh to the first day, it helped to prove the change was made by the same power that made the Sabbath in the beginning. So, of course, they would take collections and have them laid by, by their treasurer, to help make the people believe the first day was the day that ought to be kept by Christians. So that was one of the selfish reasons why they adopted the custom. Another was because it was popular, and they wanted to be in the fashion. And another was, I believe, to get money from outsiders that probably would give something by being asked to before all the rest of the congregation, and would not do so if asked to when alone, which might save their giving much. Still another was to save time on other days of the week, when they wanted to be doing other work. And will not these three last reasons apply to churches that take Sabbath collections? Some examine the question to know what the Scriptures say about it, and find such collections are forbidden. Others examine for the purpose of finding something in favor of the practice in question, and come to the conclusion that there is nothing to be found in favor of it, and cannot seem to see what there is said against it. So they say there is nothing said for or against it. Well, now suppose that were the case. As it would be gathering something that is not needed, and cannot be put to any practical use until the Sabbath has passed, it would be doing unnecessary work. And who is there that will claim it to be right to do unnecessary work on Sabbath-days, for the sake of being in the fashion, *i. e.*, being “like other” (denomi) “nations?” Is it not to get more money, and to save time on other days of the week, for one or more of the officers of the church? And by doing so, do they not say to the Papal church and her half sisters, “You are carrying out the teachings of the Scriptures in laying by as churches? But we believe churches should do that kind of work on the seventh day of the week, instead of the first day.” Has consistency stepped out to stay, and never return again? I have been told that for a person to just put his hand in his pocket, take out money, and put it in the collection, is not doing work. But

one definition of the word work is, “To exert one’s self for a purpose.” And who will say that they can put their hand in their pocket, take out money, or an envelope with money in it, and drop it into the collection, without any self-exertion? It takes just as much self-exertion to do that as it would to pay a person the same amount of money for a cent’s-worth of stationery, or a dollar’s worth of sugar, or a horse (provided each person should have the right amount of money counted out and put in an envelope to pay for the articles he wanted to buy, and the person they were going to buy of would step up to each one of them and hold his hand out to receive the money). Then allowing for from one to four persons to carry around and hold something for the money and envelopes to be dropped into, and put the same in a convenient place for the treasurer to get, take out the money and envelopes, carry them home, lay them by for the church’s use the next week, month, or year, they would have to make twice or three times as much self-exertion as those who did the giving. Now, let us imagine a hundred churches and a hundred Sabbath-schools laying by money on every Sabbath, and fifty different ones exerting themselves for a purpose, and two collectors and one treasurer for each church and school. Then if we take into account the talking there is done about giving, there would be talking and work enough in the matter of giving to buy and pay on Sabbath-days for store goods and horses and cattle enough to keep quite a good-sized colony well supplied with such things. And I believe talking and doing so much in reference to money matters in the time of church and Sabbath-school services, has a tendency to lower the sanctity of the Sabbath in the minds of the people, and that if the teaching and practice had been different in money matters, there would not have been so much loose Sabbath-keeping, post-office business, talking over other kinds of work, and business matters, talking and planning for the coming week. And if the churches and Sabbath-schools would follow God’s commands, Christ’s and Peter’s example, and Paul’s instructions, there would be a very different state of affairs in regard to Sabbath-keeping.

THE late Eugene Field, who wrote beautiful verses about childhood and domestic life, spent the greater part of his life in poverty—a fact which did not, however, weigh heavily upon him. He always spoke of his poverty as if it were a good and welcome thing. An acquaintance, Mr. John D. Barry, tells a story of meeting Field once at a very well-supplied table in a hospitable house where both were guests. Some delicious strawberries were passed around. They were out of season, and Field looked at them with admiration, and paid his hostess a compliment about them, but declined to eat any.

“But, Mr. Field,” the lady asked, “don’t you like strawberries?”

“Oh, yes,” he answered.

“Then why don’t you eat some?”

“I’m afraid,” said the poet, “that they’d spoil my taste for prunes!”

This remark indicates that he was a philosopher as well as a poet.—*Interior.*

SO CALLED trifles are often turning points in the affairs of men and the fate of nations. The tear of a babe touched the heart of a princess, turned aside the wrath of Pharaoh, created a nation out of serfs, and gave the world a mighty literature which lives and molds human thought after more than three thousand years.

Woman's Work.

"WE ARE GOD'S, YOU KNOW!"

THE KEYNOTE OF FELLOWSHIP.

Little Annie's whisper came,
Sweet, and soft, and low,
To the wail, without a name,
"We are God's, you know!
That is how we're sisters, love,
He's our Father dear;
Sometime, we shall dwell above,
In His presence near."

'Tis the keynote wonderful,
That we needs must keep,
If we seek the harmony
Of true fellowship.
'Tis not hard to comprehend
Brotherhood below,
If we rightly understand—
"We are God's, you know!"

Looking steadily toward Him,
Larger grows our light,
Widens now love's glorious theme,
Let our souls unite;
Love to God and love to man,
All His will foreshow,
Can we hush the glad refrain—
"We are God's, you know?"

Thus we touch the secret spring,
Whose electric thrill
Makes us to each other cling,
One, in heart and will.
How'er wide apart, in space,
Whether high or low,
We have this, God's special grace,
"We are His, you know!"

M. A. DEANE.

GLEANINGS.

Mrs. Mary Leonard Woodruff, one of the national organizers of the Baptist Home Missionary Society, in an address on the work of the society, told of her experience among the Indians of Alaska and in the slums of our great cities, such as the Italian quarter in New York, where she walked seven squares before she could find a person speaking English well enough to direct her to the Society's Mission House in that section of the city.

In a report from the American Baptist Missionary Union, the secretary for New England makes this statement: On March 21, \$370,000 were needed to meet the obligations of the Missionary Union in the next ten days. Appalling as the debt seems, if we had from every Baptist of our constituency, the price of a morning newspaper once a week for each week of the year, the debt would not only be canceled, but there would be \$200,000 in the treasury for advanced work. Do we not love the kingdom of God in its world-wide interest as much as we love the news?

At a Woman's Board prayer meeting held in Boston, March 20, the lack of funds to meet the demands of missionary work in foreign lands was the topic for the hour.

The leader brought this God-given message, which appealed to many hearts:

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." There are empty treasuries in the benevolent societies of different denominations because of lack of consecration in the churches and of spiritual poverty. We need to pray for more than the missionaries. Let us look through others' eyes, our outlook to be as broad as our inlook is deep. The present curtailment in appropriations is not due to the poverty of our people, as is seen by a glance at the elegant meeting houses, beautiful homes, costly array and expensive entertainments, which are so common.

We have heard how easily Professor Garner secured the means to go to Africa to try to find out whether monkeys have a language. Yet there is dearth of money for those who carry the life message to immortal souls. Mrs. Holbrook, of the Zulu mission, in speaking of missionary life in Africa, once said: "There is no compensation for the indifference of the people at home concerning the people of Africa." The churches are composed

of ministers and people, pastors and congregations, and the responsibility rests with neither side alone. It sometimes requires more courage to receive the Word of God than to speak it.—*Congregationalist*.

PROGRESS OF THE KINGDOM.

AWFUL EFFECTS OF RETRENCHMENT.

The churches arraigned. The multitude of letters which the American Board is constantly receiving from the field are varied in expression, but one in the spirit of despair and perplexity, protest and appeal. Here is a portion of a representative letter from the Rev. J. E. Tracy of the Madura Mission: "In the first bitterness of the news I was tempted to say, 'Is it for this that I left my children at home and came back to India?' But I have got over that now. I can stand the reduction on our salaries, but to cut down on the work to the extent of one-half is more than I can believe is the Lord's purpose, though it may be the fiat of the impoverished churches at home.

"When I hear of large numbers of Congregational pastors voluntarily contributing one-tenth of their salaries to the cause of home or foreign missions and hear of 'business men' on business principles who follow their pastor's example, I shall feel that there is hope. I believe that the church as a whole needs something drastic to wake it up. Somebody wrote me that the churches are hungering and thirsting for information. It is not information they lack, but Christianity. I wish I could have a committee of those who made this reduction necessary (if it is necessary) here to attend my next meeting with my native helpers, to meet the dismissed men and women, go with them to their hovel homes and come in contact with the people whom they teach. In the presence of the poverty and self-denial which they would see I would like to have these representatives of home churches explain all the sweet reasonableness of the reduction and poverty and self-denial which press so heavily upon consecrated stewards of Christ in Massachusetts and Connecticut that they are constrained to order reductions. I would like them to compare these homes with those in America, these churches with those, these schools with those, and, after they have made the comparison, perhaps they, too, like the worthy Bradford, would go back and publish to the churches and homes that really they found more consecration and self-denial than they had supposed existed among Christians in India. . . . My impression when I was at home recently was that the interest-felt by the mass of Christian people in mission was very largely an interest in being entertained and very little an intelligent interest—too much reading of the newspapers and too little reading of the Bible."

Worse than the sword of the Turk. We can only give brief extracts from the touching letters of our missionaries in Turkey. Rev. C. S. Sanders of the Central Turkey Mission declares vehemently and not unjustly that the "American churches seem determined (at least negatively) to finish up in good shape the same work of destruction which has been already done so well in other ways." In a similar strain are a few sentences from the Rev. C. F. Gates of Harpoot: "I think it will be practicable to build union schools for Gregorians and Protestants under our superintendence. My only anxiety is lest the Christians of America should fail to meet the emergency. We have as yet received no assurance of support and funds from America. On the contrary

our work is cut off fifty per cent. This is worse than the sword of the Turk. Let mine enemy smite me, and not mine own friend."

Dr. Barnum of Harpoot also dwells upon this unexpected blow to the work. He says: "The Armenians are more friendly than ever, more open to the truth, less prejudiced against Protestantism, and, unless we take advantage of this crisis in putting preachers into available places, I see no hope of the restoration of Christianity. The Catholics are very active, and every lack of energy on our part will be taken advantage of by them. Nothing that has happened has really been so disheartening as this. The attacks of our enemies do not discourage us, because we are sure God is on our side and he is stronger than they, but how shall we interpret this desertion by our friends?"

Sad days in India. Such words as these from Rev. E. S. Hume cannot fail to call forth our warmest sympathy and most earnest effort: "I cannot bear to write to you in full what an awful blow to our usefulness these reductions have given. Our appropriations for the year are less than half of what I asked when making out estimates on a starvation allowance. The work cannot be carried on even in a crippled way for six months on the allowances granted. The feelings of humiliation, disappointment and grief which overwhelm us cannot be told." No less touching is this extract from a letter recently received from Dr. Edward Chester of Dindigul: "I have not known a sadder day in our mission during the thirty-seven years of my service than that when we received from Boston our appropriations for 1896 and had to decide how each of us could meet the tremendous reduction. I have closed my boys' boarding school and sent the boys to their villages, because the appropriations made to the Dindigul station for boarding schools will not suffice to support the pupils now in the girls' school. . . . The whole thing has made me almost sick and I dread the future months more than I can tell you. This reduction is blocking our work, adding greatly to unavoidable discouragements and taking away our hope for the future. And saying all this I have failed adequately to describe the disaster which has fallen upon us as a mission."

DEAR READERS: Let us learn a lesson from the misfortunes of other denominations, and not only meet the pledges we have already made for Home and Foreign work, but increase our interest and our gifts for these and also for our Tract Board, who are making such noble efforts to enlarge and broaden those "activities so essential to our spiritual life and growth."

HER SOLICITUDE FOR HER CHILDREN'S MINISTRY.

Years of deep conviction led one of the sons to reveal his long-felt impression that he ought to preach the gospel. This was what his mother had long secretly prayed for. His father could not suppose it possible that boys so ignorant as his could ever be called to the holy ministry. But the mother believed it; and thus, in the midst of the severest discouragements, she ceased not to advise and pray for him until Providence opened the way and he "went forth weeping, bearing precious seed." Under the same influence another and another was called to the holy work, and thus were answered a mother's prayers.—*Christian Advocate*.

Young People's Work

PRAYER MEETING SUGGESTIONS.

For Sabbath-day, April 11.

Topic.—Will our excuses stand? Acts 26: 19-28.

Many people have the claims of Christ pressed upon them, but instead of yielding to these claims they begin with one consent to make excuses. Will these excuses stand? Will they stand before God in the day of judgment? This is the question of the topic. To answer it we must put the excuses to a divine test—the test of the Word of God. If they will not stand this test, they will not stand in the judgment, for God will be the same there that he is in his Word now.

Let us notice some of our excuses and see if they will stand the Biblical test:

1. Fear of ridicule. This is an excuse that keeps many from Christ. They are afraid of what others will say of them if they personally accept Christ. What does the Bible say of this excuse? "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed" Luke 9: 26. It does not stand the test.

2. Inconsistencies of professing Christians. What a common excuse this is. But it is only an excuse. If we wanted to be loyal to Christ, no disloyalty on the part of others would deter us. It would only intensify our loyalty. The excuse is contrary to reason and to nature and falls before the Word of God, which says, "Every man shall give an account of himself to God" Rom. 14: 12.

3. Christianity asks too much. Many will not accede to its demands. They are unwilling to sacrifice all for Christ. What does the Bible say? "What shall it profit a man if he shall gain the whole world and lose his own soul?" Mark 8: 36. It may cost to be a Christian, but it pays.

4. Fear of not being accepted. "I am not good enough," say many. What does God say? "Him that cometh unto me I will in no wise cast out" John 6: 37. Our acceptance depends not upon our worthiness, but our willingness.

5. Too great a sinner. "The blood of Jesus Christ cleanses from all sin" 1 John 1: 7.

6. Fear of not "holding out." This is another very common excuse, but it fails. We do not hold out ourselves, but Christ keeps us. "He that hath begun a good work in you will perform it unto the day of Jesus Christ." Phil. 1: 16.

7. Procrastination. "I intend to become a Christian, but not now; some more convenient season." "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."

When put to the test, these and all other excuses fail.

ARMENIA.

BY FRANK L. SHAW.

About 100 miles south of here, and about 7,000 miles east, almost midway between the eastern end of the Black sea and the southern end of the Caspian, is a famous peak, Mount Ararat. A short distance to the north of it is the source of a large river, the Aras, a southern branch of the river Kur, which, rising several hundred miles to the Northwest of the mountain, flows in a south-westerly

direction into the Caspian Sea. West of Mount Ararat we find the head-waters of the river Euphrates, which flows first west, then south, and then southeast into the Persian Gulf.

There are three large lakes near the source of the Euphrates; Lake Van to the south, Lake Urumyah away to the southeast, and Lake Sevan, about 100 miles to the northwest. If a triangle be formed, with one of these lakes at each corner, Mount Ararat will be almost in the center.

All the country about is a large plateau broken into mountains and valleys, with climate subject to extremes of heat and cold in the high portions, and temperate in the lower. In some places the soil is sterile, while in others, where there is more rain, it is very productive, and abundant crops of rice, tobacco, cotton, hemp, flax, etc., may be seen growing.

This region is not wholly unproductive of minerals, salt, iron, copper and lead, being found in more or less quantity.

This is the country of the Armenians, a name with which we are all familiar on account of the recent massacres there.

The Armenians are a very old people, belonging in race to the same family as do the English, French and most other nations of Europe. Thus while the German races were migrating westward from their home in central Asia, the Armenians took up their abode in a region (very nearly) where they originated.

According to the traditions of this people they were at first ruled by kings, but became subject to the Assyrians. History in Armenia begins about 600 B. C. It was then that the independence of the people was obtained. After that they kept their freedom until about three centuries before Christ, when Alexander conquered Armenia and also a large portion of the rest of Southwestern Asia.

When Alexander died and his possessions were divided among his generals, Armenia fell to the lot of the Seleucidae, who held possession of it about 100 years, when the country again gained its independence, and was divided into two parts, the one east of the Euphrates River being called Armenia Major, *i. e.* greater, and the one west, Armenia Minor, *i. e.*, less. We will trace first the history of Armenia Major. It maintained its independence more or less successfully against the Parthians on the east and the Romans on the west, but finally came more under the influence of the latter, and we find its history one of wars and tumults. In 232 A. D. the country was captured by the Persians, but later the Romans restored a native prince to the throne; still later, when Rome had fallen and the Greeks held Constantinople, Armenia became a kind of bone of contention between them and the Persians.

About 300 A. D., Christianity became the established religion; the period of Persian supremacy is marked by a bloody, but unsuccessful effort, on the part of the Persians to root out Christianity.

In 632 the Arabs overran all that region, and Armenia Major was not permitted self-government again till about the ninth century. After that the country prospered until about the eleventh century, when internal strife arose, and the land was soon divided between the Greeks, Turks and Kurds. In 1242 the Mongol hordes from Central Asia

ravaged the country, and in 1472 Armenia Major became a part of the Persian kingdom.

Armenia Minor became subject to Armenia Major, afterward to the Roman Empire. Then, when the old Roman Empire was divided into the Eastern and the Western, Armenia Minor became a part of the Empire of the East, and remained so until the close of the eleventh century when a refugee from Armenia Major brought back freedom to the country again. His successors took a prominent part in the crusades. In 1374 the country was once more captured, this time by the Egyptians.

Since that time Armenia has been held by the Turks and Persians, except a small portion in the north which Russia now possesses. Thus we see that for more than two thousand years the Armenians have been subject to the terrors and devastation of war. Still they have not lost their nationality, although they have striven against such odds.

According to tradition, the church of Armenia was founded in the time of Christ, Jesus having written a letter to a prince of that country; and after the resurrection Thaddeus, Bartholemew and Judas are said to have established a church there. However this may be, Armenia cannot be said to have had state church, until about the third century, although there are traces of Christian worship before that time. The Armenian is one of the oldest Eastern churches not in communion with either the Roman Catholics or the Greek. In 302, Gregory, the "Illuminator," a prince of the Armenians, became converted, and was eager that his countrymen should accept the same faith, which many of them did. In 491 the Armenian church became independent of the Roman Catholic. Since then the Armenians have remained independent.

In the service of the church prayers are made for the dead and entreaties for the pardon of sins. They do not believe in purgatory or in the sale of indulgences. Christmas is celebrated on January 6.

The seven sacraments of the church are baptism, confirmation, eucharist, penance, ordination, marriage and extreme unction. Baptism consists in immersion, the candidate being dipped three times. He is then anointed with holy oil and receives the eucharist or communion. The clergy may marry before their ordination but not after. The priesthood is hereditary.

There are many reports of the recent massacres in Armenia, and it is difficult to tell just how reliable these accounts are. Some time ago an estimation of 100,000 killed was published in one of our daily papers, but according to recent investigations the number is put at 900. Nevertheless, the atrocities which have been committed there are many and doubtless demand foreign interference. It would seem as if the Turks and Kurds are bent on exterminating or converting these Christian subjects. Reports say that many Armenians have been induced, by fear of death, made to take on the form of the Mohammedan religion. While we would in no way justify such action on the part of the Turks, we realize how difficult it is to write a history of events which have occurred so recently. To get at the truth, different accounts must be collected and compared, and the prejudice which we are almost sure to find must be detected and eliminated. This takes time, but on the whole it is quite evident that these massacres are of so much importance that Armenia will occupy some little space in the world's history for the last quarter of the nineteenth century.

Children's Page.

THE SPELLING MATCH.

Ten little children, standing in a line,
"F-u-l-l-y, fully," then there were nine.

Nine puzzled faces, fearful of their fate,
"C-i-l-l-y, silly," then there were eight.

Eight pairs of blue eyes, bright as stars of heaven,
"B-u-s-y, busy," then there were seven.

Seven grave heads, shaking in an awful fix,
"L-a-i-d-y, lady," then there were six.

Six eager darlings, determined each to strive,
"D-u-t-y, duty," then there were five.

Five hearts so anxious, beating more and more,
"S-c-h-o-l-a-r, scholar," then there were four.

Four mouths like rosebuds on a red rose tree,
"M-e-r-y, merry," then there were but three.

Three pairs of pink ears, listening keen and true,
"O-n-l-y, only," then there were two.

Two sturdy laddies, ready both to run,
"T-u-r-k-y, turkey," then there was one.

One head of yellow hair, bright in the sun,
"H-e-r-o, hero," the spelling match was won.

—New York Picayune.

HOW BILLY CAME AND WENT.

A TRUE STORY.

BY HELEN WARD BANKS.

Billy came to the Stanlakes' because Sallie had made papa understand that she could not be happy without something to drive, and that she could not harness into a wagon her chickens or her lamb or her cats or her birds.

Billy was such a big fellow and had such strong horns that Sallie was a little afraid of him. But she stepped into the wagon and picked up the reins, while Brother Ben let go his hold on Billy's head. Then what a scramble! Up the road and around the corner, wherever Billy chose to go, with Ben chasing after. But Ben could not catch him, and Billy did not stop until he was tired. Sallie, brave and shaken, stepped out of the wagon.

"I think," she said, "I won't drive him till he gets tame."

So Billy was left to wander about, and Sallie kept out of the way of his long horns. But Billy and Norah, the cook, became enemies at once.

On the outside of the kitchen window were solid wooden shutters. Billy soon found he could unlatch these with his horns, and a dozen times a day he would shut Norah in the dark. She chased him with her broom, but Billy was always too quick for her, and she could only shake her stick at him from the kitchen door, which he didn't mind at all, but began to nibble at the dish towels which Norah had spread on the grass to dry.

And as Billy came to the Sandlakes' because of Sallie, he went away because of Norah.

One day, not finding enough dish towels to eat, Billy was pretty hungry. Norah was going out and stood at the gate in her best shawl, quite forgetting Billy. Presently she felt a pull at her shawl, and there was naughty Billy munching the fringe.

"Ah, go on wid ye, ye black rascal!" Norah, cried, clapping her hands. But it was too late. Billy scampered away, but he left a large hole in the shawl.

"What kind of a baste are ye?" Norah said, but then she had to stop and clap her hands again. Master Billy was standing on his hind legs under the clothesline, taking for desert the sleeve of papa's very nicest shirt. At Norah's shout Billy dropped on his four legs and tried to run away.

The open kitchen door looked safe, and in Billy ran. But there he was worse off than ever, for he was shut in. The fire was on the opposite side of the room, and to get away from Norah's broom Billy leaped up on the range.

Then he forgot Norah and her broom. He had never walked on so hot a floor before. Up came one foot and then another, and Billy was dancing a jig.

He did not know enough to get down, and Norah was laughing too hard to help him. So there he danced till Sallie and Ben came and drove him out.

"Ah, ha, Masther Billy!" Norah said, wiping the tears from her eyes. "You'll not be playin' your thricks again on me, mayhap."

And he never did. That night papa said:

"Don't you think we might let Billy go home again?" and Sallie answered, with a sigh:

"Yes, papa. He's beautiful, but he doesn't get very tame, and it is pretty expensive to feed him on shawls and shirts."

And this is how Billy came and went.—*The Outlook.*

LENA'S CAMEL.

BY MINNIE LEONA UPTON.

Lena was a little "Fresh Air Fund" orphan. All winter she had been sick in a hospital, where her chief amusement was studying an "animal book" that a nice old lady had brought to her—one that the nice old lady had when she was a little girl. Lena spent hours studying the pictures, and was never so happy as when some visitor, with a real or assumed fondness for natural history, would sit patiently by her couch, and study with her the long list from "A" to "Z." All the animals in the book were of about the same size, though the lamb, perhaps, may have been a trifle larger than the camel. Such a round, smooth, chubby creature as that "animal book" lamb was! But Lena was sure it was true to nature, because it looked exactly like the china lamb given her by the same old lady.

The long winter wore away, and Lena grew well enough to leave the hospital; but she dreaded going back to the dismal alley where she had lived since her mother died. An old woman had taken her, and made her more than earn her living by selling flowers and matches; and it was while trying to get out of the way of a heavy tram while crossing the street that she had fallen and received the injury for which she was taken to the hospital.

So you can guess how pleased she was when the nurse told her that a kind lady wanted her to come and stay with her at her home in the country for a whole month.

It was a beautiful morning in June when the stage drew up with a grand flourish at Mrs. May's door, and Mrs. May herself came down the steps to greet the little stranger. She was wild with delight at the beautiful sights all around her, and after dinner she danced out of doors, and down across the field. Suddenly she heard a queer sound, and out from behind a big rock bounced a queer-looking, dingy creature, that humped its back as it bounced along toward her, still making those queer little noises. Lena gave one startled look.

"Oh, oh! a camel, a camel!" she shrieked. And then how she ran!

Obadiah, the hired man, who was working in the next field, tried to stop her, but it was of no use. She never stopped till she was safe in the pantry, with all the doors shut behind her. The impish creature pursued her all the way, but could not quite catch up with her, and was left on the kitchen step.

"Why, what *can* be the trouble, dear?" anxiously queried astonished Mrs. May.

"A camel chased me!" sobbed Lena.

Mrs. May hastened to the door, and there, calmly grazing, was Don, the cosset lamb.

"That a lamb?" gasped Lena. "Why, I thought lambs were smooth and white and round, not dingy and rough, with knobby legs."

"He will be smoother and whiter when he grows older," said Mrs. May.

"I'm sure I'll never like him," sobbed Lena, still quivering from her fright and flight.

But when she found that Don was only playing, she soon got acquainted with him, and many a gay romp they had together.

When the month was gone, Mrs. May decided that she couldn't part with Lena. Mr. May declared they couldn't keep house without her, and, when her birthday came, he gave her Don for a birthday present.

And what do you think Don does? He gives his beautiful fleece, every spring, to buy a big box full of the loveliest books and toys for the little children at the hospital where Lena learned in the "animal book" how lambs do *not* look.—*S. S. Times.*

HOW ROB WAS SAVED FROM DROWNING.

Robert Simpson, a son of Thomas J. Simpson, owes his life to the intelligence of his pet dog Jack. Saturday morning Rob, tempted by the glassy newly formed ice, put on his skates and started out for a morning's sport on the inviting and treacherous surface. All went well until Rob had fun enough, and was skating in toward the shore to take off his skates. When about a quarter of a mile from the beach and directly opposite his father's house he broke through the ice, and was in danger of drowning.

Now, when the skater started out in the morning, his dog "Jack" wanted to go along, and it was with difficulty that he could be kept at home. After the boy had gone, "Jack" trotted up and down the beach and watched his master skim about the smooth surface. When Robert crushed through the ice, the dog was directly opposite him on the shore, and the instant the ice gave way "Jack" gave an excited bark and dashed across the ice to the place where the young man was struggling, and arriving there he caught the skater by the collar and dragged him out, never stopping until he was on firm ice. The young man was almost insensible from cold but practically unharmed. He hurried to his home, followed by the dog, who barked and frisked around him joyfully, as if he appreciated the importance of his act.

"Jack" is a shepherd dog, with long black hair which fairly glistens. His handsome head and bright eyes bespeak much intelligence. Though a powerful swimmer he never enters the water of his own accord except to make a rescue. This is not the first time he has figured as a life saver. Two years ago last summer he rescued Elmer Simpson's five year old boy, Gussie, who tumbled into the little pond on Montgomery street.—*Newbury Register.*

Home News.

New York.

CRUMB HILL.—De Ruyter is situated at the confluence of three valleys. One sweeps north toward Cazenovia, another south toward Cortland, and the third up Crumb Hill to the eastward. On this hill is the original Cornell farm, where the grandfather to Governor Cornell carried on his work, and near by many of the Crumbs from Rhode Island settled, and some of their descendants still live there.

Still farther on is Georgetown, where Sister Perie R. Burdick has labored so faithfully and God has blest them with a great revival.

On Crumb Hill the Methodists have labored long and earnestly, and our people have joined heartily in their labors.

For some time Eld. L. M. Cottrell held meetings there on Sunday night, and at the week of prayer there was an urgent call for extra meetings. For nearly three weeks meetings were held from house to house, the people going in great sleigh loads and packing the rooms full and God blest many in the forgiveness of their sins and others in returning to duty and filling the community with prayer and praise. The continuous storms interrupted the meetings, but now we are alternating the Crumb Hill and Syracuse appointments every Sunday night.

L. R. S.

SCOTT.—Our Y. P. S. C. E. meetings this winter have been held evenings, instead of Sabbath afternoon, as formerly, and with good results. There has been deep interest, with a good attendance; yet owing to the severe blizzards and deep snow, many were at times detained who would otherwise have attended.

February and March have been two unusually stormy months. People about here remark they never saw their equal for successive storms. At present writing, March 30, a large body of snow covers the ground. But it will doubtless disappear suddenly, as we might reasonably expect at this advanced season. In this section of the country we have comparatively little mud, as the nature of the soil is such that the roads dry off quickly.

The pastor's annual donation occurred on the evening of Jan. 17. The weather being fine, a large number assembled at the church, and it seemed a very pleasant occasion to all. Receipts amounted to something over \$85. The pastor has accepted a unanimous call to serve the church another year.

Our society gave a musical concert at the church, near the holidays, which was largely attended, and with satisfactory financial results. Also more recently a Temperance Cantata was rendered, which drew a full house, and by request was repeated on the evening of March 28, with favorable results. These entertainments were pronounced excellent, both as to rendition and moral worth, the proceeds of which we understand are to be applied for church repairs, as but little has been done in that direction for several years, and the people feel it a need to sustain home interests.

A. E. ROGERS.

MARCH 30, 1896.

Illinois.

CHICAGO.—We rejoice in the accounts of splendid work and progress from all parts of the denomination, and are glad to report that our own people are pervaded with a degree

of hopefulness and enthusiasm never known before since the organization of the church.

Our new meeting place in Handel Hall is very pleasant, quiet, provided with elevator service and accessible to the street cars. It already seems more homelike to some of us than did the old (noisy) room in the Methodist Church Block.

For the first time in its history the church has engaged the services of a pastor for his entire time. The heroic and united spirit which was manifested at the time the action was decided upon, is something the writer will never forget.

Our musical director, Prof. Wardner Williams, has organized a quartet, which, it is expected, will soon lead our singing. The quartet consists of Mrs. Susie Burr Whyland, soprano; Mrs. Maggie Davis Hull, alto; Dr. George Post, tenor; Mr. Alfred Williams, base.

Eight members have been added to the church since the 1st of January, five by letter and three by baptism. The ordinance of baptism was administered in the Fourth Baptist church, which was hospitably offered to us for the occasion. Other additions are expected in the near future.

The cottage prayer meetings which have recently been organized are well attended and a great blessing to those who have felt their influence. In the opinion of the writer, these meetings promise to be quite as valuable as the Sabbath services in extending the influence of the church and developing spiritual power.

The pastor has just closed a series of sermons on the Sabbath question, including the following subjects: "What is the Bible Sabbath;" "How was the Day Changed in the Practice of Christendom?" "The Drift of Sunday Legislation;" "Rome's Challenge."

Upon pleasant Sabbaths the attendance is usually about seventy. The people are wet weather Christians too; for last Sabbath, the stormiest day of the year, the attendance must have been at least fifty.

The Chicago church has a reputation for sociability. Our social occasions are certainly very pleasant. Three of these were worthy of special mention. At the annual church meeting at the home of Ira J. Ordway, E. A. Witter of Albion gave us his words of cheer and Mrs. T. R. Williams, who has become greatly endeared to the hearts of all during her life among us, said good-bye. At Brother Ordway's annual reception to the church S. W. Maxson of Adams Centre was the guest of the evening. Brother Maxson seemed to take kindly to the free and easy Western ways and responded happily to the speeches of welcome.

On the night of March 21, a large company took possession of the house of Warren and DeEtte Randolph, Englewood, and filled it front, rear, top and bottom. The silver bells chimed most merrily as the surprised (?) couple stood up together and joined hands, and renewed the vows of twenty-five years ago.

Twenty-five silver dollars were presented as a token of love and appreciation of friends and a few extra "to last until we come again."

Last Sabbath some of our members attended the funeral services of Brother Dunn at Milton, carrying with them a floral tribute as a loving remembrance from this church. Brother Dunn was intimately associated with the earlier years of our cause in Chicago,

and is remembered here with sincere affection. He was one of the towers of pulpit strength among our own people.

Much more that we would like to say regarding the life of our church and of our people individually, must remain over until next time.

We have only words of hope and good cheer. Our conditions are difficult in some respects, but we have before us a great door of opportunity. Pray for us that we may enter it.

L. C. R.

REV. ELSTON M. DUNN.

To the Editor of the SABBATH RECORDER:

May I add my tribute to the many that will be given to the memory of the late Rev. Elston M. Dunn?

When I first entered the Alleghanian Lyceum at Alfred, there hung on the walls an oil portrait of Elston M. Dunn, and I was told that he was one of the most brilliant and promising members the Lyceum had ever had. The impression may be illustrated by a story an old Alfredite told me. He said that J. R. Giddings lectured at one commencement, and somewhere during the exercises of the week Mr. Dunn made a speech. When he got through, Mr. Giddings arose and, with streaming eyes, said: "Why do you send for me to address you, when your boys speak like that?" I do not speak of this story to vouch for it, for I do not know how far my informant's imagination carried him, but to show upon what my impressions were formed. I never saw him, however, until he came to Alfred in 1874, with mind troubled, and, perhaps, clouded, when my impressions of him received some shock.

On going to Milton, in 1879, I found him my pastor, and, so far as I can judge, my friend; and rarely have I seen a man to whose sermons I could listen with such unabating interest for a dozen years, and in the long list of which there were so few poor ones. It was then that I understood upon what his Alleghanian reputation was based.

While I was spending the summer of 1892 in Milton, an invalid, and fearing that my work was finished, he had the first attack of the disease that destroyed his life. By our mutual sufferings we were brought closer together than we ever had been before, and one of the brightest threads running through that dark time is the memory of his sympathy and of the talks we had of the here and the hereafter, of the problems of religion which divided our thinking, but never, I think, our sympathies and our mutual regard. Well do I remember his remark to me one day, that he could never pray for himself until he had first prayed for me; that he dared not ask God for a blessing to himself that he had not first asked for another.

One of the most noticeable traits of his character was his frankness, his perfect transparency, one might say. Sometimes we thought that he was unnecessarily frank, but it was far more honorable than the calculating policy which often runs into duplicity.

I never saw Milton without E. M. Dunn; it will never seem natural without him. He touches my recollections through a third of a century, and few men take more out of my life by their death. What man of equal breadth, thoughtfulness and character will take up the work he has laid aside?

It is such men as he that bind my heart to the Seventh-day Baptists with bands of steel and make more keen my constant regret that my heart and my thought cannot be in the same place.

W. F. PLACE.

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.—PARABLE OF THE GREAT SUPPER.

For Sabbath-day, April 11, 1896.

LESSON TEXT.—Luke 14: 15-24.

GOLDEN TEXT.—Come, for all things are now ready. Luke 14: 17.

INTRODUCTORY.

The last lesson and chapter were filled with warnings and woes, while this lesson and the 14th chapter abound in invitations and offers of mercy. It was at a chief Pharisee's house and the dignified guests looked with skeptical interest as Jesus healed the drowsied man, and then charged them to take the lowest seats at the feasts, and to invite the poor and maimed to their banquets.

EXPLANATORY.

v. 15. "One of them that reclined at table." It was at the chief Pharisee's, one distinguished for learning or wisdom, perhaps, like Gamaliel or Nicodemus. In infinite wisdom Christ had accepted the invitation, taught the beautiful lesson of humility and helping the needy, when one of the company, touched in heart, broke out: "Blessed is he that shall eat bread in the kingdom of God."

v. 16. "Then said he unto him." Now Jesus turns to the speaker and addresses him in the marvelous parable that follows. "A certain man." Jesus with divine eye swept the fields of history and selected this special example to teach the very lesson the skeptical Pharisees needed. "A great supper." In America we are only beginning to see the elaborate ceremony and extravagant display of Oriental banquets. Esther 1: 1-9. At least fifteen courses were required to be called a banquet at all, and from that up to scores and even hundreds. Vitellius, a Roman emperor in the corrupt days of the empire, would not sit down unless there were four thousand different kinds of meat at the table. No wonder the Bible enjoins fasting and prayer. "And bade many." Beautiful illustration of God's invitation by all the Old Testament prophets and teachers. The acceptance of the unconditional invitation by all, but the time for the supper was not yet fixed.

v. 17. "And he sent his servant at supper time." The one sent (*vocator*) was a person of honor, and he made known the glad news that the banquet was ready. John the Baptist so announced the coming of Christ in the fulness of time. "Come." They have accepted the invitation and now the Master will gladly receive them.

v. 18. "And they all with one consent began to make excuse." Strange that there should be such an agreement, but human nature is fundamentally the same. They realize the obligation and each presents his plausible excuse. But each excuse represents a broken pledge and a forfeited blessing. "I have bought a piece of ground and must needs go and see it." And not only does he want to see it, but to see to it, see that it produces a living. Many say now, as he said then, I ought to attend to my own business first and get a good honest living. And so, bowing politely as he hurried to his farm, he said, "I pray thee have me excused."

v. 19. "I have bought five yoke of oxen and I go to prove them." I am just starting to try them, and have not time now to attend the banquet; and as he hurries away he calls back, "I pray thee have me excused." This seems plausible, and we often see it repeated nowadays, and we may call it the excuse for lack of time.

v. 20. "And another said, I have married a wife and therefore I cannot come." This was said in a tone of confidence, and he walked right off without even asking to be excused. And it must be admitted he made a good point, for banquets in the Orient were for men only, and the Mosaic law (Deut. 24: 5) looked in his favor. But all this did not release him from his higher and earlier obligation. Family, friends and society cannot relieve us from our duty to God. Matthew 10: 37. This excuse seems even better than the others, and we often hear it quoted now that our social relations are such that we cannot be a Christian.

v. 21. "Go out quickly into the streets and lanes of the city and bring in hither the poor, the maimed and

the halt and the blind." The great table of salvation is spread, the bidden have refused, and the tables will be filled with the poor and needy. The Jews have rejected the banquet, and the publicans and sinners may come gladly in. "And yet there is room." Now go out into the country and urge the outcasts and Gentiles to come to the feast of salvation. Certainly Paul, the apostle to the Gentiles, compelled them by all the spiritual power he possessed.

v. 24. "For I say unto you." Words used by the master of the feast, but just as true with Jesus Christ, who could only say that none of the bidden should partake of the feast. Spiritual laws have their *can* and *cannot*, just as much as natural laws, and the moral impossibility of those entering who have deliberately and permanently refused, is right and just. And so the lesson closes with the beautiful picture of publicans and sinners, and even heathen, sitting down at the great marriage supper of the Lamb.

CHURCH ETIQUETTE.

A church should be entered with a most reverent feeling. The object of attending divine service is to improve the spiritual nature, and hence business and everything of a secular character should be left behind when you enter the church portals.

If a stranger, you will wait in the vestibule until the arrival of the usher; who will conduct you to a seat.

Enter the church quietly, removing the hat, and never replacing it until the door is reached again at the close of the service.

If a stranger and accompanied by a lady, you will allow her to precede you, and follow the usher up the aisle until the pew is reached, taking seats at the further end if you are first, so that you will not be disturbed by later arrivals. It is no longer a custom, as formerly, for the gentlemen to step into the aisle and allow ladies that are strangers to pass to the inside.

The gentleman will place his hat, if possible, under the seat, and while in church the occupant should avoid making a noise, starting around the building, whispering, laughing or nodding to others.

All greetings, recognitions and conversations should be conducted in the vestibule after service. While in church, the passage of a fan or hymn book to another should be recognized by merely a quiet bow.

Should you see a stranger waiting, you may invite him to enter your pew. No speaking is necessary then, nor when you open the book and point out the service.

If a stranger, it is best to conform to the rules of the service, rising and sitting down with the congregation, and although the forms may be radically different from what you are accustomed to, you should comport yourself with the utmost attention and reverence.

Avoid making a noise when entering a church after the services have commenced. It is disrespectful to come late and shows bad manners to leave before the service is through. You should wait until the benediction is pronounced before you commence hunting your articles in order for leaving.

It is a breach of etiquette for a number of young men to congregate in the vestibule and there carry forward a conversation commenting upon the services and various members of the congregation present.

If a member of a church, you should be regular in attendance. While the pastor has put forth extra efforts to prepare an effective sermon, it is poor encouragement to find members of the congregation absent because of a trivial storm, away upon the pleasure drive or absorbed in the contents of a paper.—*Sel.*

IN MEMORIAM.

At 6 o'clock on Wednesday morning, March 25, 1896, at his home, in Milton, Wis., Rev. Elston M. Dunn passed from the earth life to the life eternal.

His sickness of about two months duration, which from the first was very severe, was borne without murmuring and with Christian cheerfulness.

His original disease had relaxed, and hopes were entertained of his recovery, when La Grippe set in. Even that had been brought under control, but on Sixth-day, March 20, he had a severe chill and relapse of La Grippe. From that time he rapidly declined, passing the last 70 hours in an unconscious condition.

The funeral services were held at the church on Sabbath morning, March 28, at the usual hour of service.

A severe rain prevented very many from attending who otherwise would have been present. The audience room and session room were both well filled, and had the weather been pleasant the church could not have accommodated the audience.

The pulpit and chair usually occupied by the pastor were appropriately draped. There were many beautiful floral offerings, a beautiful piece being sent by the Chicago church.

The following was the order of the service:

Singing, Choir.
 Scripture reading, Rev. S. L. Maxson.
 Prayer, Rev. Geo. R. Chambers, pastor of the Congregational church of Milton.
 Singing, Choir.
 Sketch of life, and remarks, Rev. Geo. W. Burdick.
 Remarks, Rev. C. E. Carpenter, pastor of the M. E. church of Milton.
 Singing, "He leadeth me," sung by request of the family, it being Elder Dunn's favorite hymn.
 Remarks, Prof. Edwin B. Shaw.
 Remarks, Rev. D. K. Davis.
 Remarks, Rev. E. A. Witter.
 Prayer, Rev. E. A. Witter.
 Singing, Choir.

It was a cause of deep regret that Pres. Whitford was detained by sickness from taking his appropriate place in the services; and also that Rev. S. H. Babcock, who is at Cartwright, Wis., holding meetings, could not be present to participate in the services.

Eld. Dunn's children, with their companions, and also a brother, together with some other relations of the family not residents of Milton, were present at the funeral.

Eld. Dunn will be greatly missed, not only by his church and society, but by the entire community.

A more extended obituary will be published in the near future.

GEO. W. BURDICK.

THE ABSINTH HABIT.

M. Rochefort's recent advocacy of temperance has directed attention to the consumption of absinth in France, and some startling statements in connection therewith are being made. Men, as a rule, take the absinth diluted with water, sipping it slowly. But the women, to the consternation of the doctors, insist, as a rule, on drinking it "neat," with most terrible results to their constitutions. The number of brilliant men whom France has lost through the abuse of the opalescent but poisonous fluid, from the great poet, Alfred de Musset, who used to be picked up drunk and half-dead every night in the streets, down to the celebrated artist and caricaturist, Andre Cill, is simply appalling. An idea of the extent of the evil may be gathered from the recent returns of the ministry of finance, which show that at the present moment there is a *marchand de vin*, or French absinth seller, to every three houses in the French metropolis.—*The Westminster Gazette.*

Popular Science.

The South Pole.

There has been but little effort made to search the southern pole. Comparatively few expeditions have started with a view of going within the Antarctic circle. Ferdinand Magellan, in 1520, passed through the straits that still bear his name in search of the Molucca Islands, which at that time was the most southern point known.

Captain James Cook, an Englishman, was the pioneer of Antarctic exploration. He was the first to enter the polar regions, and in 1773 and 1874 circumnavigated the southern ocean, going around the pole and reaching 71° and 10' south, which was 600 miles further south than anyone had ever been before, and he was within the Antarctic circle at four different places widely separated from each other.

A Frenchman, by the name of Kerguelen Tremaree, in 1772, discovered land in the southern ocean, which turned out to be a mountainous island only about 90 miles long; but so elated was Tremaree that he hastened back to France and announced that he had discovered a great southern continent, stretching away to the pole, yet his island is found to be more than a thousand miles from any land within the Antarctic circle.

An American whaler, by the name of Palmer, was the first to discover land within the Antarctic zone, and which is now known to be a long stretch of coast southward as far as 70 degrees.

A Russian navigator, by the name of Bellinghausen, made quite extensive discoveries in low southern latitudes, and discovered Alexander the First land, at that time the most southerly point reached, and he was the first to discover the great ice-barrier.

In February, 1828, an Englishman by the name of Weddel reached 74° 15' south latitude.

John Biscoe, in 1831, sailed fully one-third around the Antarctic circle and discovered several islands and Elderly land. He reached 67° south.

In 1836, D'Urville, from France, under great difficulties among icebergs, discovered Adalie land, a rugged, precipitous coast.

In 1838, Charles Wilkes, an admiral in the United States navy, sailed as far south as 80 degrees, and from 95 to 155 degrees west longitude. He failed to reach the coast because of the continuous ice-barrier, which presented a perpendicular face from 100 to 200 feet high above the sea, and was grounded at a depth of more than 200 fathoms (12,000 feet). Commodore Wilkes continued his voyages of discovery up to 1840, and on January 10, he turned back, having seen that the land was mountainous, snow-capped, and enclosed within an ice-wall of great proportions.

John Balleny, in 1839, visited the southern polar regions and discovered several mountainous islands in 66° 30' south, having volcanoes in active operation among their snow-covered peaks.

In 1839, James Clarke Ross sailed from England to explore southern latitudes, to not only find and obtain the magnetic pole, but also the real south pole, England at that time being desirous of capturing all four of the earth's poles. In 1841, Ross discovered south of New Zealand a bold, mountainous country, which he followed as far south as 78

degrees, and he named it Victoria Land. At this point he saw two lofty volcanic mountains, towering 1,200 feet above the sea. One of them was sending forth flame and smoke with terrible force, causing it to ascend from 1,500 to 2,000 feet above the crater. He named this Mount Erebus, after the name of the vessel he commanded when in company with Sir John Ross, his father, in search of Sir John Franklin. Ross continued his voyages up to 1843, but only reached a point 11' farther south than in 1841. After a cruise of 63 days within the Antarctic circle, on February 23, the summer beginning to wane, he had to turn back, having failed to grasp the main pole by a distance of 776 miles, leaving the magnetic pole without even discovering its location.

In 1872, an English expedition of great scientific capabilities was fitted out, and commanded by Sir George Nares, who navigated the southern ocean in a vessel called the Challenger, which was the first vessel to enter within the circle by the use of steam. He continued his researches till 1874, but only reached south latitude to 68 degrees and 40 minutes. He sailed into the neighborhood of innumerable icebergs, one of which he calculated was 200 feet high and three miles in length; most of the scientific knowledge obtained is chiefly confined to the peculiar formation of icebergs.

In 1893-4, a Norwegian steam whaling schooner named Jason, commanded by Capt. Larsen, added about 300 miles to the coast line of the continent surrounding the pole, but Larsen only reached 68° and 10' south. He was five days within the circle and recrossed it on Dec. 8.

In 1894, Svend Fouyn a Norwegian 84 years of age, fitted out a vessel with steam and started for the poles. He left Melbourne, Australia, on Sept. 20, and took on board a scientist by the name of C. Egburg Barchgrevink. On the 7th of December they sighted the great ice-barrier. On New Year's Eve they were in latitude 66° 47' at midnight, the sun shining brightly, when they saluted 1895 by the firing of guns and ringing a bell. This expedition only reached 74° south, and added a mere trifle to exploration. Mr. Barchgrevink however gives some interesting information concerning the fauna and flora and the birds and fishes of that inhospitable region. This in brief brings our researches down to March, 1895.

I am advised, however, that another expedition is being fitted out with modern appliances in Europe, and will make another effort to reach the great point of interest, viz., the southern pole. From all I can learn of that inhospitable region, it is mountainous, with numerous volcanoes snow and ice-capped throughout, to the depth of thousands of feet. The fauna over the sea bottom with its vegetable life is extremely abundant with crustacea. The waters abound with whales, seals, fishes, and innumerable sea-birds, who visit these shores to rear their young during the summer season. Here is the place where Robinson Crusoe might well apply his song commencing, "Oh, Solitude, where are thy charms?"

H. H. B.

"MEN who neglect Christ, and try to win heaven through moralities, are like sailors at sea in a storm, who pull some at the bowsprit, and some at the mainmast, but never touch the helm."

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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.

HEALEY-CLARKE.—At the Seventh-day Baptist parsonage, in Westervly, R. I., March 25, 1896, by Rev. William C. Daland, Mr. Horace D. Healey and Miss Phoebe E. Clarke, both of South Kingston.

CROSBY-WHITFORD.—At the home of the bride's father, Mr. E. M. Whitford, Farina, Ill., March 2, 1896, by Rev. C. A. Burdick, Mr. Edmund G. Crosby and Miss Amelia Whitford, both of Farina.

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.

BESS.—In Andover, N. Y., March 23, 1896, of pneumonia, after suffering four days. Isabelle, wife of James Bess, aged 76 years, 5 months and 2 days.

Death found her ready to leave her pleasant, earthly home for her home in heaven. Having had a long experience in the cause of Christ, she was not afraid to trust him as she passed into the valley of the shadow of death. She was a true wife, a loving mother, and a good neighbor. She has left a husband, two sons, and two daughters, and other relatives. Her funeral was held at her late residence, Eld. Bruster, of the Baptist church of Andover, assisting. J. K.

DUNN.—In Milton, Wis., March 25, 1896, Rev. Elston Marsh Dunn, aged 63 years, 5 months and 6 days.

For fuller statements of the life and death of this servant of God see other columns of the RECORDER in this, and subsequent issues.

CLARKE.—At Rhode Island Settlement in Lucklaen, N. Y., on March 19, 1896, Oliver Clarke, being nine days less than 84 years of age.

Mr. Clarke was born in Rockville, R. I., in 1812, he was married to Miss Susan Healy in 1833, and after a few years they arranged to move to what is now known as Rhode Island Settlement. They arrived at their new home in 1841. The deceased professed religion after he came to this place. His interest in the cause was seen by his efforts to build up a house of worship, and sustain the preaching of the gospel in their midst. Many of our ministers located in this part of Madison county have supplied this people with preaching and enjoyed the hospitality of these families. Bro. Clarke was respected and loved by his neighbors. He was a kind husband and a cheerful companion. He had "finished his course." He was ready and waiting for the call of the Master. He leaves his aged wife and daughter with her husband, and other relatives to mourn his departure. A large circle of relatives and friends at the funeral showed the interest they cherished for his memory and his work. Funeral service conducted by the writer. L. M. C.

Literary Notes.

The *Treasury of Religious Thought* for April closes the thirteenth volume. A year ago this magazine announced a new departure, and each month it has presented, with beautiful illustrations, fresh pictures of what the spirit of an applied Christianity is doing to make religion real among men. To read its pages has been to keep more in touch with the active servants of Christ in missionary fields; or, in the needy places at home. Along this new department it has not lost sight of its earlier excellencies. Its "Timely Occasions" have been fresh and helpful, full of suggestions, as is the spring time service in this number, to the pastor, and attractive to the general reader. A most able series of sermons and sketches of sermons by some of the most effective preachers of our time, closes fitly this month with Rev. E. H. Roy's Sermon on the Wastes and Resources of Life. Annual subscription, \$2 50. Clergymen, \$2. Single copies 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

"The Preacher's Magazine" for April, with full and charming contents is before us. The "Present-day Preaching" department contains a sermon by the famous Ian Maclaren (Rev. John Watson, M. A.) entitled, "The Burning Bush," and one by A. Moody Stuart, D.

A Pound of Facts

is worth oceans of theories. More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than any other food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

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D., upon "Gideon's Three Hundred," both of which are rich in thought. Rev. Mark Guy Pearse continues to discourse upon Sacramental themes with helpful thoughts. "A Life Failure," a sermon for the young, is apt and strong. The Homiletics cover a variety of attractive themes. This magazine grows steadily in popular favor, and no preacher can afford to be without it. Fifteen cents a copy, \$1 50 per year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, N. Y.

RUNNING TO CATCH THE TRAIN.

Probably few persons who travel much do not occasionally find themselves obliged to run to catch a train. This is particularly true of those who go to and fro from the great cities to the suburban towns daily, living in one and doing business in the other. It is said that heart disease has greatly increased in London, and the same is no doubt true of other cities since this custom has grown into such proportions.

"There are," says Dr. Richardson, "few acts of a physical kind performed by men in their regular course of life, which so demonstrably produce physical disease of the heart and great blood-vessels as this one act of running or hastening to catch a train. There is more in the act than the mere haste; there is the attendant excitement; the looking out for the signs that the train is still there; the breathless mode of inquiry how long it will be before the train starts; the hurry to get past people on the platform; the trepidation, perchance, to get a ticket; the numberless little irritations which come in the way; the fits and starts of temper, if any obstacles give trouble and annoyance; and other anxieties which I need not wait to describe. These all add their quota to the general disturbance and to the strain which cripples or to the strain which kills."

The evils arising from haste to catch a train are most frequent in persons who have passed their

fortieth year, and, as a rule, they are brought about by physical injury affecting either the heart or the great arterial blood-vessels which spring from the heart. The heart becomes enlarged, dilated; the openings to which its valvular appendages are attached become too large; the valves themselves become distended and pouched; the great arterial vessel which rises from the left side of the heart becomes dilated and loses its contractile power, or the muscular walls of the heart become deficient in tone. The heart affected in any of these ways may work under ordinary circumstances so well that it may give to its owner no indications of its failures unless it be severely taxed. It might, indeed, go on working, under fair circumstances, for years, and carry its owner into the possession of a long life, if it were not overtried. But then occurs one of these great strains, and it succumbs.

The heart is so important an organ that its hygiene should be carefully attended to, in order that it may do its work as long as the constitution has vigor to live.—*Journal of Hygiene.*

"STICK."

Isaac T. Woodson, Jr., writes the following to the *Western Recorder*: "On the first day of last March at the regular monthly missionary meeting held at the Southern Baptist Theological Seminary, Dr. John A. Broadus attended for the last time. Just before the presiding officer, Dr. Whitsitt, closed the services, Dr. Broadus arose and addressed the students as follows: "Young gentlemen, most men are prejudiced against rich men, but I know one rich man who is a good Christian, and that man is John D. Rockefeller. Some time ago I was at his residence at dinner, and during the conversation I asked him to give me his receipt for success in business, and he

gave me this word as the key of all success—'Stick.' Young men, your old president is proud of you and he begs you will *stick* to your work and be a success in the Master's vineyard and not cause him to change his opinion of you." This was the last time Dr. Broadus ever addressed his students as a whole; and had he known and prepared for the occasion, could he have given a more powerful truth, or left any words more appropriate as his last?

IT MAKES A DIFFERENCE.

The popular adage is: "Oh, it makes no difference what a man believes, if he is sincere."

Let us see. A family was poisoned in Montgomery County recently by eating toadstools, which they sincerely believed to be mushrooms. Three of them died. Did it make no difference?

A man indorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the debt. Did it make no difference?

A traveler takes the wrong train going North, sincerely believing it is the Southern train. Will it make no difference? Will he bring up at the South all the same?

If a man sincerely believes a certain thing, while the truth about it is entirely different, will this sincere belief make it all right?

The truth is, the popular adage is a lie, and a very transparent one at that! If a man is sincere, he will take pains to know the truth. For where facts are concerned, all the thinking in the world will not change them. A toadstool remains a toadstool, whatever we may think about it.—*The Covenant.*

The Sabbath Recorder.

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