THE LORD'S SUPPER.

FOR I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:

And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death, till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

—1 Cor. 11:23-29.
Sabbath Recorder.

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Young People's Work.

Mrs. R. T. ROEY, Waterville, Me., Woman's Work.

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THOSE HOME BURDENS.

"In all thy ways acknowledge Him." Prov. 3:6. But to make these schools really worthy of the names they bear by no means easy or common.

Prof. Nicholas Murray Butler says, "With the exception of the Medical College at Johns Hopkins University, and the Law School at Harvard, there are no professional schools in America of university rank." This is certainly fixing a high standard, and may be drawing the reins a little too taut; but unless schools aim high they will not advance to the highest rank.

gambling in its various deceptive forms has been a growing evil in our country for many years. Its fascinations have proven too much for men and women in all ranks of society. It spoils many a youth and overrules passion for money-getting, and is a constant demonstration of the truth of the old adage, "The love of money is the root of all evil." The United States Government has taken a high stand, and the anti-gambling bill is the iniquitous and rapidly-increasing evil has been so crippled that its former methods must be practically abandoned. Hence new channels must be sought for the working of the brethren, he can quote the precedent approved the law, to retain it inviolate.

nor that the Methodist ministry may be addicted to snuff-taking; another to card-playing; another to theater-going; another to dancing; another to horse-racing; and another to smoking at fashionable dinners. If some one, in the examining council, objects to his receiving the hearty endorsement of his brethren, he can quote the precedent established in the case of Mr. Bronson, and the language of the Congregationalist, which takes tobacco-using out of the jurisdiction of the council and relegates it to the individual conscience. And the candidates, in all the above mentioned cases, are clothed with no high standard, and are charged with bad fheil' children. We cannot feel pleased with such an example before the people.

The passion for gambling is like a contagion, and unless positively quarantined, it becomes a pestilence of fearful power, destructive alike to morals, material prosperity, and every good work of human progress. The citizens of New York State show such a vigorous protest against that vicious bill as to make its passage impossible.

The decision of the Methodist Conference at Salem, Mass., to admit the Rev. Dillon Bronson to the ministry, notwithstanding his refusal to promise not to habitually indulge in the use of tobacco, is attracting considerable attention and comment. The Congregationalist says some surprising things for a paper that is usually so high-toned and consistent in its teachings. Speaking of the action of the Conference, it says: "Perhaps the use of tobacco, as commonly understood, is a matter to be decided by the enlightened conscience of the individual." This is a rather dangerous rule to establish. The same thing can be said as consistently of many other reprehensible habits and practices. For instance, another candidate for the Methodist ministry may be addicted to snuff-taking; another to card-playing; another to theater-going; another to dancing; another to horse-racing; and another to smoking at fashionable dinners. If some one, in the examining council, objects to his receiving the hearty endorsement of his brethren, he can quote the precedent established in the case of Mr. Bronson, and the language of the Congregationalist, which takes tobacco-using out of the jurisdiction of the council and relegates it to the individual conscience. And the candidates, in all the above mentioned cases, are clothed with no high standard, and are charged with bad fheil' children. We cannot feel pleased with such an example before the people.

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the Spirit of God dwelleth in you? If any man who defiles the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17. "What we know ye not that your body is the temple of the Holy Ghost which is in you? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

NEWS AND COMMENTS.

The war over the income tax law bids fair to be a protracted and extremely intricate one.

A DEAD WHALE, sixty-five feet in length, has just been towed into an East River pier in New York, and will be on exhibition for some time.

Not only oil is booming but also the cotton market has taken a lively turn during the past week. All this indicates improvement in business.

It is now estimated that only about $10,000,000 will be realized from the income tax, instead of $50,000,000 as originally estimated.

During the year 1894, the American Bible Society sent into China 305,715 volumes of the Scriptures. This was more than in any previous year.

In a case of libel, ex-Mayor Wm. B. Smith vs. the Philadelphia Times, the jury gave a verdict, the 17th inst., in favor of the plaintiff, for $45,000.

Murphy's temperance work at Lewiston, Me., has been attended with marked success. Over 3,000 have signed the pledge, and still the work goes on.

A new bridge between New York and Brooklyn is contemplated. The great Brooklyn Bridge and all the ferry facilities for travel are still insufficient.

The International Convention of the Young Women's Christian Associations for the United States and British Provinces will be held in Pittsburg, April 18-21.

The American Baptist Home Missionary Society closed its financial year with a debt of $108,799. This was an increase of indebtedness over last year of $7,345.

A bill passed the New York State Senate, April 18th, proposing to submit to a vote of the people, the question of woman suffrage. The vote stood twenty for and fifty against.

The excitement in the oil market reached its climax on the 17th instant, when it sold, in oil producing and oil speculating circles, at $2 70. This is the highest price paid in many years.

Secretary of State Gresham has found it necessary to warn England against hostile demonstrations against Nicaragua. "Hands off," is the present interpretation of the Monroe doctrine.

Several of the European powers are reported to be quite indignant over the terms of peace agreed upon between China and Japan, and mutilations from distant storm-clouds are heard.

The Young Men's Christian Associations of North America will hold an International Convention at Springfield, Mass., commencing on Wednesday, May 8th, and closing Sunday night, May 12th.

The Christian Observer says, that of the 143 students at the Presbyterian Theological Seminary, Chicago, 83 are the sons of farmers, 31 of ministers, 23 of merchants, 3 of lawyers, and 3 of physicians.

Violent earthquake shocks were felt throughout Southern Austria and Italy, April 15th. These shocks were so many and severe as to create great terror, several buildings were ruined and a number of persons were killed by falling walls.

Miss Ellen Collins has been appointed School Inspector for the 15th and 18th wards in New York City. This is the first woman School Inspector in the city of New York. She has had large experience in sanitary and educational matters.

In an address by "Father Endeavor Clarke" recently, he stated that the Christian Endeavor Societies, during the year ending last June, had given $20,000,000 through their own denominational Missionary Boards, and probably twice that amount for home use.

Dispatches state that England is not satisfied with Nicaragua's offer, and will not submit their troubles to arbitration. Serious complications may arise, but we trust there will be wisdom in all parties sufficient to settle the dispute without resort to violent measures.

Governor Tenney of Tennessee has pardoned the Seventh-day Adventists, who were unjustly imprisoned, and trial, for disregarding the Sunday law. Their arrest and so-called trial was but a matter of persecution, and the Governor has both the conscience and courage to recognize their innocence.

When Solomon said, "The race is not to the swift nor the battle to the strong," he had no reference to the recent election of the mayors of Chicago and New York. Swift, of the former city, has won the race, and Strong, of the latter city, is likely to win in the battle for reform.

Robert Center, one of the best known sportsmen in America, was killed by a collision with a coal wagon, while he was rapidly riding on the Boulevard in New York, last week. Leaning over the handle-bars, with his head bent forward, he did not see the wagon until he struck it.

Prof. James D. Dana, of Yale University, one of the most noted scientific men in America, died April 14th, a little more than 83 years of age. His chosen line of study and teaching was geology and kindred sciences, though his contributions in other lines of science were numerous.

The long hoped for treaty of peace between China and Japan has been signed by both nations. It stipulates the independence of Corea; Japan to retain the conquered places; Japan's retention of territory east of Liao River; permanent possession of Formosa; $150,000,000 indemnity, and certain other minor points.

Arthur M. Seeley, son of President Seeley, of Smith College, fell from a cliff on Mount Washington, a distance of one hundred feet, and was instantly killed. He absconded from Amherst in 1892, taught two years in Adelphi Academy, Brooklyn, and had commenced post-graduate work in Harvard in English literature. He was 25 years of age.

The reprehensible practice of docking horses' tails is receiving much attention in many places. It is an abominable fashion. It has been proposed to enact a law making it a misdemeanor to do it. This would soon render the practice unpopular. It is a cruel practice, and every humane person ought to be ashamed to drive a horse thus treated.

CONTRIBUTED EDITORIALS.

As we grow in grace, let us become more careful how we make or echo false charges. Isn't that one of our crying sins—this distrust or jealousy which leads us to circulate, about some Christian brother or sister, reports which the devil starts for his own glory?

A case of Mr. Hicks of Chicago has made grave charges against Lady Henry Somerset, alleging that she rented property to saloon-keepers, etc. Perhaps Mr. Hicks believed these charges were true. Perhaps others who took them up also believed them. The weak point was—they did not know. They spoke from a partial acquaintance with the facts and so did great injustice—not only to the president of the British W. C. T. U., but to the temperance cause in which she, in common with us all, are deeply interested.

Relative to this matter, Miss Willard says:

"As soon as Lady Henry Somerset had left the United States, old statements concerning her saloons, her slaves, her parks, etc., were revived. In England none of the criticisms would be received for a moment. It is well known that when she came into her property most of it was under ninety-nine year leases, with which she could manage and Japan as a free people, or echo false charges. There are the volumes which regard about lords and ladies and millionaires and

They say that the newsboys can read character. He certainly made an intelligent venture at the Salvation Army lad in whose lap he dropped "The Minister's Weak Point." I lost faith in him, though, when with a seductive smile he held out to me a brilliant covered book entitled, "Saved from the Scaffold." It isn't a thing to smile over either. The vermin that swarm in the news depots, the book stalls and on the trains is one of the ten plagues. There are the high-fown books about lords and ladies and millionaires and saloons, written in some back garret by a poor vagabond at so much a column. The worst they do is to impart false ideas of life and make young people dissatisfied with humble life. There are the volumes which regard killing as an everyday matter and plant in the young breast the ambition to carry a pistol and be a "cold, bad man." Far worse and more common are the novels that brush the bloom of modesty from the cheek and taint the imagination. They suggest the impurity which is plainly stated in literature.
such as two Chicago men were recently sent to State prison for selling.

Said Judge Groscep when he sentenced the two men, one for three and the other for five years.

You are vipers, and your crime is second only to murder.

You men have been proved guilty of sending through the mails books and pictures of the most de-moralizing and debasing character.

I would rather that a rattlesnake came into my house and crawled into my child's cot than that you vile literature was carried to him. We rarely hear of anyone disseminating the germ of some infectious disease. That would be an awful crime, but your offense is worse. I do not intend that any person shall ever hold up my court as counte

Your business strikes down the teachings and the years of labor that parents have given to the training of their children.

The modern French novelist puts in the plea for his dirty work that he is teaching morality by showing how sin brings punishment. It is doubtful, however, if anybody seriously regards his stories as means of grace. The man who is likely to read them is likely to skip the moral or forget it, but his imagination is polluted forever.

These records of human passion, frailty, greed, jealousy and hate for which the modern daily paper finds so wide a market are poor stuff in the main for immortal souls to dwell daily paper finds so wide a market are poor stuff in the main for immortal souls to dwell in. They are the Hayward case in Minneapolis. The Tribune of that city published each morning the stenographic record of the previous day's proceedings and daily reports were telegraphed all over the land. A history of the trial was on sale at the book-stalls. But if there has been any slackening in the record of crimes by reason of these warnings we have failed to notice it. Some of the blackest murders came close upon the heels of that trial. In the morning paper to-day is the account of a sickening double murder. The man who committed it must have known all about the doom of Harry Hayward. If he did, the only effect the case had upon him was to make him more familiar with crime, and perhaps more careful to avoid being found out.

"Wise a monster of so frightful mien, as to be hated, nought but to be seen; yet seen too oft, familiar with her face, a convicter of sin."

TEACHINGS OF JESUS.

In two preceding articles under the above title have been given the teachings of our Lord concerning the Father and Son, using his own words as reported by the evangelists, following the Revised Version. We now come to what he taught.

I.—OF THE HOLY SPIRIT.

1. His relations to the Father. "And I will pray the Father and he shall give you another Comforter, that he may be with you forever, even the spirit of truth." John 14: 16.

2. His relations to the Son. "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you."


5. His offices. He is comprehensively described in John 15: 26: "...the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you."

6. Is promised to believers. If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him. Luke 11: 13. "And I will pray the Father and he shall give you another Comforter, that he may be with you forever, even the spirit of truth."

7. Of the day of judgment. John 14: 16.

In this and the two preceding articles we have nearly all, if not the whole, substance of Jesus' teaching concerning the Father, the Son and the Holy Spirit. By inference drawn from these words of his, and from some other passages theologians have formulated the doctrine of the trinity; namely, that God is one being subsisting in three persons, God the Father, God the Son of God, and God the Holy Ghost; the Son eternally begotten of the Father, and the Holy Spirit eternally proceeding from the Father and the Son. But Jesus nowhere thus defines God, neither does he say any proper sense of the word, results in an apparently self-contradictory statement.

A. A. Hodge, in "Outlines of Theol-
ology," states the doctrine of the trinity thus: 1. "God is one. 2. Jesus of Nazareth, as to his divine nature, was truly God, yet a distinct person from the Father. 3. Holy Spirit is truly God, yet a distinct person," i. e., the Father, the Son, and the Holy Spirit are three distinct persons, yet but one God. "The Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods, but one God."

Mr. Van der Steur's Mission in Java.

The following abstract of a paper read by Miss Catharine DeBoer at the Friday evening prayer-meeting in the Seventh-day Baptist church in Plainfield, N. J., will be read with interest. While this mission issue under the appointment of our Missionary Board, but is independent, still in a sense it is a Seventh-day Baptist mission, and one of the same creed, and one of deep interest and take pleasure in encouraging.

For several years Mr. Van der Steur and some of his friends had been laboring among the soldiers of our Indian colonies in the different ways, in writing, speaking, ministering, and teaching. He knew something of the deplorable state of the soldiers in India, and had long been cherishing a desire to go to India to make an effort for ameliorating their condition, which desire at last (I think it was in the autumn of 1892) was realized, the work in Holland being left to the care of his fellow-workers. He settled at Magelang, where he rented a house, which house now serves for his home, a soldier's home, a temperance hall, and an orphanage, or children's home.

When in India, his heart was moved, seeing the pitiful condition most of the Indo-European children are. Without homes, without parents who love and care for them, and no friends who take any interest in them, they are helpless left to themselves to die of neglect, want, and disease. What greater work could make of them. Mr. Van der Steur could not long look upon such a state of things without making an effort to do something for those poor little sufferers also. After thorough consideration of the matter, he determined to open his house for them and take them in, and as long as God gave him life and ability, do what he could for their temporal and eternal welfare.

Of course such an undertaking required a woman's assistance, so he wrote for his sister, who already was laboring among the fallen women in Holland, to come over and help him, which she did, leaving her work in the hands of a young lady who declared her willingness to continue it. They commenced with the adoption of six of those unfortunate little ones, which number now is increased to forty.

That God evidently is blessing this work shows from the fact that already three of the elder boys have given their hearts to the Saviour and are baptized. The children are already reaching for the truths of the Holy Word. Mr. Van der Steur has a nicely fixed room, furnished with all kinds of good literature, which good friends in Holland send them. There the soldiers come to spend their leisure hours instead of going to the saloons and other places. It is a pleasure to see how fond the children of the boys who go among them and play with them, and in their child-like simplicity, tell them about the Lord Jesus. One of them has already accepted Jesus as his Saviour, and is baptized. So we have there in India already a little company of Seventh-day Baptists. They, and the children, are the little missionaries. Low as their moral standard is when they come to brother and sister Van der Steur, under their guidance and discipline, their natural habits soon change. Now they are praised for their politeness, neatness and good manners.

Recently Mr. Veithnuyen received a call from a pensioned officer who had a very wicked life behind him. Through the labor of Bro. Van der Steur he had come to the knowledge and acceptance of the truth, and expressed the wish to spend the rest of his life in the work at Magelang. He spoke highly about this work. There is one thing which makes this labor very hard for our brother and sister, and that is, the children are not allowed in the schools unless they be sent on Sabbath-day. They ask our earnest prayers that God remove that obstacle.

Before starting for India, Mr. Van der Steur had several well-to-do friends in Holland who were in warm sympathy with his work, and promised him support, only under one condition, and that was that when in India he would keep silent about baptism and the Sabbath; to which Mr. Van der Steur replied that his ambition was to keep back nothing from declaring the whole counsel of God. Whereupon they withdrew their help and even warned others against him in their religious papers. But Bro. Van der Steur knew that he was doing God's work, so he dared to trust himself to God's care. And God has shown that his trust was not in vain. His desire is to get the money to build a large office building in the center of the city, and an orphanage for the soldiers in the city. As the money is sent, the work proceeds. We are happy to say, more people have given their money to this cause, and the children have given their money. We are happy to say that the soldiers who take any interest in them, they are now building a large office building in the center of the city, and an orphanage for the soldiers in the city.

The People's Church was organized April 7th, in the Academy of Music, under very favorable auspices. About four thousand people gathered on a dark and threatening evening—"more people" than had ever been able to get into Association Hall. I heard Dr. Dixon's farewell sermon, he is about to resign, and gladly we have the privilege to hear him for the last time. He is bound to come to this city. He is bound to come to this city.

If we could all have seen the way in which the Lord has been his comfort and strength in this trying time, we should be more willing to trust in him. We should be more willing to trust in him. We should be more willing to trust in him. We should be more willing to trust in him. We should be more willing to trust in him. We should be more willing to trust in him. We should be more willing to trust in him. We should be more willing to trust in him. We should be more willing to trust in him. We should be more willing to trust in him. We should be more willing to trust in him. We should be more willing to trust in him. We should be more willing to trust in him. We should be more willing to trust in him. We should be more willing to trust in him. We should be more willing to trust in him. We should be more willing to trust in him.

Mr. Dixon emphasizes simplicity in service. He rejects "formal ceremonies," but he makes very prominent the "life of faith," the "life of right doing." It has been his ambition to build a large office building in connection with a people's church, where the masses could assemble—the masses who do not attend any church. In the five years that he has been pastor of the Twenty-third Street Church, there have been fifteen hundred additions in membership, and eighty thousand dollars raised. He will take with him, if not quite all, of these additions. One thing impressed me. This great concourse of people were largely young people. He said, "We have no rich people to depend upon in raising the money to carry on this enterprise; therefore, every one must give as the Lord prospered him." All who believe in the Lord Jesus Christ can become members; and any one who contributes regularly can become an associate member, and vote in any of the meetings of the church. A committee was assembled to draft a committee of twelve deacons and a board of trustees. When a man pushes out into a large plan of active work, and the crowd seem to follow him, it makes other men, who would give all they have, feel that he has filled the part of the prophet, full of jealousy, and we must look for criticism and fault-finding. Mr. Dixon succeeds, all praise to him. His desire is to get the people to come to church. Out of our two millions of inhabitants, centering around and in the streets of the city, May 18th, we have not a single small Baptist church on Twenty-third street, New York. Having failed in this, he now strikes out alone, in the face of the criticisms of his brethren, to accomplish that which has become so dear to him—"build a church for the people." I am one to say—here, brother, is my hand; God bless you. At one time our church required a baptistery. I appeared before the Board of Trustees, and stated my need and explained my position. Dr. Dixon, without a moment's hesitation, said, "You certainly shall have the church, without cost. You ought to have it, for you are the best kind of a Baptist."
Missions.

The young people are the hope of the church and the state. For the church and the state to reach their highest glory and power, the young people of every generation should become better in intelligence, in physical, mental and spiritual power; in purity of life and character than those of the preceding generation. To do that they must build on Christ and be Christ-like in spirit and character. They must shun the bad habits, the vices which so many young men and women. The boy is the coming man and the young woman. Parents should know every time where their boys and girls are nights and with whom. Tell me where and with whom young people spend their evenings, and I will tell you pretty surely what they will be and what will be their worth to the church, state, or the world.

The Christian man or woman is a representative in the world of Christ and the Christian religion. The unsaved world reads the spirit and example of Christians more than the Bible. Christ and Christianity by the life and character, the words and acts of their representatives. How exemplary, loyal, devout, and spiritual should be the lives of Christians that the unsaved shall not get a wrong impression and understanding of Jesus Christ and salvation. It is said by a writer that church quarrels and the inconsistent lives of Christians cause more unbelief and the rejection of Christ and salvation than all the skeptical talk and literature we have to-day.

"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

I see in the Recorder of April 11th, that "Mystic" is very much alarmed, indeed, frightened. He is possessed with great fear that if Christianity should enter into and permeate politics that we would have the union of the state and church and all its resultant horrors. Now, just calm down, Bro. Mystic, possess your soul, there is no danger, not the least. Do you suppose that the politics of our land and true Christianity will ever unite and work to the good of man? If you should live long enough to see it, if it was possible for it to be, you would be so old that Methuselah would stand nowhere with you in age. What concern hath Christ with Belial?

So, Bro. Mystic, do not let your fears in that direction rob you of "Tired Nature's sweet restorer, balsmy sleep."

Snc.

FROM T. J. VANHORN.

One of the severest winters ever experienced in Southern Illinois has just passed. It has had its influence on the religious work of this field. The meeting we had planned and prayed for to begin the 1st of January was, on account of unfavorable weather, put off from one week to the second. Only one of the brothers was gone and no meeting held. The efforts of our missionary have been expended chiefly, not in the aggressive work which was planned, but in opposing the disposition to hibernate, and in trying to keep up the religious interest during the winter. Only to have been acquainted with the field will it seem encouraging and a matter to occasion thanksgiving to God, that the interest in the various departments of the work has been as good as it has. One Sabbath-school has not missed a session since the middle of January. Four or five members of this school have not missed a Sabbath since that time. The Christian Endeavor interest has been sustained, although at times it seemed as if it would freeze out. An unusual amount of the interest was held by the attendance upon our regular appointments. The Bethel Society has suffered severely in this particular. At this writing all are improving. We have all been encouraged by the genial presence of our Brother Straker, whose effort at Bethel, with good interest for a few evenings. It is to be hoped that an arrangement will be perfected soon that will locate Eld. Straker permanently at Bethel, where so much of his labor has been in the past, and through whose efforts this little church which he built up. Bro. Raymond Tolbert was elected about two months ago as temporary pastor.

In my last letter I told you of my visit to Louisville and the brethren I met there. I wrote from Shepherdsville. Our aged brother, William James, to whom I referred in that letter, died before my arrival there. Thus our little company there grows weaker. I found them somewhat despondent in regard to our cause in that immediate neighborhood. It was determined to hold a short service of meetings at the Bethel church, three miles from James'. Our missionary was greatly encouraged by the hearty interest and co-operation of two Sabbath keeping families living near the place of meeting. One of these, Porter by name, generously gave their organ for use in the services. This was something new and an attractive feature of the meeting. A very large percentage of the attendance was young people, who took an active interest in the singing. One encouraging result of this effort was a softening of the prejudices of the neighborhood in regard to the Sabbath question. All of the Sabbath literature left on the table at the last meeting on Monday night was taken.

The house, a large and attractive place of worship, was built many years ago by the Methodists and Baptists. One of the trustees, Dr. L. A. Martin, present at the close of the last meeting, assured me that there would be no need to see the trustees of the church the next time we wanted to use the house, but to send on the appointment and the house would be opened. And thus it came about that the Shepherdsville brethren were happily planning for our next meeting, which is to be held in that place within the next six months, we hope.

I now return to our interests at Louisville. I found the brethren looking forward to the meeting appointment for Tuesday night. During the afternoon it was my privilege to call on Mrs. Chandler, a young woman of more than ordinary intelligence, who has been keeping the Sabbath for some time. Her husband is a convert from the Roman Catholic faith, and is a strong believer in the Bible Sabbath. They talk hopefully to their brethren of joining us in the near future. The night was a rainy one and but few came to the meeting. It was thought but, however, as it was the last day I could spend there at present, to proceed without necessary service, was held, setting apart Dr. Norman Cutting to the office of deacon, and Bro. W. H. Landrum to that of elder. A Bro. Speed was appointed church clerk. This was followed by a short talk, urging the importance of Bible study as a guide in all matters of church government and discipline, as well as in defining our duties to the great world outside. Four is the membership now. Our brethren talk very hopefully of a number of persons to join soon. We hope to keep away from this meeting by the rain and by sickness. Thus, as we believe, under the direction and blessing of God, this little company is organized for work in this great city. We earnestly solicit your sympathy and prayers. May this example of consecration and perseverance preserve them, and make them a great help in advancing the interests of Christ's kingdom here.

H. C. ORCHARD, Ill., April 9, 1895.

MRS. ELSIE WILDER.

The Ladies' Benevolent Society and the Church of Watson, N. Y., have been called to mourn the death of Mrs. Elsie Wilder, one of their loved and honored members. The pastor misses her pleasant face in the congregation, for her presence was an inspiration to him. The life of our aged sister will remain fresh and green in the memories of all those the privilege of associating with her, and will continue to be a benediction. Her influence on others was stimulating and ennobling, inspiring them to make greater exertions to attain to good works, to cherish every true principle, to engage in every benevolent object, and to live life. She was a person of strong faith, fully believing that the Lord would answer the prayers of the righteous. She lived a quiet, happy life, and died a peaceful death, and was gently laid to rest by the side of her husband, in the cemetery east of the church, just across the road. We hope to meet her in the sweet by-and-by. One by one our loved ones are passing to the other side of the River, and we are left to mourn their departure. Passing away is in the best sense of the word, the fact is strangely impressive, although we have been familiar with this truth from the beginning of life.

"Oh, the fleeting scenes will end;
Some sweet day, by-and-by;
We shall gather, friend with friend,
There, before our Father's throne.
When the shadows be flown,
We shall know, as we are known,
Some sweet day, by-and-by."

U. M. B.

LIGHT IN THE DARKNESS.

The time when we need light is in the hour of darkness; and Christ who is the light of the dark world comes to us in dark and dismal days, and in cloudy and shadowy nights. In the darkness of misfortune, of trouble, of sickness, of sorrow, of death; in the darkness of poverty, persecution, reproach and oppression, Christ comes to lift the light of his countenance upon us, and to break upon the gloom of that dark night his brightness makes all things glorious. There is no darkness which his light cannot illuminate, no cloud which his brightness cannot pierce; and darkness yields to his all-prevailing light, and our faces shall not be ashamed. "He that followeth me shall not walk in darkness, but shall have the light of life." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us all sin." 1 John 1: 7—The Christian.

Down, by its own nature, can rise only so far above the road; and birds which fly higher never have it upon their wings. So the heart that knows how to fly high enough, escapes all those dark brooding vermin which brood upon the earth, but cannot rise above it into that purer air.—The Sabbath Advocate.
Woman's Work.

"Would you know the baby's skin? Baby's skin is thin, smooth, and always bare. Mother's eyes and smiles together Make the baby feel that all is well. Mother keep your eyes from tears. Keep your heart from foolish fears. Do not let the children have that frown which is in Christ Jesus."

Douglas Jerold says, "She who rocks the cradle rules the world."

Another has said, "God could not everywhere, and therefore he made mothers."

Said Lord Macaulay, "I am sure it is worth while being sick to be nursed by a mother."

John Quincy Adams uttered words to which many noble hearts can respond, when he said, "All I am, or ever have been, in this world, I owe under God, to my mother."

Someone has said, "Not all the learning of all the universities of Europe can compensate for the loss of that which the youth reared in a religious home has learned in childhood at his mother's knee."

What a power there is in a true mother's life and example—and how many grateful test-imonies have been recorded by noble men and women of the purifying and ennobling effects of love and influence upon their lives. How limitless are her possibilities, how immense her responsibilities.

John Randolph, the great statesman of Virginia, once said, "I should have been an atheist if it had not been for one recollection—and that was the memory of the time when my departed mother used to take my little hand in hers and cause me on my knees to say, 'Our Father, which art in heaven.'"

General Grant, when a cadet at West Point, wrote to his mother: "Your kind words of admonition are ever present with me. How well do they strengthen me in every good work and word. Should I become a soldier for my country, I look forward with hope to have you spared to share with me any advancement. I trust my future conduct will prove me worthy of the patriotic instruction you and father have given me."

A Mother's Power.

"How many a grand, inspiring thought Have the kindness and love of a mother taught."

The poet, the historian, and the man in the humble walks of life, alike attribute praise and adoration to the Christian mother. How sacred her calling, how vast her responsibility. He who has committed this work to her keeping, is able to give her the victory; not in her own strength, but by doing everything for Christ, even the little every-day duties.

The Apostle Paul says, "When I call to remembrance the unfeigned faith that is in thee which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded in thee also, wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee, and more than this, that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith, which is in Christ Jesus." As these words of commendation come ringing down through the ages, do they not bring with them a peculiar charm, which thrills every maternal heart, with the necessity of the early instruction of her children in the way of life? It is of great advantage to know the Holy Scriptures. Happy is that child whose parents, with special care, teach him out of the inspired pages. Timothy had a rich inheritance, a mother and grandmother, who were faithful to instruct him daily in the Holy Scriptures. Thus lay-ing a secure foundation for future useful to-doing, "as one, thoroughly furnished unto all good works."

It is the prattle, the opening bud of immortality we are to train, not the grown up child. How much easier is the way made toward the city of the King, when parents set their children's feet in the old paths, where is the way. Unless the child is early taught that the narrow path is the safe path, when that child is no more under the home roof, it is more than likely to depart from the right way. It is said that children receive the particular bent, or inclination for all the future, before they are 7 or 9 years of age.

Infancy contains in germ the entire life. The child cannot be taught doctrines and dogmas, but it is never too young to receive impressions, which may give an abiding bias to the life-long course of its mind. It is constantly influenced by the moral and spiritual atmosphere in which it lives. It is not so much what we say, but what we are, that makes the enduring impression, on the susceptible heart. We learn from modern history, that the mother of Washington was suddenly bereft of her husband, left with four wide-awake boys to train. Every day she gathered her children about her, and impressed upon them those blessed maxims of piety and wisdom. She was zealous above all other things, in the moral and religious training of her children. These lessons were learned never to be forgotten. History says her word was law, yet her children loved and revered her. Washington attributed much of his success during the eventful career through which Providence led him to the early instruction and training of his mother. The immortal Lincoln, though be-fore of his mother before he was ten years of age, when grown to manhood, said with tears in his eyes, "All that I am, or ever hope to be, I owe to her and her writings on her memory." His character was planted in that Christian mother's life. Its roots were fed by that Christian mother's love. Those who have wondered at the truthfulness, and earnestness of his mature character have only to remember that the tree was true to the soil from which it sprang. We learn also from the sacred writings that Moses probably received all his knowledge of the true God, during the nursing period, from his faithful, believing mother. And if that does not seem strange, come. He honored his mother, and her pious instructions, "by esteeming the reproach of Christ greater riches than the treasures in Egypt." So with Samuel, when he was taken up to the Lord, and he was sown in the vise ex ample of Eli's wicked sons, although away from his mother, "grew in favor with the Lord and with man." Daniel was doubtless but a mere lad, when carried away captive to Baby-lon, and placed amid the dazzle and danger of a luxuriant court, yet true to the worship of the God of his fathers, faithful in prayer, and could say "No when expected to partake of that which would prove harmful to himself and his companions.

No mother can afford to lose these golden moments of childhood. She must lead firmly, lead lovingly, who would lead successfully. To her is given the choice of duty or neglect. She will give her children the lifelong habit of right doing."

The mothers of these lamented "Fathers in Israel," Joshua Caleb, and Darwin E. Maxwell, acquainted with trials, discouragements, struggled with poverty, yet they gave sons to the world that have wrought for God and humanity more enduring monuments than the wealth of a Gould, or Vanderbilt. We trust there will be abundant stars in the crown of their rejoicing as there are many all over our denomination who point to these brethren as being instrumental in leading them to the Saviour, as well as many who have passed their shaking hand. We note from time to time all over our denomination, mothers in Israel called home, their work on earth done, but the inspiration from their life-work comes up with a freshness before us. Within a few months our church has lost two of these beloved mothers. They were rejoicing Christians, full of a Saviour's love—trusting God, for they knew on whom they believed. We pause to inquire, On whom will their mantles fall? We must not stand idly waiting lest the admonition come to us, "That does not mean that Christians must accumulate their virtues, but love us in the Lord with all our hearts, as they loved him, that when others go from our presence they may feel an uplifting desire to live nearer to God every day of our lives.

Let us be wise mothers, realizing what a fearful responsibility, yet glorious privilege is ours. Ours to bring into existence an immortal being, and its happiness not only for time, but for eternity, rests to a great extent upon us, "for as the twig is bent, so is the tree inclined." Concerning the future of others, we should give ourselves to God's service. Make them love the virtues we wish them to practice. Teach them early to distinguish for themselves between right and wrong. It is said that to the mothers we look
for the mental and moral training of the future leaders of our country, and may we not add of our denomination. When mothers go mourning over the adverse circumstances which their children have to meet, when they go forth into the world, because they are Seventeenth-day Baptists, we may expect faint hearts and a going out. Instead, let us see to it that our boys, and our girls are planted on the true foundation Jesus, their faces set with such faith and trust in God that their staunch principles, and unswerving fidelity, will secure them positions because they cannot be spared, as has been proven in the case of our lamented brother, Geo. H. Babcock, and other Christians who have been killed in the battles of life. There is always a place for Daniels that can say "no" when tempted, and for conscientious, inflexible Washingtons, who cannot be bought with a price.

O mothers, let us thank God that we are home missionaries, remembering that with prayer and love "a silver cord is formed which will not loose until "the golden bowl" is broken.

E. B. C.

THE McALL MISSION. BY HENRIETTA L. MAXSON.

One evening in the summer of 1871, just after the close of the Franco-Prussian War, Rev. and Mrs. Robert W. McAll, of England, were enjoying their summer vacation in Paris, distributing tracts on the streets. Mr. McAll was standing for a moment on the street corner when a workman said to him, "Would that man and his wife bring to us a passport, for we working people are done with what we have had." It was to him as a message direct from God, but a message with what obstacles! Could he, a man fifty years old, give up home, friends and church, and with little knowledge of the French language, come and tell this people of Christ? The power to obey came with the message. Within a few months he had opened a Mission Hall in that same part of Paris whence came the call for help. It was questioned whether it was best to get twenty or forty chairs for their first hall. For the second service held there was a hundred needed, so eager were the people to see and hear what the Popular Mission, as it was called, had for them.

It was an international, evangelical mission. It seeks not to establish a new religion, but the true and simple religion of Christ. Preaching services, prayer-meetings, Bible-classes, mother's meetings, Sunday-schools, young people's meetings, dispensaries and industrial schools are some of the branches of work. In establishing a mission the help of the Protestant pastor nearest at hand is enlisted, and the work carried on through him as much as possible. When a man is converted and accepts Christ, he is urged to unite with the neighboring Protestant church, and by the means of the McAll Mission the membership of the Protestant churches of France has been greatly increased.

Starting about twenty years ago with one hall, they have now nearly a hundred and fifty, with nearly ten thousand children found in the Bible-schools and hundreds of thousands of attendants at the various mission halls. Usually a shop opening off the street is hired, transformed by soap, water and fresh air, into a meeting place. There is text and a cabinet organ, and the shop becomes a McAll Mission, where the common people can hear of the Christ who came to die for them, a religion "without money and without price."

Since only two per cent of the population of France is Protestant, it is necessary that the Protestants of England and America should largely support this work. It is done in this country by means of auxiliaries. The society in Plainfield was organized for work nine years ago. For some time the funds went largely toward the support of the Mothers' Meetings in Paris, but about two years ago, Dr. McAll suggested that we devote our funds to the establishing of a Mission at Limoges. At that time there was only one Protestant church in the city of over sixty thousand inhabitants. The work here is divided among the adults, the children and the soldiers, and is marked by an encouraging increase in attendance and interest, so that a second hall has been opened and recently a permanent Bible reader has been engaged.

The Mission boat going from place to place through the water-ways of France carries good tidings to many a hungry soul. There have been great changes in the religious aspect of France in the last twenty-five years. Formerly all services except the Roman Catholic was prohibited; now they are not only allowed but protected when necessary. The authorities claim that where a McAll Mission exists the whole neighborhood is made better by it; that there is less drinking, less immorality, and they need fewer police there. To-day there are branches of this work in nearly all villages and hamlets of any size in France.

Dr. McAll, with the wisdom and rare judgment that characterized all his movements, realizing that his own health was failing, organized a Board of Directors composed of men who had worked with him and knew his methods, with Rev. C. E. Greig as President, to carry on the work which he had planned. He lived only a short time after this arrangement was completed, and in May, 1883, Dr. Robert McAll, after twenty years' faithful service in France, laid down his work there. Finished? No, only begun, and to go on, we, trust, till France shall no longer be called a country of no religion, but a land where, from the least to the greatest, the name of Christ shall be known and honored.

PLAINFIELD, N. J.

EXECUTIVE BOARD MEETING—TRACT SOCIETY.

The Executive Board of the American Sabbath Union met in special session in the parlor of the Seventh-day Baptist Church, Plainfield, N. J., April 14, 1895, at 2:15 P. M. President in the chair.


Prayer was offered by the Rev. H. B. Lewis.

Minutes of last meeting were read.

The committee on binders reported with the Missionary Board in relation to the joint occupancy of the West Virginia field, reported progress, and that they had conferred with the Secretary of the Missionary Board, who favored the suggestion that the subscriptions of that Board, as their next regular meeting, on April 17th.

The Committee on Binders for Outlook and Recorder reported that they had consummated an arrangement with Shipman, by which the society would furnish the binders at 60 cents and $1. 10, postage paid; that public notice of this had already been given, and some orders received.

The committee appointed to confer with Bro. Hills, in relation to the expense of an exhibit at the Missionary Society, at their meeting on the 17th instant, reported.

The committee appointed to collect for preservation the Outlooks on hand at the Publication House, reported, making somewhat detailed recommendations, which for brevity's sake we omit.

Correspondence was received from W. C. Davis, of Wasterly, Ky.

In answer to the circular letters sent out by the Corresponding Secretary, he reported some 35 replies, one of which was from the Rev. T. J. Van Horn, relating to the Louisville field.

The Corresponding Secretary also reported that he had printed and distributed 4,000 copies of the leaflet among the churches at an expense of $10 00, including postage. Voted, that the matter of the occupancy of the building in Klille, Ky., be referred to the same committee heretofore appointed to look after the West Virginia field.

The Supervisory Committee of the Publishing House reported as follows:

The Supervisory Committee of the Publishing House respectfully report that immediately after their appointment they organized by electing J. F. Hubbard, Chairman, and D. E. Tittsworth, Secretary. They hold meetings every two weeks at the office rooms of the Society, and go over the affairs of the office carefully.

They have gone through the books, and have charged off a number of accounts which are deemed worthless, and are in the process of systematizing the accounts, so that the books will always show the exact standing of the Publishing House.

All monies received, which come to the office, are transferred to the Treasurer, and all bills against the Society are brought before the Committee at each meeting, properly approved by the President, and when they are found correct, they are approved and ordered paid by the Treasurer. In this way, there will be no outstanding claims against the House, and we can avail ourselves of all cash discounts.

This mode of procedure renders it unnecessary to bring Publishing House Bills before the Board for consideration, and gives a closer inspection to all accounts than the whole Board is able to give in the time it has for their consideration.

If this meets with the approval of the Board, the custom will be continued.

Respectfully submitted on behalf of the Committee.

D. E. Tittsworth, Secretary.

On motion, it was voted that the report of the committee meets the approval of the Board, and it be referred to the committee then present, to confer upon the minutes, and the committee continued as a permanent committee.

The matter of preparing the copies of the Autobiography of Our Lord, as prepared by Cha. A. Burdick, was, on motion, referred to the Committee on Publications, with power to order the Treasurer reported bills due $466 05. Bills were ordered paid.

Moved that a Committee be appointed on Program for Conference, consisting of the President, A. H. Lewis, F. E. Peterson, L. E. Livermore, D. E. Tittsworth, and W. Stillman. Carried.

Minutes read and approved.

Adjourned.

Wm. M. Stillman, Sec. pro tem.
Children’s Page.

THE LITTLE GIRL WITH A COMPANY FACE.

Once on a time, in a far-away place, lived a little girl, who was known as a company face, and no one outside of the family knew of it. She was always alone, and no one noticed her. One day, as she was walking along the road, she came across a tall, black pillar that stood out three or four feet in front of the gallery. The boys used to call it the “fire-bridge” and walk across from the upper gallery and slide down one of these pillars to the floor; but not even the most reckless would have dared to do it.

They were to have an extra fine Commencement year, partly because one of the generals of the war was in Lavenham, and was to be there and make the speech, and partly because the class was unusually large one year. The scholar was to give the dinner at his big house on the shore. We were all very anxious to see the general, and he was really, because he was expected to be a doctor, and we didn’t think there was anything very brave or fine about that.

A few days before Commencement, Lucy Denman asked us to help decorate the Opera House. We were willing enough and really had great fun over it, for there were heaps of flags to be draped, and yards upon yards of red, white, and blue cloth to be twisted about the pillars and along the front of the galleries, and wreaths and festoons of Christmas green and ground pine and club moss to be made and hung in clusters. We had a chance to cut some hearts’ content, and Tom nearly-broke his neck leaning over the front of the stage to look out and see who the sad-looking man was that had come to. I spoke up, and said, “I think he’s going to be a doctor, and we didn’t think there was anything very brave or fine about that.”

The general was a very fair-looking man, and he didn’t care to risk his life for nothing at all could promise them a good time, and we had some flowers we wanted to throw in the church, and for three successive days, and on one of these days, and when he thought he made a ridiculous fuss over a girl. We couldn’t help our hearts’ content, and Lucy Denman was an extra nice girl, and if anybody out of the Opera House had said a word against her friends, Tom nearly-broke his neck leaning over the front of the stage to see who the sad-looking man was that had come to.

The first time we were on the beach, together, I spoke up, and said, “See here, fellows, and make a partner. I suppose it’s got to be Tom, Dick, and Harry” to the end of the chapter, but I want you to understand that we’ve got to make a partner. I suppose it’s got to be Tom, Dick, and Harry” to the end of the chapter, but I want you to understand that we’ve got to make a partner. I suppose it’s got to be Tom, Dick, and Harry” to the end of the chapter, but I want you to understand that we’ve got to make a partner.

The wrong tail-end, and that after this I’m not going to risk my life for nothin’ at all could promise them a good time, and we had some flowers we wanted to throw in the church, and for three successive days, and on one of these days, and when he thought he made a ridiculous fuss over a girl. We couldn’t help our hearts’ content, and Lucy Denman was an extra nice girl, and if anybody out of the Opera House had said a word against her friends, Tom nearly-broke his neck leaning over the front of the stage to see who the sad-looking man was that had come to.

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Text, Eph. 5:25. "As Christ also loved the church, and gave himself for it;" step-meaning ostracism from society; it meant persecution and, not infrequently, it meant death. It was unpopular to become a member of the church; it was popular to oppose the church by almost any and all methods.

In the Apostolic Church there was no creed save God's Word. In matters of interpretation it is quite probable there were as diverse views as among Christians of this age, but these views did not operate as causes of fellowship, nor as causes for discord and divisions.

The church was an organized body of baptized believers in Christ who observed the Sabbath and who were engaged in the spread of Christianity, brotherly kindness and the use of their means according as God had favored them.

The bond which bound these believers together so that nothing could separate them was love; love for God and love for one another. In the heat of persecution this bond was not severed; all the fires of the inquisition could not melt it, nor could the combined power of the State and apostate church loosen its grasp. When Nero's gardens were ablaze with the flames that writhed and bellowed in agonizing cries rent the air, this bond waxed stronger than before. When, by the order of Forquemuda and other inquisitors, Christians were summoned to the stake, torn in pieces by wild beasts and tortured in all horrid ways, this bond of love was drawn still more firmly, and became the dy ing comfort of multitudes of Christ's persecuted children.

The world stood amazed at such a bond of unity, a bond that neither the powers of earth nor hell could sever; it could not understand the mysterious connection which existed between Christ, and his followers. Such then was the Apostolic Church as represented by the Bible, and such was the church of the succeeding centuries as described by history.

THE MODERN CHURCH.

What an indefinite term. What do we mean by the term church? We hear of the "church militant," and of the "church triumphant," the "visible church" and the "invisible church." We see about us the M. E. Church, the U. P. Church, the Baptist Church, the Presbyterian Church and the U. B. Church, and so on endlessly. For which of these churches did Christ "give himself"? Among so many different churches which differ so widely in their faith and practice, which is the one that Christ "loved"? How came there so many different denominations and sects when formerly there was but one faith and one baptism? Such are the questions that come to the mind of many persons, and such are the questions that have been asked your speaker. Let us see if we can give any satisfactory answer.

As to the "militant," "triumphant," "visible," and "invisible" church I regard these as modern terms, which to me have little meaning. As to why there are so many diverse denominations all calling themselves churches, we can only answer by giving a hurried synopsis of the causes which led to such divisions, and are recorded by John Dowling, D'Aubigné, Giesler, Mosheim and other writers of repute.

Soon after the death of our Lord, Paul, an apostle of Jesus Christ, arrived in Rome, the metropolis of the world, and preached Jesus to the few who would listen. Very soon a church was formed at Rome which shone like a pure light from a mountain top. Its faith was everywhere spoken of; it was true to the end, and with such success that very soon several small churches of like precious faith were organized in the various villages near Rome. The pastors of these young churches, and the churches themselves, felt the need of an enlightened guide during times of difficulty and discord. There was a bond of love and gratitude toward the church at Rome; they were led to look to her and to her pastor for advice and help. Very soon the deference which these churches had freely shown the pastor at Rome came to be regarded by him as a right, being demanded as justly due him as pastor of Rome. As time passed by, the territory over which the pastor at Rome exercised a limited authority was enlarged, embracing other churches and their pastors, and his authority became less restricted in degree.

In due course of time Rome was the central figure in the world, and preached Jesus to the masses of the world. Here was the education, refinement and gayety of civilization. Rome was the mother of nations and the queen of cities, and since this was true why should not her bishop become the king of bishops and her authority become sovereign? It was easy for ambitious men to reason in this way, and ambitions Rome did so reason.

Thus were powerful influences put into operation which tended to corruption and pollution until the church at Rome, once a pure, Sabbath-keeping Baptist church, became the Roman Catholic Church, and her pastor became the Pope of Rome. These great changes were not accomplished suddenly, but were the result of several hundred years of apostasy, which reached its culmination early in the seventh century under the supremacy of Boniface III., who was, properly speaking, the first of popes. During this period of corruption and debasement, multitudes of errors and abominations came to be practiced in the name of Christianity, which drew the church further and further from the purity and simplicity of the primitive Church, until she became simply a mass of corruption and vice abominations.

Early in the fourth century, Constantine, an ambitious pagan politician, became emperor of Rome and brought with him a horde of ambitious politicians, which very soon found their way into the church. Constantine found in his realm two opposing elements, pagans and Christians, which differed from one another so widely that he feared he should experience trouble in governing the two and holding them together; hence he began the work of amalgamating the two. Catering to the Christian element, he proselyted conversion to the Christian religion and exerted himself in promoting a form of so-called Christianity, while to gratify his pagan followers, he passed laws to assist pagan soothsayers, and ordered them to be consulted by others, and introduced the pagan Sun-day into his realm as a national rest-day, prohibiting all labor upon this day, except under certain circumstances, by his famous Edict of Milan.

This wise ruler effected a policy compromise between Christ-
tainty and paganism, rendering his position as ruler more easy to maintain; thereby debasing Christianity without elevating paganism. 

For, by this law, Sunday was consecrated to the Christian people of the Roman Empire, by a pagan ruler, not as the Sabbath, nor as having any Bible authority for its observance, but simply as the venerable day of the sun, the day set apart by pagan worshipers. In the true light of the sun, that to this time the present a large majority of professed Christians have continued to observe the venerable day of the sun with no higher authority for such observance than the edict of a cunning, pagan ruler. 

Sunday was called Sabbath for hundreds of years after Constantine's Sunday edict; some writers placing this date in the twelfth century, and one writer at the close of the sixteenth century. 

While immersion was the only mode of baptism known to the Apostolic Church, yet, by the authority of the apostate church, sprinkling and pouring were substituted in the place of immersion in cases where the candidate was not physically able to receive immersion. This was the false idea prevalent among pagans, and perhaps others, that water, applied in any way, was a saving ordinance, hence even the dying were sprinkled with water in order to insure their salvation. 

But the question soon arose, if this form of baptism should be practiced for people in certain conditions of life, why not for all people? and the question was finally answered by the corrupted church accepting aspersion as the universal mode of baptism. 

Thus at the close of a few centuries from its foundation, the Apostolic Church, the church at Rome, which once observed the true Sabbath and practiced immersion only as baptism, had come to observe Sunday instead of the Sabbath and to practice aspersion instead of immersion. But not only was this true of Rome, but also true of all churches under her supremacy, which rendered it true of almost all Christendom. 

Yet during all these years of apostasy and corruption, while these two abominations and scores of others were almost universally practiced, Christians, still God had a people, a small remnant, who had not bowed down before Rome nor participated in her abominations. They continued to observe God's Sabbath and to practice the true baptism; and, though driven from their homes and hunted like wild beasts by their Roman persecutors, yet they remained true to God and abhorred Rome with her paganized religion. While the deluded church had gone away from truth and into all manner of abominations, yet, among the crags, peaks and fertile valleys of the Alps, God still had a faithful people who were the conservators of his Sabbath and baptism during all the bloody years of popish ascendancy, and though tormented and persecuted and tortured, yet they remained true. 

From these despised and persecuted Walenses, Vaudois and Toulousians, the Sabbath and the true baptism has been handed down from generation to generation until the present time. There is no period of time since Jesus Christ be "Lord and the Sabbath," that God has not had a Sabbath—keeping Baptist people, and though they were at times almost swallowed up by the apostasy by which they were surrounded, and although popery has frequently been drunk upon their heads, yet they have been as true to God, yet And done as the children of the heavenly Sabbath-keeping Baptists ceased to shine. 

But while these few were true to God and his commandments, the masses of professed Christians were trampling upon his Sabbath, observing in its place the pagan Sunday; subverting the sacred ordinance of baptism by substituting aspersion in its place; celebrating in the name of Christianity the spurious Roman festivals, Christmas, Lent, Palm Sunday, and Easter; selling indulgences; teaching salvation by works; and in all ways aban- doning the church her purity and simplicity of the Christian religion. 

While this work of anti-Chrestus was reaching its climax, the tidal wave of reformation was gathering force ready to sweep over the entire civilized world. God had been educating and directing his humble agents until all was ready, and when the fullness of time was come, Zwingli, the reformer, came forth from the hut of an Alpine shepherd, Melancthon, the theologian of the Reformation, came from the workshop of an armourer, and Luther from the cottage of a poor weaver to bring the day set apart by the Lord Sabbath once more into the theatre of the world. But alas, in the reformed church are matters of reform, and denounce the church as corrupt simply because it does not adopt our personal views. The fact that the church does not adopt our views should be some evidence that we are in error. Loyalty to church demands that we hold upon all its appointments and participate in them. It needs the presence and influence of all his members, in each of her appointments, if she does well the great work assigned her. Loyalty to the church demands that we guard her against all unholy alliance with the world, such as questionable entertainments, church fairs and the like. The world does a thousand things to which the church should protest, such as voting pool tables in the basements of its churches, or adding entrancing to the church, any more than the theft of the church. 

Be loyal to the church, because it is the all sufficient, divinely appointed congregation of Christ's children. No one can reform the church by speaking ill of it, either abroad or in the home. Be loyal to the church if you would maintain the present purity of the church, or reform her still more. 

Again, let us not think that matters of opinion are matters of reform, and denounce the church as corrupt simply because it does not adopt our personal views. The fact that the church does not adopt our views should be some evidence that we are in error. Loyalty to church demands that we hold upon all its appointments and participate in them. It needs the presence and influence of all its members, in each of her appointments, if she does well the great work assigned her. Loyalty to the church demands that we guard her against all unholy alliance with the world, such as questionable entertainments, church fairs and the like. The world does a thousand things to which the church should protest, such as voting pool tables in the basements of its churches, or adding entrancing to the church, any more than the theft of the church. 

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only, all-sufficient guide, and walks humbly with God in all ways. If any of us think that our church is wanting in any respect, let us purify the church by becoming more pure ourselves.

The Seventy-day Baptist Church has come up through the benighted darkness of the inquisition; through years of torture and blood and death; through ages of intolerance and superstition and ignorance; surrounded by apostasy and contamination; if her once spotless hands have in any way become soiled by bearing her struggle, let us patiently and lovingly reform her more and more, until she shall be, if she is not already, the church which Jesus loves, the church with whom he shall delight to dwell in a manner we have never yet experienced.

**HOW TO GET ON IN LIFE.**

**THE GIRL WHO STUDIES ART IN NEW YORK.**

A girl who has made up her mind to go to New York to study art is not to be deterred by the thought that it may cost her a new experience, and yet it takes a girl of considerable determination and spirit to enter a city which is opposed to her, and to decide for herself as to the best way of living and studying while there.

I had spent a much greater part of the day in the Art Students' League. It was when the students were in their old quarters on Twenty-third street. The shop, which was once a picture gallery, is now a place where the students are free to paint anything they choose.

I found there a crowd of students, boys and girls, all engaged in working with charcoal or clay. There were some who were practicing on their own work, and others who were study­ing pictures for which they had drawn models.

**WATSON.** Winter has not yet relinquished his hold on Watson, and the snow which has quite deep yet in the woods a few miles distant. Many persons have died here this winter, and many cases have been pneumonia. Dr. Gifford, of Watertown, her husband, and one of her brothers, died only a few days apart, and all this brings a sense of disappointment to be very healthy when overtaken with this dreadful disease. The Doctor and his wife were buried, April 10th, in the same grave. A veteran of the war of 1812 died a short time ago at Potsdam, New York, of nearly 106 years. Contrary to the usual expectation, there has been more sickness than when the winters have been milder. It is to be hoped that when spring is fairly ushered in the health of the people will be better.

April 12, 1895.

**ADAMS CENTRE.** Meetings under the leadership of Bro. Saunders have now continued for five years. The truth has been very plainly and forcibly presented, and much good has been done. The line which separates the spiritually minded Christian from the worldling was never shown more clearly. If we see no immediate results in the conversion of sinners, as we hope to, we must in higher Christian living. Brother Saunders is endeavoring himself very much to our people. A man's meeting is to be held evening after the Sabbath in which we hope to interest the apparently indifferent.

A. R. P.

**WORDS UNFITLY SPOKEN.**

A minister, formerly of the Methodist Episcopal Church, but for about eight years a Congregationalist, in an address before the New England Conference, accused the President of the United States of being a drunkard, specifying certain occasions of great importance when he was in an intoxicated condition.

This charge was shown to the President, who expressed his surprise that such a man should say what is said.

This is simply an outrage, though it is not the first time a thing of this kind has been attempted. I cannot avoid a feeling of indignation that any man who makes claim to be a Christian, and with the President of the United States, must be in a position of influence with the people, and must say that he was absolutely in an intoxicated condition.

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his eyes to the humiliating character of the exhibition which he has made of himself, and realize in his heart the deep and solemn responsibility which rests upon him for not revealing the names of the witnesses is curious.

If it has any bearing, it proves the opposite. The most charitable construction to be put upon his course is that it results from an essential and vital mental condition.

It is a pain to write such an old friend whose sincerity none can question, who has unusual ability as an orator, possessing remarkable powers of emphasis and a command of language adapted to make him impressive and influential.

But it is a lamentation in this case for all ministers. Not only is the function of preaching sometimes made the vehicle of slanderous accusations, but the soldier service of prayer has been employed to stigmatize a foe, to overcome an opponent, or excite a congregation.

It will be an excellent outcome of this affair if a general disposition should be developed throughout the country to hold offending ministers as it stands to-day, and to summon them before the criminal courts whenever they make calumnious charges.

AND THESEO, the number of them is comparatively small, but they do more harm in lowering the moral tone of a community than a company of professional preachers would do; for when men are drunkards they become warnings to young people; but ministers who have no personal knowledge of what they are doing, making injurious allegations and apologizing for them in such an unconvincing manner, thereby doing actual evil to the heart of their victim, but through morals and religion.—_The Christian Advocate._

RESOLUTIONS.

The following resolutions were passed by the Ladies’ Aid Society of Berlin, Wis.:

WHEREAS, The present emperor of the universe has, in his infinite wisdom, removed from our midst our worthy and esteemed co-worker, Mrs. H. C. Clark; and

WHEREAS, The services held by both members of this Society make it fitting that we record our appreciation of her; therefore,

Resolved, That the wisdom and ability which she has exercised in aid of our Society work by counsel and service will be held in grateful remembrance.

Resolved, That the names of each woman who from our Society, who has been a faithful member since its organization, leaves a vacancy that will be deeply realized by all members of the Society, and will prove a great loss to the community.

Resolved, That with deep sympathy with the afflicted relatives and friends of the deceased, we express our regret that such a woman as Miss Clark was removed from our midst.

Resolved, That we, the Wilton Y. P. S. E. C., request and request for publication in the Sabbath Recorder.

WHEREAS, God in infinite wisdom has removed from our ranks our beloved brother and fellow laborer in Christ, Oliver C. Hickey; therefore,

Resolved, That we, the Wilton Y. P. S. E. C., hereby express our deep sorrow over the great loss we have sustained, and our deep and sincere appreciation of his excellence and Christian character. That we hereby express our Christian sympathy with the bereaved parents, brothers and sisters, commending them to the comforting care and love of our kind Heavenly Father, who listens to every cry of his sorrowing children.

WILTON, Iowa, April 15, 1895.

The following resolutions were adopted by the Religious Workers of the Western States and Idaho, and approved by the Southern States and other Western States:

WHEREAS, The members of this Conference have the following resolutions, to wit:

Resolved, That a copy of these resolutions be presented to the widow and relatives of our deceased brother.

SYSTEMATIC GIVING.

Having received several inquiries regarding the method our church has followed in raising funds for church and denominational work, it has been suggested to the writer that a brief statement for publication might be a help to some others interested. This plan has been tried for several years, and by many churches with marked success. The plan is simple, and if given a fair trial will be almost certain to be adopted.

It is pleasant to note these inquiries, as they show an increasing interest in a very important matter which our Boards, through their field secretaries and otherwise, have been endeavoring for a long time to awaken.

We encourage as far as possible weekly contributions, because they are generally more easily made, and are sure to put money in the treasury every week. Many who would find it hard to find the money to do so by the quarter or year, can with very little or no inconvenience pay even a larger aggregate amount in weekly installments. Should there be however any who prefer to pay at longer intervals they should be allowed to do so rather than to create unpleasant feelings.

We have tried the “envelope system” until we have come to believe in it most thoroughly. Each year we appoint a “subscription committee,” consisting of two members who are entirely in sympathy with the plan, and who are able to act promptly and faithfully to the work assigned them. This committee obtains a complete list of all members of the congregation, from oldest to youngest, placing the names in alphabetical order in a book arranged as follows:

<table>
<thead>
<tr>
<th>CHURCH</th>
<th>MEMBERS AND TRACTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams, John</td>
<td>1.00</td>
</tr>
<tr>
<td>Brown, James</td>
<td>1.05</td>
</tr>
</tbody>
</table>

Each person is then given an opportunity to say how much and in what manner he or she is willing to contribute. It is convenient to have envelopes costing about one dollar per thousand, in lots of five thousand or more, furnished by the church for its home work. Those for the Missionary and Tract Societies’ contributions, are supplied free from the Publishing House. It is quite important that the offerings be made regularly, and if by chance a person is absent a week or more he should make sure to “catch up” at the very first opportunity.

The gathering of these offerings is considered a legitimate part of the religious service, and as such, we join every week with the pastor in asking God for his blessing upon the gifts, and thanking him for the privilege of thus giving back a part of that which he has loaned to us.

The writer, when superintendent of the Pawcatuck Sabbath-school, away back in the fifties, introduced with quite good success the plan of systematic giving by the use of envelopes, and having from that time on watched with interest its working in various places and as such, we have become thoroughly convinced that it is the plan. Try it, those who have not.

J. D. Spicer.

PLAINFIELD, N. J.
Popular Science.

Professor Keeler, of the Allegheny Observatory, announces the fact that the rings of Saturn are made up of many small bodies, as it has been found that the inner edge of the rings is more than the outer. It is due to photography that this important astronomical discovery has been made. As soon as the motion of different parts of the rings can be calculated in miles per second, we will endeavor to give accurately the speed at which the different parts of the rings revolve.

Belfast, Ireland, is the greatest ship-building place in the world. The largest ships, as the Majestic and Teutonic, are made here. Everything pertaining to a ship is made here, the steam engines and great steel boilers. A hole is punched through those huge steel plates as easily as you could stick a pin through a piece of paper. It takes the labor of ten thousand men and nine months of time to build one of those great ocean greyhounds. Mr. Edward Harlan, who is the proprietor of this vast steamship building works, stands today as the most successful designer and largest ship-builder in the world, and he, by his patience and perseverance, has been entitled to occupy this commanding position. Belfast has the largest rope works in the world. Ropes from the fineness of a small cord to the great hawser, the size of a man's leg, are made here.

For the purpose of ascertaining more accurately the distance of the sun from the earth, extensive observations were made in 1889 upon the planet "Victorina." (asteroid No. 12). The work was very thorough, employing no less than twenty-one observations whose measurements are found to be the most perfect and accurate of any known to astronomy. Between June 15th and August 27th, over eighty hundred complete measurements were taken, and on six nights were unfavorable. Dr. Gill, who projected this work, and who, during the three years required for observations, now finds the distance of ninety-five millions of miles, according to former calculations, reduced to ninety-two million eight hundred thousand miles, decreaseing the distance by two million two hundred thousand miles—a mere trifle in the great astronomical distances.

Wire large carbon rods and a powerful current of electricity, it is possible to create a beam of light that shall have an intensity of a hundred and fifty millions of candles. Those having very high powers are called search lights. The one on Mt. Washington last year was seen a hundred miles away. This powerful light is now being put to many useful purposes, such as searching for ships at sea on the night time, or for locating an object as far as five millions of miles, according to favorable. Dr. Gill, who projected this work, and who, during the three years required for observations, now finds the distance of ninety-five millions of miles, according to former calculations, reduced to ninety-two million eight hundred thousand miles, decreaseing the distance by two million two hundred thousand miles—a mere trifle in the great astronomical distances.

WHAT THINK YE OF CHRIST? Who then is Christ? The Holy One, the Beloved Redeemer. The coming One, God's only Son, The coming King, the Prince of Peace, &c. If we sing holy song to God, Who on the Lord our God doth call. Great men confused by inexactate Word, The Son of man, the Son of God, Whose form as David's was. Great mystery of godliness Is Christ united to Adam's race; In Him God and Man appear, That all may see him face to face. Of more concern it is to me, That we confess He is the Lord; As the Magi followed the star, Follow the Lamb of God's people. But what to see in Jesus now? Is He my Saviour and my God? To Him in heaven I hope to bow, And everyone to praise the Lord. 

COPIES OF CONFERENCE MINUTES. We have at this office copies of Conference Minutes as far back as 1872, though no complete sets from 1872 to 1882. From 1882 to 1894, a few complete sets can be had. Any person desiring odd numbers or complete sets can have them at cost of postage (six cents) or binding and postage ($1.25 per volume of nine each). This offer will be withdrawn before the 1st of May. Order at once if you desire any of these Minutes.

WANTED! WANTED!! WANTED!!! Back numbers of the Sabbath Outlook for 1880 and 1881. Publishers are anxious to obtain complete sets for the years named. Any one sending us two sets, shall have one, bound, in return. Single copies of the number for April 1880, especially wanted. Please look over your files, and garrets, and see if you can help us.

Special Notices.

SOUTH-EASTERN ASSOCIATION. The South-Eastern Association will convene on the 5th day before the 3d Sabbath in May, (May 15), 1895. The following programme has been prepared by the Executive Committee.

FIFTH-DAY-MORNING.


AFTERNOON.

2. Devotional Service, conducted by D. C. Lippincott.


SIXTH-DAY-MORNING.

9. Devotional service, conducted by Elsey G. Davis.


10. Tract Society's Business.


AFTERNOON.


3. Business, conducted by Miss Elyse Bond.

B. fishing, by Miss Elyse Bond.

EVENING.

7.30. Young People's Meeting, conducted by S. B. Bond.


10. Sabbath-school, conducted by the Superintendent, conducted by J. A. Plesser, by S. B. Bond.

AFTERNOON.


AFTERNOON.

2.30. Sermon, J. A. Plesser, followed by Conference, conducted by S. D. Davis.

EVENING.

7.30. Our Educational Interests, conducted by T. L. Gardiner.

FIRST-DAY-MORNING.


10.30. Sermon, W. C. Daland.

AFTERNOON.


Tues. Delivert Church will have a rool call the 1st Sabbath in May, and any member requested to be present and answer, or send a letter to the pastor to be read. L. R. Swinney.

X's annual edition of the Alford Sun is to be published in May, by the Ladies of Alford, for the benefit of Alfred University. The price of the Extra is ten cents. Send your subscriptions and write for advertising rates to ALFRED SUN EXTRAS, ALFRED, N. Y.

It is now six months since last Conference, and there are yet thirty-seven churches which have not paid their apportionment for Conference expenses. The treasurer is waiting for money. WILLIAM C. WHITFORD.

ALFRED, N. Y., Feb. 20, 1895.

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

Tues. Seventh-day Baptist Church of Homerville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at Five on Sunday evening, and Sabbath morning. A general invitation is extended to all, especially Sabbath-keepers remaining in the city over the Sabbath.

GEORGE SHAW, Pastor.

Tues. The Cleveland Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 2.30 P. M., Sabbath-school at 3.30 P. M. Strangers are always welcome, and those from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Avenue.

Tues. Quarterly Meeting of the Hebron, Hebron Center, a Single House Church, will be held with the First Hebron Church commencing Sixth-day evening, May 10th; sermon by Rev. G. F. Kenyon. Sabbath morning, 11 o'clock, sermon, Rev. J. Kenyon. Evening, 2 o'clock, sermon, Rev. G. M. Stillman. Evening, 7.30, sermon, Rev. M. Hardy. Sunday morning, sermon, Rev. M. G. Stillman. Afternoon, sermon, Rev. M. Hardy.

I. H. DUNN, Clerk.

Tues. First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevators, No. 57, 4th Avenue and 23d St.; entrance on 2nd St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching service. Strangers are cordially welcomed, and those who attend in the evening, over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burck, New Milpah, 56 Barrow St.

Tues. The Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Center, Min., in regard to when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.

TUES. Quarterly Meeting—The Quarterly Meeting of the Utica, Lindkwain, Delvery, Cayler Hill and Scott Churches will convene with the Scott Church April 26, 1895. Preaching Sixth-day evening at 7.30, by L. M. Ottrell, followed by conference meeting. Sabbath morning, 10.30. Sermon by L. R. Swinney, followed by Sabbath-school exercises.

Tues. Quarterly meeting under the direction of the Y. P. B. C. E. Evening. Praise service, conducted by D. L. Burck, sermon by O. M. Miller.

Tues. First-day morning. Business meeting and sermon by O. S. Mills.

Tues. Praise service conducted by F. D. Allen. Sermon by L. R. Swinney, closing 6th conference meeting.

B. F. ROBERTS.
DEATHS.

Seven old wives are insertet free of single copy, a free copy accompanies one thousand of the free copies at the rate of his cost per copy.

Mrs. wells was at his home in the town of West, N. T. By Messrs. Thomas and George Hale, in the 75th year of her age.

Mr. wells was born in Hopkins, R. I., but when he was of age he moved with his father to Cortland, N. Y. and there he has since lived. He leaves a wife and three children who will very much miss him.

EVE.—At the home of her sister, Mrs. Leonard O. Shaw, 259 Washington street, in the 83rd year of her age.

Mr. Shaw was a member of the First Seventh-day Baptist Church, where he has been a communicant 20 years, and a member of the Deaconry. He leaves a wife a sister and 4 children.

Wells.—At his home in the town of West, N. T. Apr. 19th, by Messrs. Thomas and George Hale, in the 75th year of his age.

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Wells.—At his home in the town of West, N. T. Apr. 19th, by Messrs. Thomas and George Hale, in the 75th year of his age.

Mr. Wells was born in Hopkins, R. I., but when he was of age he moved with his father to Cortland, N. Y. and there he has since lived. He leaves a wife and three children who will very much miss him.

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BEWARE OF SUBSTITUTES WHICH DO NOT CURE.