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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 uni-
versal 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 like-
wise 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 Antoninus, 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
Creeds, a person of vicious life, but a celebrated cynic phil-
osopher. 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 martyr-
don for the truth.—Death-Bed Scenes.

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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 forced into the Christian 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 dairy magazine is not worth the paper. The editor says: 'The Christian Examiner is a state of mind is unnecessary. It is the teously and thoroughly written and good will 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 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 make it in through all time from those who are 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 comet, 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,
Of the father's love the thought:
Do I love the Lord or no,
Am I his, or am I not?

This is the thought that 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 knowing whether we are his or not. The evidences are given clearly. The only way to make the test is not to be satisfied with your own interpretation of 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 comforter to others? (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 inextricably 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 are making a failure. 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 suffered hardship and put their best efforts, but without success. It is better, for the young people, to make up their mind that they are not going to become failures.
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 nails—not heart-broken, but determined, and peremptory. “I’m 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 hard hard road 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 in 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 girt. 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 can learn no other right way to work. 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 indigence 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 certain is essential; it is good, and we 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 iron has iron in its blood and does not coax its children to obey or hire them what 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 constitution. The sprouts were tough and 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
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.

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 heard 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 will remember the first time I saw him, when a boy. I was a witness of one of the class exercises of commencement week. He mounted the table which did serve for a platform under the elm trees, a very short, stout man, a straw hat in his hand and an inextricable 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 language of poetry," 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 manuscripts. They came to him like an inspiration. As he returned to the house, 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 a prayer-meeting one night," 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 Elder Dunn well at 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 the Gospel he would do. His words went to the heart. Somehow, we almost always had a tender meeting after one of his quaint testimoniies.

He 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 helpless 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, "to depart and be with Christ" was "far better." He has 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 cite 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. Park.

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, which was built upon a lot of land belonging to the estate of the Rev. William Strong. That house of worship then stood on ground now called the Old Meeting House, and was not far distant from the present dwelling house of the Rev. Charles W. Strong. The dedication sermon, after a revival of many years, was preached by Elder Matthew Stillman, alternating with the church, whose house of worship then stood on ground now a part of the old Hopkinton Cemetery. That part of the town was the home of the Rev. 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 of worship we were wont to meet, do hereby take it upon us to consider the inconveniences and difficulties attending the discipline and government of the church, in its present scattered and widely extended locations, and also the necessity of the present mode of government in having two places for business meetings and two records pertaining to one body, often causing inconvenience and collisions. We are of opinion that it would be productive of good to us to become a separate church, and conduct our discipline according to the principles set forth in the Scriptures contained in the Old and New Testaments as a sufficient rule of faith and practice without creeds or

articles of faith other than covenanting to keep the ordinances 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 church called the 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. Alphons Burdick as a representative of the new organization. Eld. Christopher Chester said, the new church was formed looking to 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 one mile south 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 who built its 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 re-reading of the petition, was preached 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 members, is largely due to its direct influence on the lives of men who have been made members in the Rockville church. 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 teaching was held. 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-

*Read at the celebration of the 150th anniversary of the dedication of the Rockville meeting house March 21, 1896."
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 M. Lear, 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 lost by resignation, but 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 Cran dall, Christopher N. Chester, Abba Burdick, Cran dall and Lydia Maxson Lanphre are yet included in our membership.

Of our deacons, Alpheus Burdick died Nov. 7, 1841. Simon Kenyon was called to ordination Aug. 21, 1835; the sermon was preached by Dea. Kenyon; he 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 Apr. 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, 1860, was church, Eld. Lucius Cran dall. Dea. Mattison died July 13, 1889.

Leander C. Burdick was ordained Jan. 28, 1882. Eld. L. A. Platt 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. Cran dall served the church as clerk until 1852, a period of seventeen years. From that date until April 29, 1853, Eld. Joshua Clarke was clerk with the exception of two years from May, 1878, until May, 1880, when N. H. Lanphre 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 good 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. We solicited 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 character. During the years to come may it stand to represent lives dedicated to His service, into which shall enter only influences that upbuild 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 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, on the next few days, as they fish. 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. This one-legged man calls 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 nursemaid came to the river front with a baby in her arms. She was called Madame. The baby had a bell, thought Jim, "there's the thing." He asked the nursemaid 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 bell would be so well that this faint sound told him 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 fails asleep it takes four or five to wake him. When we 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 presented to stand for the names and places 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 Book, we cannot always identify the particular brother whose "work and labor of love" is sought to be celebrated. If all our correspondents who kindly send us news would profit by this hint, it would save us a deal of trouble, and themselves mortification, in seeming not to know the names of those concerning whom they write.—The Examinar.


**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 fair order. 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 settlement 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.

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 shall find that those who work 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 this church, in the Sabbath-school, in the prayer-morning, 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. Prisoe 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 in a country where the same nations never before paraded in modern times on such 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 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."
tion that it should be a center of spiritual force and vital inspiration for our missionary, educational, pastoring, students, and people. I have never lost the conviction, but I am often overwhelmed with confusion when I think about how I have come, and came, of the idea. My only excuse for this lugging in my own experience is that I suppose a crisis and danger—often'enforced—which is common to all."

Brethren, we who are called upon to feed others must be fed. We who would imbue life to others must be vitallzed, and enriched daily with increasing measures of grace, of the greatest importance 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 repair in Jerusalem until the enduement of the Holy Spirit is ours, and then our prayers will be answered, as was David Brainerd when he said: "I long to live, continually growing in divine service and—building up Christ's kingdom to my last, my dying moment."

(To be Continued.)

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

BY EZL B. AYRES.

When enough Pagans had gotten into the churches to control them, they commenced the practice of mirroring day by day, and those who 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, who 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 second 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 make that was made just the same power that made the Sabbath in the beginning. So, of course, they would take collections and have them laid by, their treasurer, to help make the pes believe the first day was the day that ought to be kept by Christians; but 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 nothing by being asked to lay by the week. Then, after the partial Protestant church came into existence, and a part of its members found, by reading the Bible, that the church did not have the authority to change the Sabbath from the seventh to the first day, they did not make any show of that, and the congregation, and the church would not do so if asked to do so, when the Israelites would save their giving away. Still another was to save money on other days of the week, when they wanted to do other work. And will not these three last reasons apply to 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 of collection, 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 about it. So they say there is nothing said for or against it. Well, now suppose that were the case. As it would be gatherings, 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 that will claim that it is right to do unnecessary work on Sabbath-days, for the sake of being in the fashion? "Like other (denom) "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 cutting short 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 stopped out to stay, and never return again? I have been told this, not put his hand in his pocket, take out money, and put it in the collection, it 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 gold, silver, 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 teaching, that is, giving the teaching 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 and give them the right amount of money 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, and use, there would not have been so many loom 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 did not follow their country, Christ's and my 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. As a matter of fact, his wealth, as in the case of his hostess, was a mere trifle, but what was of more importance to him was the fact that he was able to use it for the benefit of many others. He always gave more than he received, and was always ready to help those who were in need.

TREASURER'S REPORT.
For the month of March, 1896.

George H. Utten, Treasurer.

In connection with the Seventeenth Baptist Missionary Society.

Balance in treasury March 1, 1896.................. $459.55
Sherman Park Sabbath-school, Syracuse, N. Y. ...... $1,100.00
Sillersville, N. Y., furnished in acknowledgment of the faithful services of Rev. Sanders, Evangelist. ........... $35.00
Evangelistic Committee, by R. C. Carpenter, Texas. Seven dollars.............. $7.00
First Baptist church, New Market, N. J. .......... $657.60
Seventeenth Baptist church, New Market, N. J. ... 44.75
Collection........................................ 13.50
Sale of hymn books by E. C. Sunderland............. 7.00
L. F. Plungo, Bos, Mo, collection on field and home........................................ 30.00
Mrs. Lydia Burdick, Albert Leon, Minn............. 1.00
Miss F. E. Burdick.................................. 1.00
Plainfield, N. J., church................................ 53.40
Benedict, N. J. ...................................... 3.80
Mr. and Mrs. M. A. Lockhord, Green Mountain Falls, Cole. ......... $41.00
J. H. Pricey, Norwalk, Iowa...................... $42.00
Evangelistic collection, Trenton, July 1, 1895... $12.44
Returned from traveling expenses................. 2.00
First Alfred church, Alfred, N. Y....................... 14.44
Mrs. Frances D. Reed, R. I, Jr........ 10.00
School, C. M. .................................. 10.00
Independence, N. J., church ....................... 10.00
James J. Calhoun, Wolf Creek, Wyo.............. 10.00
Mrs. James J. Calhoun, Wolf Creek, Wyo........ 10.00
A. Friend, Fallston, Ill........................... 10.00
West Edmeston, N. Y., church...................... 10.00
John Condon, Newport, R. I.......................... 10.00
Mrs. A. K. Witter, Westerly, R. I, to be credited to church....................... 10.00
New Market, N. J., church...................... 29.80
J. B. Tipett estate, Danville, N. J., coal stock dividend................................. 20
Evangelistic committee, by G. B. Carpenter, Texas. Notr. South, by Cash........................ $102.50
Newark, N. J., church............................. 16.60
Huffman, N. J., church............................. 12.50
Danville, N. J., church............................ 2.45
L. Huffman ...................................... 65.70
Plattford, R. I., preaching by J. ........................................ 20.00
Yes, he answered.................................. 181.65
Seventeenth Baptist church of New York City .......... 14.50
Chicago, Ill., church............................... 13.70
Total........................................ $1,088.55

E. & O. E.

Geo. H. Utten, Treasurer.
**Woman's Work.**

"WE ARE GOD'S, YOU KNOW!"

**THE KEYNOTE OF FELLOWSHIP.**

Little Annie's whisper came, bright, sweet, and soft, and low.

"To the wall, without a name.

"We are God's, you know?"

That is how we are sisters, love, across the ocean or other wise.

Sometimes, we shall dwell above,

In His presence near.

"Tis the keynote wonderful,

That needs must keep,

If we seek the harmony

Of true fellowship.

"Tis not hard to comprehend

Because of lack of consecration in the churches and of the kingdom of God in its world-wide interest.

Looking steadily toward Him,

Larger grow our light,

Widens now love's glorious theme,

Let our souls unite;

Love to God and love to man,

All His will forehew,

Can we rush the glad refrain—

We are God's, you know?

Thus we touch the secret spring,

Whose electric thrill

Makes us to such other cling,

One, in heart and will.

How'er wide apart, in space, or nearer near

Or less, We have this, God's special grace,

We are His, you know!

M. A. DEANE.

**CLEANING.**

Mrs. Mary Le Cumau 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 quarters of New York, where she decided some 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, $37,000 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 and say look for each week of the year, the debt would not 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 any thing 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 power. We need to pray for more than the missionaries. Let us look through others' eyes, our outlook to be as broad as our look is deep. The present difficulties are not due to the poverty of our people, as is seen by a glance at the elegant meeting houses, beautiful homes, costly army 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 will make any fortune and any worth of money for those who carry the life message to immortal souls. Mrs. Holbrook, of the Zulu mission, in speaking of missionaries, 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 Replenishment.

The churches arranged. The multitude of letters which the American Board is constantly receiving from the field are varied in expression, but one is the spirit of despair and perplexity, protest and appeal. Here is a portion of a representative letter from the Rev. J. B. Trucey 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 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 make 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 (I think) 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 the 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 than they are more or less reduced in order and 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, 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 heart-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 that the sword of the Turk. We can only give a few extracts from the teaching 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 cut off fifty per cent. of their appropriations for the future on business principles. Dr. Barnum of Harpoort 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 churches do not discourage us, because we are sure God is on our side and his 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 our estimation. 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: "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 that much 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 their needs. And saying all this I feel adequate 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 enliven 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 he would 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 his eyes and heart. The son, in the end, became "a thieving, 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.
THE SEVENTH DAY vs. THE SUN'S DAY.

"Lift ye up a banner upon the high mountain, exalt the voice toward heaven, Shake the hand." Isa. 41:28.

That the Sabbath is God's "banner" and the Sunday is a rival banner, we will attempt to prove, and we wish to sharply contrast these two days in their rivalship for that important institution.

THE SABBATH

That this rivalship exists is too patent to require proof, so we will pass on to notice the respective claims of the rivals. We would say in the outset that we make no appeal to patronize, politics, or the powers, either civil or ecclesiastical for sympathy, sentiment, or aid, but our appeal is to loyalty to the God that created the heavens and the earth, and to his Word. And who, using a sword, would first weave about it a silken sheath, in order that it should not wound. So in our use of the "sword" of the Spirit, which is the Word of God is in support of the claims of the SEVENTH-DAY to the institution of the Sabbath, we shall not be careful to avoid wounding the sensibilities of those who support the claims of the SUN'S DAY to that institution. It would be well if the supporters of Sunday, instead of "darkening counsel by their own words" (Job 38:2) could say "these things saith he which hath the sharp sword with two edges." Rev. 2:12.

This for many years was an attempt, but with what propriety will appear as we proceed.

In reviewing the claims of the "Seventh-day" and the "first day of the week commonly called Sunday" we will notice first—

THE NAME.

The "Seventh-day" has the sanction of God's Word that it is the Sabbath. Not a Sabbath, nor the "American" Sabbath, nor the "Christian" Sabbath; but "the Sabbath of the Lord thy God." Exodus 20:10. Has the "suns day" under its various names and nick-names, such as "the venerable day of the sun," "the first day of the week" (commonly called Sunday) "the Lord's day," "the continental Sabbath," "the Puritan Sabbath," "the Christian Sabbath," or the "American Sabbath" any sanction in God's Word?

"You may search the Bible from cover to cover," and you will find it on the subject. Nowhere in the Bible will you find any of the above names, except "first day of the week," and never is it called the Sabbath. Then for any sanction of the Sunday Sabbath we must look elsewhere than the Bible. And where shall we look? We have nowhere else to go, save to the traditions of an apostate church, a character which God describes as a "harlot;" and the "sanctity" of a character is not very creditable to say the least.

Who then, or what church fills the above description? Of course there is no church but what would disavow any such character. But if there can be found a church of which it may be said, "Oh, it has an open mouth condemneth and exalt not; yea thine own lips testify against thee," (Job 15:6) then certainly her identity is established.

We know of a church which sanctions the "Christian" Sabbath and claims to be its author. The church makes this claim by saying: "The Christian Sabbath, the offspring of the Holy Ghost and herself his spouse." Now the church was espoused to Christ (2 Cor. 11:2) and here we have the open avowal of the one claiming to be the church, that the Christian Sabbath is her "offspring" by one that is not her husband! "Thine own lips testify against thee." Oh, let us then take a look at the Sabbath.

We are not taking up "Rome's challenge" for Protestants, neither do we exempt Protestants from any "part" in this matter, but since Protestants do not recognize the challenge by even so much as an objection, we hereby enter our protest against an institution which is the "offspring" of harlotry, bearing worthy of the name Sabbath.

The "Sunday Sabbath" under any of its various names is a counterfeit. The "seventh day" is the Sabbath, both Protestants and Catholics, with all their efforts to the contrary.

"Lift ye up a banner upon the high mountains, exalt the voice unto them. Shake the hand." It is this universal clarion for the rival banner that makes the above text applicable to the present. It is necessary to "exalt" the hand in order to attract attention away from the rival banner and toward God's banner. This we will continue to do, God helping us.

BURKSVILLE, Colo.

WALKING WITH GOD.

Walking is, throughout the whole Bible, made to illustrate the activity, intelligence, and progress of Christian life. It is so used in Genesis to describe the life of holy communion which Enoch lived upon earth. It is used in the Revelation, where the holy and active life in heaven is spoken of as a walking in white. As in every form the word is used in nearly every intermediate book of Scripture to portray the life of the Christian here on earth.

Walking is a manifestation of life and strength. It is calculated to develop the strength also, and is a dignified and independent movement. It is progressive and straightforward, for nothing is worthy of the name in which one does not move forward in the direction in which he may, ordinarily, have the guidance which comes from using his eyes and clearly seeing the path before him.

The Christian has a path marked out for him in God's Word. It is carefully described by God himself in his commandments and precepts. It is the way of truth and righteousness. It is the way of goodness and holiness. It leads through this world, past dangers and difficulties, through the midst of temptations and besetments, but it is always a clear way and a clear way. It passes through valleys, oftentimes, of humility, pain, sorrow and even of death. But it leads over the mountains too. Sometimes there is a hill Difficulty, but there are Delectable Mountains and Mounts of Vision. The path leads out of sin and away from destruction. It begins fairly only at the cross of Calvary. It is progressive and leads to the gates of pearl and widens out into the streets of gold. It may seem somewhat narrow upon earth in the beginning, but there is always room for two on it, for the Saviour will walk with everyone who trusts him. It is not too wide for the world or for the ravenous beasts of worldliness, for it is a way of holiness and peace.

There is always light on the path. It may sometimes lead through dark places, but the Christian may always have a lamp to his feet and a light to his path shining out from God's Word. And the way grows brighter and brighter as we go along.

The Christian may always walk in thieroad, and when God enlarges his heart, and makes him especially glad and buoyant hearted, he can run in the way of the commandments. He cannot be cast down easily, even though the way may be rough, and God makes him sure-footed like the hind that can climb the highest peaks.

God expects us to walk. It is not enough to be alive and be fed, even with the sincere milk of the Word. We are not to expect to be carried away in the skies. We are to walk. We are to learn not to be satisfied with living at a poor paying rate. We should know more about God's Word than we did a year ago, and we should delight more in prayer, in giving, in Christian service. We should have a better grasp of the great truths of God, and be better able to teach and to tell others the old story of Jesus and his love.

For, although some people may wander away from God, and call it progress; although some become loose in their faith and belief, and may think that they have outgrown and have become wise above the things that God has revealed, and may call themselves progressive, this does not change the fact that there is such a thing as real advance and true Christian progress. He only walks in the right direction and in safe company who walks with God. He who discards the truths of the gospel may think himself very intellectual and very progressive, but he is walking in the bypaths of the ungodly, and although it may seem right to him, the end of it is death.

He who walks with God must first agree with him, and must choose him as the guide of his youth. He will then have the safest guidance, the sweetest companionship, the most delightful companionship, his God, and the surest ending of life's journey. He will be guided by the divine counsel while he lives upon the earth, and afterward will be received into glory. —Herald and Presbyter.

TRACT SOCIETY.

Receipts in March.

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Demand Loan, March 9, 200.00

$1818.80

F. & O. E.

PLAINFIELD, April 2, 1896.

J. F. HUBBARD, Trea.
Young People's Work

PRAYER MEETING SUGGESTIONS.

For Sabbath-day, April 11.


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 now on this page.

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 not an excuse. If we wanted to be loyal to Christ, no dishonesty 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?” Matt. 16: 26. 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: 33. Our acceptance depends not upon our worthiness, but upon 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 shall stand justified or not. Let Christ keep us up. Behold hath begun a good work in you will perform it unto the day of Jesus Christ.” Phil. 1: 6.

7. Procrastination. “I intend to become a Christian, but not now; more convenient season.” What about the day 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 easternmost and Black Sea, down the northern 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 descends from west, 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 Urmuyah away to the southeast, and the Lake Sevan to the northeast. Of these the northern one is the largest, and the west. 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 great chains and valleys, with climatic condition 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 republic which bears the same.

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 tradition of these 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 republic 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 Seleucids, 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 other 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 this 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 rising about the eleventh century, when internal strife and the attacks of the Turks divided it 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 was ceded 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 fourteenth century. When a refuge 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 remain true to their faith, 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, Bartholomew and a hundred and eighteen others 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 there 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 no more the dead or the deceased are. Some the priests 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, exorcism, exorcism, exorcism, exorcism, exorcism, and baptism. Baptism consists in immersion, the candidate being dipped three times. He is then anointed with holy oil and receives the exorcism or anointing. 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 real these events are. Some time ago an estimate of 100,000 killed was published in one of our daily papers, but according to recent investigations the number is about 900. No atrocities which have been committed there are many and doubtless demand foreign interference. To the priests and Kurds are bent on exterminating or converting these Christian subjects. Reports say that many, many Armenians have been killed by fear of death, made to take on the form of the Mohammedan religion. While we would in no way justify the action of the Turks, we realize how difficult it is to write a history of events which have occurred so recently. To give the truth, different accounts must be collected and compared, and the prejudices which we are almost sure to find must be detected and eliminated. This takes time, but in 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.

Prepared for and read at the Young People's Hour of the Quarterly Meeting at Milton, Mass., March 2, 1897.
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 kitchen, and to get away side of the Sunday, Night, be away from Norah's brother Billy leaped up on the range.

Then he forgot Norah and her brother. He had never walked on so hot a floor before. Up came Norah 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, Master Billy!" Norah said, wiping the tears from her eyes. "You'll not be playin' your tricks again on me, mayhap." And he never did. That night papa said: "Don't you think we might let Billy go home again?" Sallie answered, with a sigh: "Yes, papa. He's beautiful, but he doesn't go very tame, and it is pretty expensive to feed him on shavings and shirts."

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

LENA'S CAMEL.

BY MRS. LEOTA 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 brought her, and it is pretty expensive to harness into a "animal book" how lambs do not look.—S. S. Times.

HOW ROB WAS SAVED FROM DROWNING.

Rob Simpson, a son of Thomas J. Simpson, owes his life to the intelligence of his pet dog Jack. Saturday morning Rob, tempted by the glossy 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 to a firm patch of ice. The young man was almost insensible from cold but practically unhurt. He hurried to his home, followed by the dog, who barked and frisked around him joyfully, as if he appreciated the importance of "Jack." "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 saved his master as a life savant. Two years ago last summer he rescued Elmer Simpson's five year old boy, Gusie, 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 Friends Valley, a stream which flows north toward Casenovia, another south toward Cortland, and the third up Crumb Hill to the eastward. On this hill is the original Cornell farm, where the grandfather of 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 Perle B. Bardick has labored so faithfully and God has blessed her 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 Edb. L. M. Cottrell held meetings there on Sunday night, and at the week's 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 blessed many in the fourfoldness 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. E. meetings this winter were marked by favorable delayings, 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 20, 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 large bodies of which cover the ground. They are to be applied for church repairs, as but little has been done in that direction for several years, and the people feel it is 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 structure in Hobart 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. Wadner Williams, has organized a quartet, which, it is expected, will soon lead our singing. The quartet consists of Misses Susie Burr Whyland, soprano; Mrs. Maggie Davis Hill, alto; Dr. George Post, tenor; Mr. Alfred Williams, bass.

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 kindly offered to furnish 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;" "Roman's Challenge.

Upon pleasant Sabbaths the attendance is usually about seventy. The people are very hospitable 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 sociality. Our social occasions are certainly very pleasant. Three of these are worthy of special mention. At the annual church meeting Dr. J. Ordway, E. A. Ordway, and W. F. Witter of Albion gave us words of cheer and Mrs. T. R. Williams, who has become greatly esteemed by 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 Delcete Randolph, England, 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 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 pulpits strength and timeliness.

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 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 of the Lyceum and 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 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 reminiscence carried him. I do not 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 remained almost the same.

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 unifying interest for a dozen years, and in the long list of which there were so few poor cases. 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 could not ask God for 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 talked until the dawning hours. We understood him fully, but it was far more honorable than the calculating policy which often runs into duplicity. Could I have saved Elston Dunn; it will never seem natural without him. He touches my recollections through a third of a century, and few men take more part of my life by their death. What man of equal breadth, thoughtfulness and character will take up the work his life did not know? It is such men as he that bind my heart to the Seventh-day Baptists with bands of steel. It is more keenly felt than ever that my heart and my thought cannot be in the same place.

W. F. PLACE.
Sabbath School.

INTERNATIONAL LESSONS, 1896.

April 10. Invitation to the GREATEST SUPPER. Luke 14:17-34
June 26. Review

LESSON 1—PARABLE OF THE GREATEST SUPPER.

For Sabbath-day, April 11, 1896.


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 banquet where Jesus was required to make the choice of the guests. The skeptical interest as Jesus healed the dropped man, and then charged them to take the lowest seats at the table, and to invite the poor and the maimed to their banquets. 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 furthest 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 when in church the occupant should avoid making a noise, starting around the building, whispering, haggling or nodding to others.

CHURCH ETIQUETTE.

A church should enter 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 proper.

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.

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 the weather being pleasant the church could not have accommodated the audience. The pulpit and chair usually occupied by the preacher 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:


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 Cartright, Wis., holding meetings, could not be present to participate in the services.

Eld. Dunn's children, 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. Burdock.

THE ABSINTH HABIT.

M. Rochefort's recent advocacy of temperance has directed attention to the consumption of absinth in France, and some startling results in connection therewith are being made. Men, as a rule, take the absinth diluted with water, sipping it slowly. But the absinthium, or the constriction 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 pick up drunk and half-dead every night in the streets, down to the celebrated artist and caricaturist, Andre Gill, is simply appalling. An idea of the number of victims 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 popular habit 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 popular habit 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 popular habit 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 popular habit 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 popular habit 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 popular habit 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 popular habit 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 popular habit 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 popular habit 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 popular habit 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 popular habit 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 popular habit 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 popular habit of the
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 1774, navigated 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 Tremarec, 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 Tremarec that he hastened land 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 southwest as far as 70 degrees.

A Russian navigator, by the name of Bellingshausen, made quite extensive discoveries in low southern latitudes, and discovered Alexander the First land, at 71° 36' south latitude, within the Antarctic circle, on February 28, and was within the Antarctic circle; he turned back, having failed to grasp the main pole by a distance of 776 miles, leaving the magnetic pole without even discovering its location.

In 1832, an English expedition of great scientific capabilities was fitted out, and commanded by Sir John Ross, of the United States navy, presented a vessel 100 to 120 feet high above the sea, with a depth of 110 feet; and in 1814, after a cruise of 63 days within the Antarctic circle, on February 28, the summer and springing of ice, 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 guided by Sir John Ross, started with the object of finding the southern pole. The vessel was the 'Alert,' which was the first vessel to enter the polar regions, and they were within the Antarctic circle.

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

In 1894, Svend Foug 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 scientific staff, under the command of Capt. Larson, added about 300 miles to the coast line of the continent surrounding the pole, but Larson only reached 68° and 10° south. He was five days within the circle and recrossed it on December 10.

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The readers of this paper are pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Carriera. Carriera is a disease known to the medical fraternity. Carriera being a constitutional disease requires a constant attention. Hall's Carriera Cure is taken internally, acting directly upon the blood and nerves of the patient, thereby destroying the foundation of the disease, and giving the patient a new lease of life, and enabling nature in doing its work. The proprietors have so much confidence in their remedy that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address: E. J. CHEENY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

Special Notices.

ASSOCIATIONS.

SOUTHERN SOCIETY, May 21-24, Greensboro, N. C.

SOUTHERN CONFERENCE, May 29-31, Westerly, R. I.

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

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

NORTH WESTERN, June 18-21, Albin, Wis.

WANTED.

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


Protestant Sentinel, April 18, 1830 to Dec. 19, 1837, and May 3, 1838, to May 21, 1839.

S. D. B. Register, March 10, 1846, 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 communicate at an early date with the undersigned sub-committee.

C. F. RANDOLPH.

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

All persons contributing to the missionary funds of the Baptist Mission, New York, will please send the same to the Treasurer, Mrs. Emma Konyon, 240 West 55th 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. C. W. MASON, 22 Grant Street.

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. E. Randolph, 1014 Wharton Ave.

ALFRED WILLIAMS, Clerk.

The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Recreational 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 all friends in the city over the Sabbath are especially invited to attend the services. Pastor's address: Rev. J. O. Burdick, New Mt. Pisgah, 509 Hudson St.

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

PROPOSED PROGRAM.

Singing.

The Teacher Thoroughly Furnished, A. P. Ashurst.

The Teacher as a Soul-Winner, Evelyn Clarke.

Meeting and Advertisements.

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.

Musical Entertainment.

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

Questions.

RHYTHMIC CHORUS.

The Life of Christ, W. C. Whitford.
MARRIAGES.

HEALEY-CLARKE—At the Seventh-day Baptist preachers' meeting held at the Masonic Temple, New York, on Friday, Jan. 3, 1866, Mr. Charles W. Healey, of Boston, Mass., and Miss Fannie E. Clarke, of North Boston, were married. The Rev. Mr. Sibley officiated.

DEATHS.

Smart solitary notes are issued free of charge. Notices exceeding twenty lines will be charged at five cents per line.

BUNN—DUNN.—In New York, Jan. 3, 1866, after suffering four days, Isabella, wife of John V. Bunn, of 218 Broadway, aged 50 years, 4 months, 2 days.

Death found her ready to bear her pleasant earthly home for her home in heaven. Having left in her home in Christ, she was not afraid to trust her as she passed into the valley of the shadow of death. She was a true wife, a loving mother, a helpful neighbor.

DUNN.—In this city, Jan. 3, 1866, Mary A. Dunn, aged 45 years, 5 months, 4 days.

For fuller statements of the life and death of this servant of God, readers are referred to the columns of the Recorder in this, and subsequent issues.

CORDER.—In this city, Jan. 4, 1866, E. B. Treat, the pastor of the faithful Remonstrant church, in the 47th year of his age.

Mr. Treat was a man of great usefulness. His whole life was given to the work of the ministry, his church was ever his one absorbing thought. To the last he was active and full of zeal. A large circle of relatives and friends at the funeral showed the interest they cherished in the humble servant of Christ, and his departure. A large circle of relatives and friends at the funeral showed the interest they cherished in the humble servant of Christ, and his departure.

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 on the great cities of this country, towns or 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. Hence, 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 depress progressively the whole system of the heart and great blood-vessels as this act of running or hastening to draw the 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 breathlessness; the falling short in the act before the train starts; the hurry to get past people on the platform; the tredipation, perhaps, to get a ticket; the sense of useless little irritations which come in the way; the fits and starts of the temper, if not 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 valvar appendages are attached become too large; there is its own expansion and 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 severe. If it might, indeed, go on working, under fair circumstances, for years, and cury its course into the possession of a long life, if it were not overstimulated. But then occurs one of these 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.

Isaie 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, in order that it may do its work as long as the constitution has vigor to live. —Journal of Hygiene.

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