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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.

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THOSE HOME BURDENS.

"In all thy ways acknowledge Him." Prov. 3: 6.

Perhaps to thee thy burden seems

A heavy load;

Perhaps no sunshine ever gleams

Upon thy road;

Perhaps—perhaps thou chocest, when

Thy choice was made,

The path that ever since has been

Within the shade.

O soul, let not thy light be dim:

"In all thy ways acknowledge Him."

Come, cast thy burden on the Lord—

He cares for thee;

Thy path he'll brighten thro' his word,

Till thou canst see.

A creature he hath made of you—

Let him direct,

And thou wilt find thy pathway true

In each respect.

O soul, to him all praises be,

For Christ, the Lord, hath died for thee.

When social life or business care

Thy mind would fill,

Just take it to the Lord in prayer,

And ask his will.

Then, though the world may laugh and say,

"Thy sight is dim,"

Take courage, and from day to day

Acknowledge him.

O soul, let angels now record,

I'm not ashamed to own my Lord."

—Selected.

In another column will be found an account of the mission in Java, one of the islands of the Indian Archipelago, under the care of Mr. Van der Steur and his devoted sister. A letter from interested friends in Tasmania, an island a little south of Australia, just received, speaks doubtingly as to there being any Seventh-day Baptists south of the equator. This worthy brother and sister are doing a noble work and are loyal to their convictions of truth. They are *south* of the equator and already have several hopeful conversions. Tasmania friends please make a note of this, and take courage.

Do NOT show indifference toward strangers who drop in to attend your church services. There should always be some one whose business it is to watch the entrances to the church, and welcome strangers. Give them a good seat, furnish them with hymn books, Bibles and make them feel at home. It is not a breach of propriety to greet such people cordially and invite them to come again. It is a great mistake ordinarily not to do this. Do not wait for an introduction, after service, but take the stranger cordially by the hand and give him a word of encouragement and friendly recognition.

We call attention to an article clipped from the *Christian Advocate* entitled "Words [Un]fitly Spoken." It is published in the RECORDER for two reasons: first, because it is but a matter of simple justice to the President of the United States; and second, because its publicity may, in some measure, aid in correcting a quite too common evil, namely, that of publicly traducing the characters of those in official stations without just cause. It is a shame to our nation that there is so little respect for those in high positions. To

speak hastily and untruthfully in defamation of their character is cruel, ungrateful and anarchistic in its tendency. The sooner this habit is corrected and the more completely it is abandoned the better.

THE educational trend of our times, especially in college and university circles, is toward a higher standard. American schools are often compared with European, and most always with an increasing conviction that American schools are still inferior. It is not a difficult task to pronounce the word "university," or "college." It is easy to name a school, doing good academic work, a college, and one doing good collegiate work a university; but to make these schools really worthy of the names they bear is 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 springs largely from the overruling passion for money-getting, and is a constant demonstration of the Scripture statement, "The love of money is the root of all evil." The United States Government has taken the lottery swindle in hand, and that 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 same wicked purpose. The race track has afforded ample opportunities for the exercise of the gambler's worst propensities. Betting, book-making and pool-selling are terms familiar to professionals, and represent the vice as commonly understood. Hundreds of thousands, yea millions of dollars are changing hands in these dishonest and dishonorable ways. So alarmingly common and mischievous has the evil become, that State authorities have been compelled to legislate against it. New Jersey spoke out in no uncertain language two years ago. New York State, in its recently amended constitution, expressly declares, in Section IX, Article 1: "Nor shall any lottery, or the sale of lottery tickets, *pool-selling, book-making, or any other kind of gambling hereafter be authorized or allowed within this State, and the Legislature shall pass appropriate laws to prevent offenses against any of the provisions of this section.*" It cannot be expected that bad men, under the domination of this bad passion for gambling, will easily yield to the provisions of this restrictive law. They are bitterly opposed to the amended constitution, and have introduced bill No. 773, the object of which is to legalize betting in all its forms upon race tracks. Hence it proposes at once to license and permit what the voice of the people, expressed in the new constitution, positively *forbids*. Are the people of the Empire State ready to surrender so soon their high vantage ground? We hope not. Anthony Comstock, that great modern apostle of social purity, and secretary of the New York Society for the Suppression of Vice, has

a keen scent for this iniquitous bill, and sends an earnest appeal to all religious and secular papers in the State to use their influence against this dangerous evil. Let the bill (773) be consigned to oblivion. Let the world know that there is enough integrity with the legislative power, as well as with the people who approved the law, to retain it inviolate. The passion for gambling is like a contagion, and unless properly quarantined, it becomes a pestilence of fearful power, destructive alike to morals, material-prosperity, and every sacred line of human progress. The citizens of New York State should make 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, approvingly, it says: "Whether the use of tobacco is innocent or evil, it 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 beer-drinking; another to sipping wine 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 authority to preach the gospel and lead young and old to a consecration of life to God's service! Think of such a minister going from his study, blue with tobacco smoke, to the sanctuary, and preaching an "eloquent sermon" from the text, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

There are very few people in any congregation who would prefer, as a pastor, one who had not sufficient self-control to avoid such harmful habits. Very few parents would feel satisfied to have such an example before their children. We cannot regard it as "frivolous for a great denominational body to take official ground in regard to it." It appears, on the contrary, like a great mistake, (worse than "frivolous") not only for religious bodies, but also for religious journals, not to lift their voices in one unyielding protest against every evil habit that degrades the body, enslaves the mind, and, in too many instances, destroys the soul. The standard of purity and exemplary conduct should be raised rather than lowered. Those who consider themselves called to the sacred office of the gospel ministry should be very careful to see that the body is undefiled. "Know ye not that ye are the temple of God, and that

the Spirit of God dwelleth in you? If any man defile 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! 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 \$30,000,000 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 five 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 mutterings 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. Many 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 \$250,000 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 TURNER of Tennessee has pardoned the Seventh-day Adventists, who were unjustly imprisoned, after 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 82 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 Tom, Mass., a distance of one hundred feet, and was instantly killed. He graduated 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 sell a "mutilated horse." 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 CERTAIN 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 slums, 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 no more interfere than an outsider; a few licenses of public houses on her estate have run out, and in every instance she declines to renew them.

Lady Henry Somerset's record is perfectly clear, and the men who are trying to injure her are undoubtedly in the employ of the liquor traffic. As for Mr. Hicks, I never heard of him, much less worked with him, as the liquor papers say I did.

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-flown books about lords and ladies and millionaires and *millionairesses*, 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 boy's breast the ambition to carry a pistol and be a "bold, 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 Grosscup 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 demoralizing and debasing character. I would rather that a rattlesnake came into my house and crawled into my child's couch than that your vile literature were carried to him. We rarely hear of anyone disseminating the germs 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 countenancing your business in lascivious books and pictures. 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 feed on. They poison more than they warn. If ever a murder trial unmistakably taught "Be sure your sin will find you out," it was 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 put 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.

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

HOMEWARD BOUND.—Hard to improve on that word home. An old country woman occupies the two seats in front with her three slips of girls. They are all tow-headed and Teutonic; but smiles are a common language. The little faces blossom into jollity, and the mother—well, she pretends not to see, but a look of content and sympathetic happiness warms up the plain face and melts away the weary look. She would do me a good turn if she had the chance.

The Minnesota bluffs look down from the other side of the Wisconsin river. Red and gray mingle in the rough, jagged and crumbling sides. Evergreen, birch and the family of nut trees cover the slopes and fight for a place among the rocks. How did those trees come there? Yes, from the seed; but who sowed the seed? What a charm there would be in a day spent up yonder with the geologist's hammer and a pleasant company to throw light on the surrounding mysteries as we rested at the noon camp-fire.

The dude is here to remind us that cosmopolitan life is again approaching. "It takes all kinds of people to make a world," but there are some kinds which we could spare better than others. The dude collar has evolved since I last gazed upon it. It is fearfully and wonderfully made. The genius who designed it must have planned to get up something entirely new, and succeeded. No charge of idolatry would stand against him, for it is un-like "anything in heaven above, or that is in the earth beneath, or that is in the water under the earth." The proud wearer evidently realizes the distinction which it confers upon him and the irresistible feelings of envy and jealousy in the breasts of the rest of us as he passes by. And still we believe that man was made for a higher destiny than a peacock.

Of the opposite type is the Salvation Army lad who is coming back to Chicago after a year and a half on the Pacific coast. He couldn't find work in California, but he found salvation. It is something pleasant to hear him hum to himself from a well-thumbed Salvation Army song book, "At the Cross where I first saw the light." He is poor and unlettered—rather innocent in worldly ways. He cannot read the Bible in the original, and when he drops into the lowest seat in the banquet hall of the marriage supper of the Lamb he will be surprised if the Saviour who said, "Blessed are the meek," taps him on the shoulder and says, "Friend, come up higher."

WE have seen earnest-faced girls kneeling at mass, and said, "Of such is the kingdom of heaven." Dwelling in the dim light heavily clouded by superstition, they are yet true to their convictions—which is more than can be said of many wise and many great. The face of the Catholic who just came through the door, however, would seem strangely out of place in the kingdom of heaven. We felt a sense of oppression in his presence and gave thanks that we were not in his power. That face, a compound of cunning brutality and the most unreasoning bigotry, seemed a transcript of the dark ages standing out against the background of this enlightened century. Behind those veiled eyes lurks the spirit which stoned the Christian Endeavor Convention in Montreal, and to-day gags free speech wherever it dares.

TEACHINGS OF JESUS.

BY CHARLES A. BURDICK.

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.

III.—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. "But when the comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall bear witness of me." John 15: 26.

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." John 16: 7. "But 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." John 14: 26. "He shall glorify me; for he shall take of mine and shall declare it unto you." John 16: 14. "He shall bear witness of me." John 15: 26.

3. *His relation to the ordinance of baptism.* "Baptizing them into the name of the Father and of the Son and of the Holy Ghost." Matt. 28: 19.

4. *The object of blasphemy.* "Whosoever shall speak against the Holy Spirit." Matt. 12: 32. "Whosoever shall blaspheme against the Holy Spirit, hath never forgiveness; but is guilty of an eternal sin." Mark 3: 29.

5. *His offices.* He is comprehensively described by our Lord in the Greek, *ὁ παράκλητος*, the *Paraclete*, i. e., helper, advocate, comforter. It is translated "Comforter," in our versions. John 14: 16, 26; 15: 26; 16: 7. But he also speaks of the Holy Spirit.

(1.) *As the agent in regeneration.* Except a man be born of water and the spirit, he cannot enter into the kingdom of God. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." John 3: 5, 6.

(2.) *As the inspirer of his apostles.* "And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say; for the Holy Spirit shall teach you in that very hour what ye ought to say." Luke 12: 11, 12. "For it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the spirit of your Father that speaketh in you." Matt. 10: 20.

(3.) *As a teacher and guide to truth.* "He shall teach you all things and bring to your remembrance all that I said unto you." John 14: 26. "Howbeit when he, the spirit of truth, is come, he shall guide you into all truth." John 16: 13.

(4.) *A convictor of sin.* "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." John 16: 8.

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 abide with you forever, even the spirit of truth." John 14: 16. "If I go I will send him unto you." John 16: 7.

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 any Scripture writer. And it seems to me that no person is warranted in going beyond the language of Scripture in describing the Godhead. The nature of God is a mystery, and any attempt to describe him as one being and three persons, using the term person in any proper sense of the word, results in an apparently self-contradictory statement. A. A. Hodge, in "Outlines of Theol-

ogy," 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. The 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." (Athanasian Creed.)

We may properly state plain Scripture teachings in other words than those given in Scriptures, if we adhere to the sense; but when one tries to analyze and define the being of God he is on dangerous ground, and lays stumbling blocks in the path of faith.

MR. VAN DER STEUR'S MISSION IN JAVA.

The following abstract of a paper read by Miss Catherine 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 is not under the appointment of our Missionary Board, but is independent, still in a sense it is a Seventh-day Baptist mission, and one in which we should feel a 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 provinces of Holland, with much success. He knew something about 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 in. Without homes, without parents who love and care for them, and no friends who take any interest in them, they are helplessly left to themselves to die of neglect, or to grow up to whatever circumstances will 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 thoroughly considering 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 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 a great help to our brother and sister. 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 bad places. The soldiers are very fond of the children 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 six Seventh-day Baptists. They call the children 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. Velthuysen 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 Christ, 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 their help and 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 although his faith is often put to a severe test. It requires quite a little sum to feed, clothe and give instruction to forty children, besides the many other expenses they have. If they should get all, even the most necessary things, their expenses would exceed their incomes; and there is expressed a fear that brother and sister Van der Steur, not getting the most needed nourishment, soon will go down under the heavy burdens resting upon them. They do not complain. They have given up *all* for Christ and gladly will sacrifice even their very lives for the well-being of their fellowmen. Their hope and trust are only in the living God in whose service they take delight.

DR. DIXON.

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 morning—"more people" than had ever been able to get into Associational Hall. I heard Dr. Dixon's farewell sermon. He affirms that he is still a Baptist, and in his sermon discussed the fundamentals for which the Baptist denomination had stood through all the years. His departure from the Baptists is heresy (briefly). The Baptists hold that baptism is not a saving ordinance, while he believes that one should follow the example of Christ, by immersion, yet, it not being a saving ordinance, should not be made a test of church membership. If another is satisfied with some other mode, but accepts Jesus Christ "as the way, the truth, and the life," he is bound to receive him into church fellowship. On that same basis the Lord's Supper is open to all who have faith in the

Lord Jesus. One single plank forms the creed of this church, and that is "faith in Jesus Christ," with all that implies; the motto is, "In essentials, unity; in non-essentials, liberty; in all, charity."

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 nearly, 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 hath 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 appointed to draft a constitution, recommend 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 possess to fill the pews of their empty churches, full of jealousy, and we must look for criticism and fault-finding. If 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 Manhattan Island, only fifty thousand men attend church. Dr. Dixon comes from a race of preachers, like our renowned and beloved Elder Hull. His father is a minister, and he has three brothers who are ministers. Dr. Dixon studied law, going to Germany and finishing his studies there. Becoming converted, he felt called to give his life to the gospel ministry. He left one of the largest and richest Baptist churches of Boston to come to New York and take charge of the small Baptist church on Twenty-third street, with the hope that he could inspire the Baptist denomination to take the lead in building here, in this great cosmopolitan city, a People's Church, in connection with an office building. 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 Dr. Dixon 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."

J. G. BURDICK.

86 BARROW STREET, N. Y. City, April 10, 1895.

A VESSEL laden with \$60,000 worth of New England rum left Boston recently for the Dark Continent. From July 1, 1890, to the corresponding date in 1891 the export of this nature from Boston to ports in Africa was 1,018,591 gallons, valued at \$1,223,889. During the last year this trade has almost doubled in quantity and value.

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 nobility of soul 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 ruin so many young men and women. The boy is the coming man and the girl the coming 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. They judge 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 become as one man? If you should live long enough to see it, if it were possible for it to be, you would be so old that Methuselah would stand nowhere with you in age. What concord hath Christ with Belial?

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

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 time to time until the season was gone and no meeting held. The efforts of your 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 this trying season. Only to those 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 sickness has also hindered 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 Threlkeld, who has been preaching 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. Threlkeld permanently at Bethel, where so much of his labor has been in the past, and through whose earnest efforts this little church was 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 just two weeks 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 east of Bro. James'. Your 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, a Methodist, with a warm hand-grasp 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 I left our Shepherdsville brethren, hopefully 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 appointed 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 our brethren of joining us in the near future. The night was a rainy one and but few came to the meeting. It was thought best, however, as it was the last day I could spend there at present, to proceed with the organization. A short consecration 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 others to join soon who were kept 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 the Lord of truth and righteousness preserve them, and make them a great help in advancing the interests of Christ's kingdom here.

CRAB 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 who had 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 a Christian 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 written on all things, yet the fact is strangely impressive, although we have been familiar with this truth from the beginning of life.

"Oh, these parting scenes will end
Some sweet day, by-and-by:
We shall gather, friend with friend,
Some sweet day, by-and-by.
There, before our Father's throne,
When the mists and clouds have 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 a dark world comes to us in dark and dismal days, and in cloudy and starless 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 in upon the gloom of night with that sudden brightness which makes all things glad. There is no darkness which his light cannot illuminate, no cloud which his brightness cannot pierce; and if we look unto him we shall be lightened, and our faces shall not be ashamed. "He that followeth me shall not walk in darkness, but shall have the light of life;" and "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 from all sin." 1 John 1: 7.—*The Christian*.

DUST, 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 little cares and vexations 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 skies?
Baby's skies are mother's eyes.
Mother's eyes and smiles together
Make the baby's pleasant weather.

Mother keep your eyes from tears,
Keep your heart from foolish fears,
Keep your lips from dull complaining,
Lest the baby think 'tis raining."

DOUGLAS JEROLD says, "She who rocks the cradle rules the world."

ANOTHER has said, "God could not be 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."

SOME one 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 testimonies have been recorded by noble men and women of the purifying and ennobling effects of a mother's 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 word and work. Should I become a soldier for my country, I look forward with hope to have you spared to share with me any advancement I gain, and 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 mother, like Timothy's, teaches 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 laying a secure foundation for future usefulness, "as one thoroughly furnished unto all good works.

It is the prattler, 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 good 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 character. The child 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. Those 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 bereft 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 *hope* to be I owe to my angel mother, *blessings* 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 it stood him well when the trial came. 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 temple, and exposed to the vile example 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 Babylon, and placed amid the dazzle and danger of a luxurious court, yet he was 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. What a fearful responsibility. Well may she exclaim, "Who is sufficient for these things?" She only, who, like the mother of Timothy, of Moses, of Samuel, teaches faithfully, not spasmodically the Holy Scriptures. The command is given to every Christian mother, "Take this child and train him for me, rear him in the nurture and admonition of the Lord."

How many a mother weary and exhausted as she lays her head on her pillow at night feels, O what a humdrum life is mine, one unceasing tread-mill round and round of daily duties. "Look up unto the everlasting hills from whence cometh your help."

Perhaps in youth you had visions of being a foreign missionary, or occupying some sphere of notoriety. Do you not see God in his wisdom has made you a home missionary—even a Seventh-day Baptist mother? A holy mission to teach your sons and your daughters that the Sabbath is a delight, the holy of the Lord, honorable, that the lines have really fallen to them in pleasant places, to be born of Seventh-day Baptist parents.

We as a denomination are in mourning that the death angel has so recently removed three of our veterans warriors from the ministerial ranks; we shall see their faces no more, when we gather in our yearly convocations, yet we *shall* feel that though they be dead yet they speak to us, to fight on.

"The battle ne'er give o'er
Renew it boldly, every day
And Grace Divine implore."

The mothers of these lamented "Fathers in Israel," Joshua Clarke and Darwin E. Maxson, were 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 on before.

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 laid to rest 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, "What doest thou here?" Let us emulate their virtues, let us love 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 their 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 with us, "for as the twig is bent, so is the tree inclined." Consecrate our little ones 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 Seventh-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 rock Christ Jesus, their faces set Zionward, 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 others I could mention who are still in the battle 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 loosen 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 some one would bring to us a pure gospel, 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 were a hundred needed, so eager were the people to see and hear what the Popular Mission, as it was called, had for them.

It is an undenominational, evangelistic 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 a 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 more than ten thousand children 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 paint, equipped with chairs, Bible texts 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 their 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 family in this 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 public religious 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, 1893, 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 Tract Society met in regular 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.

Members present.—C. Potter, F. E. Peterson, Stephen Babcock, J. D. Spicer, D. E. Titsworth, A. H. Lewis, L. E. Livermore, C. C. Chipman, C. F. Randolph, J. A. Hubbard, H. M. Maxson and Wm. M. Stillman.

Visitors.—H. A. Baker, H. B. Lewis, J. P. Mosher, R. Dunham.

Prayer was offered by the Rev. H. B. Lewis. Minutes of last meeting were read.

The committee appointed to confer 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 promised to bring the matter to the attention of that Board, at 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 they 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 of the Society at the Atlanta, (Ga.,) Exposition, in the fall, reported progress, and that they were awaiting the action of the Missionary Society, at their meeting on the 17th instant.

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. Daland, of Westerly, R. I.

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 Louisville, Ky., field 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. Titsworth, 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 endeavoring to systematize the accounts, so that the books will always show the exact standing of the Publishing House.

All moneys 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 checked up by the Publishing Agent, and if 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. TITSWORTH, Secretary.

On motion, it was voted that the report of the committee meets the approval of the Board, that it be received and ordered spread 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 Chas. A. Burdick, was, on motion, referred to the Committee on Publications, with power.

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, and D. E. Titsworth. 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 queer little girl with a company face,
And no one outside of the family knew
Of her every-day face, or supposed she had two.
The change she could make with wondrous celerity,
For practice had lent her surprising dexterity,
But at last it chanced, on an unlucky day
(Or lucky, perhaps, I would much better say,
To her dismal dismay and complete consternation,
She failed to effect the desired transformation!
And a caller, her teacher, Miss Agatha Mason,
Surprised her with half of her company face on,
And half of her every-day face peeping out,
Showing one grimy tear-track and half of a pout,
Contrasting amazingly with the sweet smile
That shone on her "company" side all the while.
The caller no sooner had hurried away
Than up to her room the girl flew in dismay;
And, after a night spent in solemn reflection
On the folly of features that can't bear inspection,
She came down to breakfast, and walked to her place,
Calm, sweet, and serene, with her company face.
Thenceforward she wore it, day out and day in,
Till you really might think 'twould be worn very thin;
But, strange to relate, it grew more bright and gay,
And her relatives think't was a red-letter day
When the greatly astonished Miss Agatha Mason
Surprised her with half of her company face on.

—St. Nicholas.

"HARRY."

BY ISAAC OGDEN BARKIN.

We always called him "Harry," though his name was really Dick. We couldn't help ourselves, you see; for there were only three of us,—Tom Willis, Dick Denman, and Dick Brown,—that's me,—and Miss Simpson always called us "Tom, Dick, and Harry." So, as Dick Denman was a year younger than I, and not nearly so ready to speak up for his rights, he had to be Harry, in spite of himself.

There were only four houses at our end of the village on Tyson Street, and beyond Miss Simpson's was the beach. We three boys had lots of fun together. In winter our cove generally froze over, if there was any ice at all; and in summer there were boats and fishing and bathing, and the pine woods on the point to play Indian in.

"Harry" Denman was the only one of us who had a sister near his own age, and sometimes we used to envy him; but quite as often we thought he made a ridiculous fuss over a girl who couldn't do half the things that a boy could, and who didn't care much about our rough play. Indeed, we sometimes used to say that Harry was more than half a girl himself, because he had quiet ways, and would rather give up any time than fight. But then Lucy Denman was an extra nice girl, and if anybody out of Tyson Street had said a word against her, Tom and I would have been about as ready to stand up for her as her own brother Harry.

You see, we didn't understand then as well as we do now that a fellow could be brave and not talk about it, and that a boy who didn't care to risk his life for nothing at all might be quicker to do it, when there came a chance that he did care about, than some of the rest of us; and we rather roughed it on Harry now and then. He was so good-natured that he didn't often have his own way, and so ready to help that he did more than his fair share of the work when we were out together.

Lavenham Academy, where we all went to school, was a big brick building halfway up the hill at the other end of the village. Half of it was for boys, and half for girls, and Harry Brown and his sister always made it a point to walk to school together.

Lucy was in the graduating class, and the great event of the year was the Commencement. The graduating class spoke in the Opera House, and, people came in from all around to hear them, and see the show, and hear the music. They had a band down from the city, and generally asked some great man to make a speech; and, after it was all over, the alumni had a dinner, and the graduates were invited. Altogether, it was a big event for quiet Lavenham, and there was always a crowd.

The Opera House, where the show was held, had been built for traveling shows which

sometimes came to Lavenham; and it had a big stage and some very shabby scenery. It was a dingy place, with a high roof supported by tall iron pillars that stood out three or four feet in front of the galleries. We boys used to challenge each other to jump from the upper gallery and slide down one of these pillars to the floor; but not even the most reckless ever dared to try it.

They were to have an extra fine Commencement that year, partly because one of the generals of the army, who was born at Lavenham, was to be there and make the speech, and partly because the class was an unusually large one, and the father of one of the scholars was to give the dinner at his big house on the shore. We were all very anxious to see the general, Tom and I especially, because we expected to be soldiers. Harry was going 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. 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. We climbed about on ladders to our hearts' content, and Tom nearly broke his neck leaning over the front of the stage to nail a wreath so that it would hang over the piano. If I hadn't caught him and pulled him back, I believe he would have dropped head first on the keys, and that would have spoiled the piano, and Tom too, I am afraid; for the box was as high as the second gallery.

Most of the younger scholars sat with their parents, but, as a reward for our help, I suppose, Lucy had given us the choice of all the spare seats in the house. We took places in the front of the stage box—not the one that Tom tried to fall out of, but the one on the other side. We wanted to see everything, and we had some flowers we wanted to throw when Lucy spoke. It was all for the glory of Tyson Street, Tom said; but, as I told you, we thought a great deal of Lucy, if she was only a girl.

The evening passed off splendidly. Every seat was full, and the general made a rattling speech about the school when he was a boy, and what he expected of the boys and girls who were growing up. After he was through, Lucy spoke the valedictory, and we threw our flowers. Then I supposed the show was over, but the principal got up, and said that, if the audience would be quiet, there was to be a photograph taken of the stage and of the people. The lights would be put out, he said, and a flash-light made by which the pictures would be taken; and, if the people would be very still indeed when the lights went out, he could promise them a good picture. Then the photographer came out and fixed his cameras, one aimed at the audience, and one at the class who stood, with the principal and the general, just under where we sat. He put what looked like a pie-plate on the floor near the foot of the pillar that went up to the ceiling near our box, and lifted his hand to say "Ready." Then the lights went out, and a sudden, blinding glare followed close on the darkness.

I suppose the pictures were taken all right, but nobody thought about that till afterward, for the flash set the cheese-cloth drapery about the pillar on fire, and, in a moment, it was all in a blaze. If it reached the top, it would run across to the stage curtain, and then nothing could save the old tinder-box of a house from burning.

I had heard about the crush of people trying to get out at such a time, and how they trampled each other to death, and I thought of my mother down there in the audience. I leaned over and watched the climbing flame, and my heart was in my mouth, and my legs were like lead, so that I couldn't move, when I felt something stirring at my side, and there was quiet Harry Denman crouched on the railing in front of me ready for a spring.

I was just going to catch and hold him, but he was gone—out into the air like a madman—and, when I dared to look again, I could see him sliding down the long pillar, dragging the burning cloth with him as he went, and all in a mass of flame.

What we had dared each other in the joke to do, he had really done, and just in the nick of time. Before there was even time for anybody to cry "Fire!" he was on the stage rolling himself in a bit of carpet to put out his smoking coat, and the house and the people were safe.

It took a moment for the people to understand what had happened, and then there went up such a shout and cheer as we boys had never heard in sober Lavenham. When the lights were turned up again, the general had Harry by the two hands, and was talking to him as if he had been his father. What he said Harry would never tell us, but I know it was something good, for he told Mrs. Denman, when he came to call next day, that Harry was the bravest boy he ever knew.

I was proud of Harry, you may be sure, but there was one thing I didn't feel quite right about. It wasn't that I was jealous. I would have given my new boat to have had the general talk to me like that; but I hope I'm not mean enough to grudge anybody all the praise he deserves. But it was mean that all this time we had been putting off the worst things, and the tail-end name, on one who went to the head as soon as his chance came.

So, the very first time we were on the beach together, I spoke up, and said, "See here, fellows! There's something wrong about this partnership. 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 the wrong tail-end, and that after this I'm Harry, and Dick Denman's Dick."—*Sunday School Times.*

WHY HE WAS ABSENT.

A well-known doctor of divinity had in his congregation, when he had a charge in a country town, a most determined old fellow who seemed to be quite zealous in the good work; but one Sabbath he did not appear at church, and for three successive Sabbaths the preacher noticed his absence, and then went to see him. He found him at home in his usual health and spirits, and after some general talk he came to the object of his visit.

"You haven't been to church lately, Brother Ball?" he said.

"No," confessed the brother.

"You are falling from grace, I fear."

"Mebbe I am, parson."

"Why, my dear friend," exclaimed the preacher, "how does this happen?"

The erring brother braced up, and his face grew hard and firm.

"You know that mule colt I bought?" he said.

"Yes."

"Give \$100 for him?"

"Yes."

"Not wuth a hooter unless he is broke?"

"No."

"Well, I undertook to break him."

"Yes."

"And I found out I couldn't break him and be a Christian at the same time, and, parson, I'll break that mule if I never get to the New Jerusalem?"

Naturally, the good man was greatly shocked, but he couldn't help admiring the zeal of his brother, and when he saw him at church the next Sabbath he concluded that Providence had come to the rescue and showed the mule the error of his way.

"It is an interesting and encouraging fact that amid its troubles Madagascar is asking the British and Foreign Bible Society for more Bibles. Ten thousand copies of the Gospel of St. Luke have been asked for and sent to the Northern Committee in Madagascar, and 5,000 copies of the same Gospel to the Southern Committee. The society has just now under consideration a request for a reference Bible in Malagasy."

SERMON.*

BY REV. E. H. SOCWELL.

Text, Eph. 5:25: "As Christ also loved the church and gave himself for it."

There are numerous organizations extant in the world which have come into existence for the professed purpose of meeting especial needs of humanity, each one claiming to be of great advantage in its particular channel of helpfulness.

There are organizations for the promotion of temperance, others to aid the laboring classes, others to promote charity, and so on endlessly. The world is organized and re-organized until I fear we are organized to our detriment. There is the I. O. G. T., the K. of P., the G. A. R., the I. O. O. F., the W. C. T. U., the A. F. and A. M., the W. R. C. and a host of similar organizations.

There is the Brotherhood of Conductors, of Engineers, of Firemen, of Iron-puddlers, of Glass-blowers, and still others.

There are organizations within the church such as the Sabbath-school, the Y. P. S. C. E., the Y. M. C. A., King's Daughter's, Epworth League and others, whose avowed object is to build up the church and aid her in the spread of Christianity. It is not my purpose to criticise these organizations nor to complain of their existence, but to call attention to another organization which is far above and beyond all these I have mentioned, and all others which might be named; one which transcends all others, because it is the only divinely endowed organization upon earth, the only organization of which it is said, "Christ loved and gave himself for it,"—*The Church*. It is of this divinely appointed organization that I wish to speak at this time. The nucleus around which God's children formerly centered, and which gave birth to the Christian Church, was the Jewish Church. The central figure in the Jewish Church was Christ who was to come; the central figure in the Christian Church is Christ who has come and made the sacrifice of his own life. The Christian Church is no new organization, separate and distinct from the Old Testament, or Jewish Church, but is simply the development of that church, representing the fully developed plan of Christ's redemption.

The mission of the Jewish Church was to prepare mankind for the coming of the incarnate Christ; the mission of the Christian Church is to prepare mankind for the glorious coming of the triumphant, glorified Christ, who is to "appear the second time without sin unto salvation." Let us then consider first,

THE APOSTOLIC CHURCH.

The Apostolic Church was *one* church, composed of many families, or local organizations. It was the church of *one* faith, having *one* Lord and practicing *one* baptism.

The conditions of fellowship in the church were, faith in Christ and baptism into the name of the Father, Son and Holy Ghost. Each of these conditions meant far more to the believer than they do at present. It was no small matter for the believer in that age to affirm faith in him who had been rejected and crucified by his own people, and to seal that faith by being "buried with him by baptism into death." To take these two

steps meant ostracism from society; it meant persecution and, not unfrequently, 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 were held as *opinions*, not as tests 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, both by their example and by 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 clasp. When Nero's gardens were ablaze with the living bodies of Christians and their agonizing cries rent the air, this bond waxed stronger than before. When, by the order of Forquemada and other inquisitors, Christians were sawn asunder, burned at the stake, torn in pieces by wild beasts and tortured in all horrible ways, this bond of love was drawn still more firmly, and became the dying 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, 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 churches when formerly there was but *one* church? Why so many and varied faiths and baptisms 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, I can only answer by giving a hurried synopsis of the causes which led to such divisions, and are recorded by John Dowling, D'Aubigne, 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 teachings of Christ, having one faith, practicing one baptism, and observing God's Sabbath.

The first pastors of this church, true to the genius of Christianity, proclaimed with fervor the story of Jesus and his power to save, 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 or doubt and, thorough friendliness 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.

Rome was the metropolis 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 law? It was easy for ambitious men to reason in this way, and ambitious 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 results 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 Apostolic Church, until she became simply a mass of corruption and vile abominations.

Early in the fourth century, Constantine, an ambitious pagan politician, became emperor of Rome and brought with him a horde of superstitions and pagan beliefs, 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 professed conversion to the Christian religion and exerted himself in promoting a form of so-called Christianity, while to gratify his pagan subjects, he continued to consult 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 A. D. 321. Thus this wily ruler effected a policy compromise between Chris-

*Preached at Regular Sabbath service at Welton, Iowa, and by a vote of the church requested for publication in the RECORDER.

tiarity and paganism, rendering his position as ruler more easy to maintain; thereby debasing Christianity without elevating paganism. In this way Sunday was forced upon 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 worshippers for the worship of the sun. From that time to 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 not 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 practice grew out of 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 would answer 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 founding by the Apostle Paul, 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 by professed 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 Romish 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 craggy 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 and slain by heartless persecutors, yet they remained true.

From these despised and persecuted Waldenses, 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 declared himself to be "Lord also of 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 blood, yet at no time has the light of 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 abandoning the original purity and simplicity of the Christian religion.

While this work of anti-Christ 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 miner.

To do great things by small means is God's law. He took the reformers of the church from whence he had taken the apostles, from the humble class. With these men of obscure birth began the Reformation, which revolutionized the Christian religion, remolded Christian dogmas, abandoned many of the abominable practices of Rome, and instilled new life and vigor into the now reformed church. But alas, in the reformed church were still retained the pagan, papal Sunday and the false baptism, together with many of the papal feast-days. Perhaps it was not possible for a few reformers to eliminate in so short a period all the errors which for centuries had been creeping into the apostatizing church. But the Reformation did not cease at the death of Zwingli, Melancthon and Luther, nor has it yet ceased, nor can it cease until the church shall rise above all the errors of Rome, above all superstitions and all unholy affiliations with the world, and accept the Bible as her only guide.

As the reformation progressed, Protestantism became divided against itself, over both matters of doctrine and church polity, and later, over methods of work. In the struggle to depart from Romanism and get back to Apostolic simplicity, people differed. One class renounced the false baptism and some other errors and, to designate themselves from others, they took the name Baptists; another class differed regarding vestments and liturgy, and they organized a separate church known as Presbyterian, still retaining the false Sabbath and false baptism. Still another class, in opposition to the apathy and formalism of the Church of England, organized a separate church known as Methodist, but retaining both the false Sabbath and false baptism. Among all the leading denominations of Christendom, all of whom were born during the reformation or after it, not one has renounced Rome's Sunday, and but few have renounced her false baptism. Nearly all of them also observe, in the name of Christianity, the papal festivals Christmas and Easter, both of which are as unscriptural as Sunday observance and aspersion for baptism,

If we inquire which, among the many differing churches, is the church which Christ loved and gave himself for, how shall we answer the query? Which is the *ideal* church? Can it be the church which weekly violates the Sabbath of which Christ was the Lord? Can it be the church which not only violates the Sabbath but also repudiates the baptism where-with Christ was baptized?

But suppose the church carefully observes the true Sabbath and the only Scriptural baptism, still harboring within it jealousies and bickerings and strife and unkindness. Suppose it is lacking in spiritual life and energy, is following largely the customs and habits of the world, overlooking the poor and obscure while it caters to the wealthy and fashionable, withholding its influence and money while multitudes are going to destruction around it. Can this be the church which Jesus loved, the ideal church? While the church has experienced much of reformation, yet it may be possible to find room for further reformation. If this be true, what is our individual duty? First of all, remain in the church and by a closer walk with God reform and purify self. The scriptural idea of Christianity leaves no room for the Christian to desire to leave the church, any more than to leave the Great Head 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 should attend *all* her appointments and participate in them. She needs the presence and influence of all her members at 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 which the church must not do, and engages in entertainments which the church must shun. Dr. Gordon once said, "I am not afraid that my church will go to the theatre, but that the theatre will come into my church." The object of the church is not to furnish entertainments for her members and the world, nor should she place herself upon the level of the world in her attempt to elevate the world; elevation in this manner never comes. Not long since I read that in a convention of three hundred First-day ministers, whose denomination I will not name, "the question of placing pool tables in the basements of their churches met with very little opposition," and in one of our Iowa cities, card tables were placed in the beautiful Y. M. C. A. building while progressive euchre is quite fashionable among a certain class of professed Christians.

These unhallowed practices show the tendencies of our age, and we as Seventh-day Baptists should exercise more than ordinary precaution to keep our beloved church pure as the sunlight from all contaminating and debasing influence. The ideal church must be the church which accepts God's Word as its

*Lamson. "Church of the First Three Centuries." p 379.

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 Seventh-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 robes have in any way become soiled during her struggle, let us patiently and lovingly reform her more and more, until she shall become, 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 usual difficulties which confront a new experience, and yet it takes a girl of considerable determination and spirit to enter a city which is perhaps unknown to her, and to decide for herself as to the best way of living and studying while there.

I well remember my first day in the Art Students' League. It was when the students were in their old quarters on Twenty-third street, over a livery stable, and quite as dirty and picturesque as the traditional garret, that I first climbed those stairs.

I had sent in drawings that sent me into the Antique Class, and there they gave me an easel and chair, and I arranged my paper on the back of my portfolio. I had bought what things I needed in the little shop connected with the school, and began to draw. As I was a new pupil, I noticed the other students stealthily observing my movements. As I had done very little cast drawing, and that by what is known as the Munich method of putting in all details, I was at a loss to know how to make drawings like those all about me. I finally concluded I would just draw the best I could—have an outline there, anyway. I was interested in the head of Cicero, hanging on the wall, and began that. After I had gotten the outline, I felt obliged to put in some shading. I tried to make my drawing like the others, but failed. One or two people stopped and looked over my shoulder as who-should say, "What is she trying to get at?" But I went on undaunted.

The next day I heard a perfectly clear decisive voice behind the next partition, where before had been only subdued murmurs. "Miss Jones," it was saying, your nose is all wrong, too long, and not well put on; your mouth is too large; your ears are all out of drawing. In fact, I think that you had better try to have a new head for me by Friday morning." This was the way I knew that Mr. Beckwith had arrived. The instructors came Tuesdays and Fridays.

It seemed terribly personal what he was saying, and I shudderingly awaited his arrival. When he came to me I rose precipitately, knocking over all the boxes of charcoal that were within range, and stood behind my chair, while he sat down. After a while I gathered my voice together and told him of my disadvantage. Perhaps the pathos in my tones induced him to be kind and to give me a little lecture, the gist of which was to work as it was natural for you to work.

This theory having led me into much trouble, I advise every beginner to have nothing to do with it, unless she has a manner of working which is uniformly better than that academic style which she encounters in the school. One of the finest things about a really good school in New York is that it brings you in contact with people of positive talent and even genius, and you see them work, and it encourages you, and helps you, and you would not give up this privilege for any other.—*Harper's Young People.*

Home News.

New York.

WATSON.—Winter has not yet relinquished his hold on Watson and vicinity. The snow is 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, his wife, and one of her brothers, died only a few days apart, and all three from pneumonia. They seemed 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 Petrie's Corners, at the advanced age 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.

U. M. B.

APRIL 12, 1895.

ADAMS CENTRE.—Meetings under the leadership of Bro. Saunders have now continued for five weeks. 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 endearing 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. B. P.

"WORDS [UN]FITLY 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 himself thus:

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 of decency, and especially one who assumes the role of a Christian minister, should permit himself to become a disseminator of wholesale lies and calumnies not less stupid than they are cruel and wicked.

I easily recall other occasions when those more or less entitled to be called ministers of the Gospel have been instrumental in putting into circulation the most scandalous falsehoods concerning my conduct and character. The elements or factors of the most approved outfit for placing a false and barefaced accusation before the public appear to be, first, some one with baseness and motive sufficient to invent it; second, a minister with more gullibility and love of notoriety than piety, greedily willing to listen to it and gabble it; and third, a newspaper anxiously willing to publish it.

For the sake of the Christian religion I am thankful that these scandal-mongering ministers are few, and on every account I am glad that the American people love fair play and justice, and that in spite of all effort to mislead them they are apt to form a correct estimate of the character and labors of their public servants.

Thereupon the minister addressed the following letter to the press:

My allusion made in a temperance address at Salem, on Thursday, April 4th, to the drinking habits of the President of the United States was based partly on common report and partly on the testimony of eye-witnesses. From various and independent sources, which I believed to be wholly reliable, I had been informed that the President had been seen on different occasions, and in the presence of many persons, in an intoxicated condition. From the circumstantial and detailed character of

these statements, I supposed there was no doubt as to the facts alleged.

I therefore made this allusion as a matter of common report, basing my confidence on the testimony of personal and, as I supposed, credible witnesses. The names of the witnesses, obviously, I cannot with propriety reveal, since, sharing their knowledge in common with many others, they might justly shrink from being singled out and called to verify that of which not only they, but others equally with themselves, had ocular proof.

I must, therefore, say that if my statement reproducing such testimony is not in harmony with facts I regret having made it. I could have neither desire nor motive for saying anything unkind or uncharitable of the President or of any party whatsoever. This case being one of conflict of testimony between witnesses of equal credibility, I cannot decide, and, since I have no personal knowledge apart from the testimony, I withdraw the statement and tender apologetic and sincere regrets to the President of the United States and to the public.

Whereupon a citizen of Boston wrote to the President that the attack was so gross that proper reparation should be demanded, to which the President replied by the following dispatch:

WASHINGTON, D. C., April 11th.

While his so-called retraction is an aggravation of his original offence, I am willing that his further punishment should be left to his conscience and the contempt of his neighbors and the American people.

GROVER CLEVELAND.

Meanwhile, without distinction of party, the following distinguished citizens, among many others, came forward to dispute the truth of the statement. At the Chamber of Commerce dinner on Nov. 15, 1892, Dr. Chauncey M. Depew sat near Mr. Cleveland. "I can say," says Mr. Depew, "that he was absolutely sober and in full command of his faculties." At the Reform Club on Dec. 10, 1892, the Hon. Frederick R. Coudert sat very near the President. "From first to last," says Mr. Coudert, "he conducted himself as a gentleman, and in a manner befitting his high office. To say that he was the worse for drink is to utter a falsehood." Mr. E. Ellery Anderson was one of the guests at the dinner given by Mr. Villard on Nov. 17, 1892. He testified of the President that "he conducted himself in a way, if possible, to increase the admiration and respect of his fellowmen. We all felt proud of our President. He was, as always, a gentleman."

Knowing that Richard Watson Gilder, editor of the *Century*, has been in close personal relations with the President, sometimes spending many days at the White House in social visiting, we asked him about this charge. Mr. Gilder in answer said:

I have known the President intimately for many years, during both his terms as well as the four years between. During much of this time no one has seen him more constantly and intimately in his own house, and in excursions together in different parts of the country. I have been with him day and night, and sometimes for weeks at a time. I know that he is a man absolutely temperate in his habits and, I may say, phenomenally industrious and conscientious in the discharge of duty. On the day of the naval parade I was with him several hours, and know the statements made to be utterly false. I used to hear these ridiculous stories with something like amusement; but now when I find respectable persons believing and circulating them it fills me with disgust and indignation. Several times I have endeavored to trace alleged "eye-witnesses," but they have in every case disappeared into thin air.

This is a deplorable affair. The charge was against the man, the husband, the father, and the President. The President is right in declaring the so-called apology to be an aggravation of the original offence. It is a flippant and inadequate performance.

What fame he had is transmuted into notoriety. It is to be hoped that the notice taken of his words by the President will not blind

his eyes to the humiliating character of the exhibition which he has made of himself. The reason given in the alleged apology 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 incompleteness of mental constitution.

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

But there is a lesson in this case for all ministers. Not only is the function of preaching sometimes made the vehicle of slanderous accusations, but the still holier 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 to a strict account, and to summon them before the criminal courts whenever they make calumnious charges.

As the President observes, the number of them is comparatively small, but they do more harm in lowering the moral tone of a community than an ordinary drunkard would do; for when men are drunkards they become warnings to young people; but ministers who have no personal knowledge of what they say, making injurious allegations and apologizing for them in such an uncourageous manner, thrust a dagger, not merely through 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 great Ruler of the universe has, in his infinite wisdom, removed from our midst our worthy and esteemed co-worker, Mrs. H. F. Clarke; and

WHEREAS, The intimate relations held by her with the 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 sudden removal of such a woman 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 church and community.

Resolved, That with deep sympathy with the afflicted relatives and friends of the deceased, we express an earnest hope that even so great a bereavement may be overruled for their highest good.

Mrs. D. B. COON, Mrs. E. C. EAGLESFIELD, Mrs. E. B. HILL, } Com.

The following resolutions were adopted by the Welton Y. P. S. C. E. and requested for publication in the SABBATH RECORDER.

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

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

E. H. SOCWELL, J. O. BARCOCK, A. E. FORSYTHE, } Com.

WELTON, Iowa, April 15, 1895.

The following resolutions were adopted by the Ministerial Conference of the Southern Wisconsin Seventh-day Baptist Churches:

WHEREAS, It has pleased the Father of all mercies, since our last session, to remove our much-loved and highly-esteemed brother, A. B. Spaulding, from the earthly to the heavenly state, and

WHEREAS, He served this Conference as president for eight years; therefore,

Resolved, That we, the members of this Conference, bow submissive to the divine will; that we extend our

sympathy to the bereaved family; and that we commend the Christian integrity and fortitude of our departed brother.

Resolved, That a copy of these resolutions be presented to the widow and published in the RECORDER.

JOHN W. STILLMAN, E. A. WITTER, } Com.

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 pay what they desire to 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, we are sure will attend 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 with columns for CHURCH and MISSIONS AND TRACT, and sub-columns for W'k, M'th, Y'r.

Each person is then given an opportunity to say how much and in what manner he or she is willing to contribute. Convenient envelopes costing about one dollar per thousand, in lots of five thousand or more, are 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 by different methods, has become thoroughly convinced that it is the plan. Try it, those who have not.

J. D. Spicer.

PLAINFIELD, N. J.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

SECOND QUARTER.

Table listing lessons for the second quarter with dates and scripture references.

LESSON V.—THE AGONY IN GETHSEMANE.

For Sabbath-day, May 4, 1895.

LESSON TEXT.—Mark 14: 32-42.

GOLDEN TEXT.—The cup my Father hath given me, shall I not drink it?—John 18: 11.

INTRODUCTORY.

After the Lord's Supper, occurred the wonderful words of comfort spoken by Jesus to His followers and his prayer for them, all recorded in the 14th, 15th, 16th and 17th chapters of John. These words were spoken partly in the upper chamber and partly, perhaps, in some retired spot on their way toward Gethsemane. Jesus told his disciples of his coming death and that they should forsake him and be scattered; but they would not understand the unwelcome doctrine, and all affirmed that they would not deny him.

EXPLANATORY.

v. 32. "They." Jesus and the eleven disciples. "A place." A piece of land, not a garden in the usual sense, but a farm in which there was an olive orchard. "Gethsemane." Hebrew, oil press, a place where olives were raised and their oil extracted. "His disciples." The eight besides Peter, James and John. "Sit ye here." Near the entrance of the garden, perhaps as a guard against the too early interruption of the betrayer and his band whom Jesus knew were soon to come. v. 33. "Sore amazed." Overwhelmed with astonishment. "Very heavy." Full of anguish or sorrow, perhaps at the peculiar sense of loneliness which he felt. He was about to be separated from his chosen disciples in a most painful way. He foresaw that he was to be betrayed by one with a kiss, and denied by another with curses; but much more than this he had the bitter agony of a full and vivid consciousness of the world's sin, the burden of which was now thrust upon him. v. 34. "Soul," as the seat of feeling. "Exceeding sorrowful." Of course, we can form no adequate idea of the suffering of Jesus at this time. "Watch." It seems very sad that while their Master was wrestling alone, his disciples, forgetful of his request, were asleep. It was one of the few requests that Christ made his disciples, yet it was not granted. v. 35. "If it were possible." If the atonement could be accomplished in any other way except by his suffering on the cross. "Hour." The hour of betrayal, desertion and death. The word means any division or portion of the day or year. v. 36. "Abba." An Aramaic word meaning father, used in the New Testament as a proper name. "Cup." Frequently used metaphorically for the lot or portion, whether good or evil, designed by God for us. v. 38. "Watch and pray." Our Lord here gives the true remedy against temptation of every kind, watchfulness against the snares of evil men or of the devil, and prayer for divine help to overcome. "Spirit." The human spirit, the soul. "Flesh," as the seat of human passion and frailty. "Flesh is weak." This probably refers both to Jesus and his disciples; but there is this marked difference between them, that Jesus never yielded to the weakness of the flesh, while the bodily weakness of his disciples sometimes overcomes their will. v. 39. "Same words." There is no misconduct in repeating a prayer if the heart goes with the words. v. 40. "Heavy," literally, weighed down. They were sleepy, perhaps from natural causes for they had been awake many hours. Possibly we have here an evidence of their sympathy with Jesus and of their sharing in his grief; and they had fallen asleep from the weight of their deep sorrow. Luke 22: 45. Just as a child sobs itself to sleep. "Wist." An old English word for knew. v. 42. "Probably sometime elapsed between verse 41 and verse 42, which the disciples spent in sleep and Jesus in silent watching.

MOMENTS of what seem to us sudden temptation are seldom really sudden. God has given us our times of preparation, and if we have willfully neglected them the conflict is severer, or perhaps ends in defeat.—Edna Layall.

Popular Science.

PROFESSOR KEELER, of the Allegany 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 moves faster than the outer edge. 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 to-day as the most successful designer, and largest ship-builder in the world, and he, by his patience and perseverance, has become 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 "Victoria," (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 eight hundred complete measurements were taken, and only on six nights were unfavorable. Dr. Gill, who projected this work, and has during these three years reduced these observations, now finds the distance of ninety-five millions of miles, according to former calculations, reduced to ninety-two million eight hundred thousand miles, lessening the distance by two million two hundred thousand miles—a mere trifle in the great astronomical distances.

WITH 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 in the night time, or for locating an army in time of war, and watching their movements, etc. Search lights have already been placed in some lighthouses and on steamships to signal their presence in case of fog to a greater distance. It has been found by using large lenses that an enormous magic lantern can be produced, using at night the clouds as a screen on which to throw the picture. Who shall say that we will not read upon the misty screen above us in the sky in letters a thousand feet in length, on the evening of the first Tuesday in November, 1896, the name of ——— as the next President of the United States?

H.

WHAT THINK YE OF CHRIST?

Who then is Christ? The Holy One,
Beloved of God and heavenly King,
The coming One, God's only Son,
To whom men bow and angels sing.

To sinful men He is a Star,
A Light that shone e'en from the fall;
Redeeming them, both near and far,
Who on the Lord our God doth call.

Great men confessed th' Incarnate Word,
The Nazarene to be divine,
The Son of man, the Son of God,
Who came to men through David's line.

Great mystery of godliness
Is Christ unveiled to Adam's race;
In Him God manifest in flesh,
That all may see him face to face.

Of more concern it is by far
That we confess He is the Lord;
As the Magi followed the star,
Follow Jesus, the Son of God.

But what to me is Jesus now?
Is He my Saviour and my God?
To Him in heaven I hope to bow,
And evermore to praise the Lord.

U. M. B.

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 five or less issues 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 1890 and 1891. The 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 1890, 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 16,) 1895.

The following programme has been prepared by the Executive Committee.

FIFTH-DAY—MORNING.

10. Introductory Sermon, W. L. Burdick. Alternate, Riley G. Davis. Report of Executive Committee. Communications from churches and corresponding bodies.

AFTERNOON.

2. Devotional Service, conducted by D. C. Lippincott.
2.30. Appointments of Standing Committees: Annual Reports; Essays,—I. G. Maxson, Iva Randolph, Xenia Bond; Report of Committee on Resolutions,—L. D. Seager, Delegates from corresponding bodies; Miscellaneous business.

SIXTH-DAY—MORNING.

9. Devotional service, conducted by Riley G. Davis.
9.30. Business.
10. Tract Society's Hour.
11. Sermon, D. K. Davis.

AFTERNOON.

2. Our Missionary Work, O. U. Whitford.
3. Devotional Service.
3.30. Woman's Work, conducted by Miss Elsie Bond.
4.30. Business.

EVENING.

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

SABBATH-DAY—MORNING.

10. Sabbath-school, conducted by the Superintendent of Salem Sabbath-school.
11. Sermon, S. S. Powell.

AFTERNOON.

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

EVENING.

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

FIRST-DAY—MORNING.

9. Devotional Service, M. E. Martin.
9.30. Business.
10.30. Sermon, W. C. Daland.

AFTERNOON.

2. Sermon; Unfinished Business.

THE DeRuyter Church will have a *roll call* the 1st Sabbath of May, and all members are earnestly requested to be present and answer, or send a letter to the pastor to be read.
L. R. SWINNEY.

AN extra edition of the *Alfred Sun* is to be published in May by the Ladies of Alfred, 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-EXTRA,
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.

THE 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. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.
GEORGE SHAW, *Pastor*.

THE Chicago 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 brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

THE Quarterly Meeting of the Hebron, Hebron Centre and Shingle House Churches will be held with the First Hebron Church commencing Sixth-day evening, May 10th; sermon by Rev. G. P. Kenyon. Sabbath morning, 11 o'clock, sermon, Rev. J. Kenyon. Afternoon, 2 o'clock, sermon, Rev. M. G. Stillman. Evening, 7.30, sermon, Rev. M. Harry. Sunday morning, sermon, Rev. M. G. Stillman. Afternoon, sermon, Rev. M. Harry.
I. H. DINGMAN, *Clerk*.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

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 Centre, Minn., in regard to time when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.

QUARTERLY MEETING.—The Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler Hill and Scott Churches will convene with the Scott Church April 26, 1895.

Preaching Sixth-day evening at 7.30, by L. M. Cottrell, followed by conference meeting.

Sabbath morning, 10.30. Sermon by L. R. Swinney, followed by Sabbath-school exercises.

Afternoon, at 2.30. Testimony meeting under the direction of the Y. P. S. C. E.

Evening. Praise service, conducted by D. D. L. Burdick, sermon by O. S. Mills.

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

Evening. Praise service conducted by F. D. Allen. Sermon by L. R. Swinney, closing with conference meeting.

B. F. ROGERS.

THE CHILDREN OF A KING.

One cold, wet day, our city missionary climbed the steps of a house he had not visited before. He had heard of some little ones up in the garret-room, and his visit was for them.

The steps were very steep and very dark, and the missionary had to fumble about a good while to find the handle of the door. He knocked, but there was no answer; so he opened the creaking door and walked in.

"Oh, please don't make such a noise, sir," said a sweet little voice; "you'll wake the prince."

You may imagine how astonished the visitor was to hear of a prince in that half-lighted, bare room. Presently he saw through the dim light a little wooden cradle with a poor skin-and-bone baby in it, and on the foot of it a girl about six years old, anxiously rocking it to and fro.

"You see, the prince is very hungry," she said, "an' ef he wakes up he'll holler orful."

"Are you hungry too, my child?" asked the missionary.

"Yes, course; I'm big, you see, an' kin wait. The prince don't know 'bout mammy comin' home fore dark and bringin' a loaf."

The gentleman brought out of his overcoat pocket a couple of sandwiches, intended for his own lunch, and gave them to the brave little sister; and while she devoured one he asked her why she called the baby by such a strange name.

"Oh, that's a little play mammy taught me," said the child, with a smile, "to keep me from thinking about being cold and hungry. She tells me stories, nights, 'bout kings and queens; and then when she's away at work all day, I play the queen's out drivin' and me and baby are livin' in a big warm house and havin' sausage every day for breakfast. It helps a lot."

"Well, my dear little princess," said the missionary, "you and baby are in truth children of a heavenly King; and he has sent me to-day to see about you. There is a nice warm house not very far from here, just opened to-day, where you and the prince can stay all day while your mother is at work. You'll get bread and milk there every day, and sausages too, sometimes."

"Is it the palace?" asked the little girl, her eyes shining.

"They call it 'The Nursery,'" answered the gentleman; "but it belongs to your heavenly Father, and he has sent me to tell you about it."

Just try to think what it was to these cold and hungry children, to be taken to this warm, comfortable place every day, to be clothed and fed and taken care of! The baby got fat and merry, and was always called "the prince"; but the brave little sister who had given him the name never forgot that the King, her heavenly Father, had sent them all these beautiful times.

DISAPPEARANCE OF WESTERN BIG GAME.

From Harper's Weekly.

In 1870 the buffalo ranged from the British line through Montana, the Dakotas, much of Wyoming and Nebraska, Kan-

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sas, Colorado, the Indian Territory, and Texas. They were enormously abundant and fairly blackened the prairie, the published accounts of their numbers being not exaggerated. People traveling through the buffalo range scarcely troubled themselves to carry provisions. At night, just before camp was made, a man would ride out, kill a heifer, and bring in enough of the meat for two or three meals. The buffalo were tame and paid little attention to travelers so long as they did not catch their scent, but the buffalo to their leeward would be likely to take the alarm.

There are now practically no wild buffalo left, the last of the large Northern herd having been killed in 1883 on the Dry Fork of the Missouri, though there was another small herd further south, that was killed a year or two later by Indians and whites, on or near the Sioux Reserve. The buffalo now living wild, except for two little bunches, are not the plains form, but the mountain-buffalo, commonly called "bison" by mountain men. There are, however, believed to be a few plains buffalo on the head of Dry Fork and Porcupine creeks in Montana, and another little band in Texas, near the Rio Grande, and crossing into Mexico. These last are survivors of the old Southern herd, last known in the Panhandle of Texas. This Texas band is supposed to number only thirty or forty, and those in Montana are even fewer.

The mountain-buffalo which lives among the timber is, of course, more difficult to find, and so more of this form have survived. In the timbered region about Peace River and to the south a few buffalo still exist, though how many no one can know. Men who should be well informed tell me they are few in number, not more than five hundred, though scattered over a vast territory. There is believed to be a little band of a dozen or more buffalo in the Big Hole country in Montana. These were seen a few years ago by a well-known sportsman, and I have heard rumors of them since. In Colorado there are two little bands in the neighborhood of North Park. These may number seventy-five. Besides these, there are the protected buffalo in the Yellowstone National Park, which through the inaction of Congress have been preyed upon by skin and head hunters, until now they are said to number not more than two hundred.

MARRIAGES.

KENYON—BARBER.—In Exeter, R. I., April 16, 1895, by Rev. A. McLearn, Mr. Emory C. Kenyon, of Rockville, R. I., and Miss Annie J. Barber, of Exeter, R. I.

DEATHS.

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

WELLS.—At his home in the town of Wirt, N. Y., April 11, 1895, George Harris Wells, in the 73d year of his age.

Mr. Wells was born in Hopkinton, R. I., but when 14 years of age moved with his father to Cortland, N. Y., and two years after to his home from which death called him. He leaves a wife and three children who will very much miss him. M. B. K., JR.

DYE.—At the home of her sister, Mrs. Leonard Coon, in the town of Wirt, N. Y., April 12, 1895, Miss Esther Almira Dye, in the 73d year of her age.

At the age of 15 she embraced religion and was baptized under the labors of Eld. Halsey H. Baker. She became a member of the Lincklaen Centre Seventh-day Baptist Church, where she held her membership until 1874, when she removed to DeRuyter, and by letter became a member of the church of like faith in that place. She remained a member of the DeRuyter Church till 1893, when, having moved to Nile, she became a member of the Friendship Church, and was, as in all her life, faithful to her God and the church. We trust she has severed her connection with the church militant to join the church triumphant. M. B. K., JR.

HURLEY.—In Welton, Iowa, April 11, 1895, Oliver L. Hurley, aged 18 years, 8 months and 22 days.

Oliver was an earnest Christian young man, and was loved and respected by all who knew him. During his long and painful sickness he was a kind and patient sufferer, fully prepared to go home. Early in life he united with the Welton Seventh-day Baptist Church, and continued in its fellowship during the rest of his life. Funeral services were conducted in the church of which he was a member and were attended by a large congregation of relatives and sympathizing friends. Sermon by the writer. E. H. S.

PLACE.—In Alfred, N. Y., April 9, 1895, Ruth Sherman, wife of Rev. A. A. Place, in the 68th year of her age.

Sister Place was baptized in childhood and became a member of the First Alfred Seventh-day Baptist Church. Soon after marriage she and her husband became members of the church at Nile, N. Y., where they lived the greater part of their married life. In 1881 Bro. Place took the pastoral care of the church at Scio, N. Y., when the membership of both was again transferred. A few months ago failing health of both Brother and Sister Place compelled the giving up of this work, and they moved to Alfred in order to be near their children. Four children came to bless this union,—the eldest, the wife of Rev. Theo. L. Gardiner, who died several years ago at Shiloh, N. J., Mrs. Charles Stillman, of Alfred, Prof. F. S. Place, of Alfred University, and an unmarried daughter whose privilege it was to care for the mother in her last sickness and who remains to comfort the father in his bereavement. Mrs.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Place was a woman of rare sweetness of temper, and of unflinching devotion to the cause of Christ and of suffering humanity. Like Paul, she could say, "I have fought a good fight, I have finished my course, I have kept the faith," and, without doubt, she has taken up the crown of righteousness which the Lord, the righteous Judge, has promised to all those "who love his appearing." L. A. P.

RANDOLPH.—Mary Ann, April 4, 1895, in Corry, Pa., in the 78th year of her age.

Mrs. Randolph was born in Hopkinton, R. I. While still a child her father's family came to Little Genesee, N. Y. Here she united in early years with the First Genesee Church soon after its organization in 1827. In Corry, Pa., she resided many years and remained a faithful follower of the Saviour. Her trust was in him, and when the summons came to depart and be with Jesus she was ready. Remains were brought to Little Genesee for interment. S. S. P.

SPENCER.—In Bolivar, N. Y., April 12, 1895, of paralysis, Mrs. Wealthy E. Spencer, in the 79th year of her age.

Death came unexpectedly while from home visiting at the residence of her son, Frederick Spencer. Mrs. Wealthy Lewis Spencer was born Aug. 4, 1816, in Sangerfield, Oneida Co., N. Y. At about the age of 18 she experienced a change of heart and united with the Seventh-day Baptist Church then at that place. Feb. 21, 1839, she was united in marriage to Job Spencer, and resided for some years in Madison Co., N. Y. In 1857 Mr. Spencer settled in the town of Genesee. Mrs. Spencer was sick one week. Funeral services were held at the residence of her son; text, Phil. 1: 21, which proved to be that used at her mother's funeral. Seven children survive, four sons and three daughters. The deathless life is hers. S. S. P.

Literary Notes.

THE thirtieth anniversary of Lincoln's assassination, falling in April, will be commemorated by the publication in *Harper's Weekly* of two noteworthy articles, of which the first will discuss the sources of Lincoln's eloquence, and the second will be devoted to the Lincoln genealogy—tracing the line back to New England stock. The second article will be contributed by Lucius E. Chittenden, Register of the United States Treasury during the period of the Civil War, and an intimate friend of the President himself, as well as of many of the leading men connected with that administration.

Harper's Bazar includes in its several departments everything interesting to women and valuable in the domestic circle. The wisest economy dictates a subscription to this brilliant weekly paper, as in fashion alone its readers save during a single year many times its price. The woman who takes *Harper's Bazar* is prepared for every occasion, ceremonious or informal.

ALBERT LYNCH, whose work is becoming so much more generally known to Americans through his drawings in *Scribner's Magazine* and his cover designs for the *Ladies' Home Journal*, is a Peruvian by birth, but of English parentage. He is only thirty-three years of age, and of extremely retiring disposition. He is unmarried and lives in Paris. The young artist commands the highest prices for his work, his smallest water-color paintings readily selling for \$600 to \$900 each. In 1893 he received the Salon's first prize for his beautiful panel of "Spring," showing a single figure. This picture won the admiration of the French art critics and the public to such an unusual degree that the painting was sold for a fabulous sum to a private Paris buyer. Recently the *Ladies' Home Journal* acquired all publication rights to this painting, and it will serve as one of the cover designs for that magazine. The next issue of the *Journal* will also have a design by Lynch, portraying his conception of a woman's ideal costume. A succession of other cover designs by Lynch will follow these two.

Starved to Death

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