BIBLE WINES.

BY MRS. H. C. COOG.

Read before the Woman's Christian Temperance Union of Arkansas, and published for and at the request of the Union.

Wine, as generally accepted at the present time, is the fermented juice of some fruit, but is more especially applied to the fermented juice of the grape; but the word is also used at present, and was used in ancient time, when speaking of the unfermented juice of the grape.

Fermented wine usually contains from 8 to 17 per cent of alcohol; and according to Dr. W. Richardson it cannot contain more than this by fermentation alone. So all wines that are stronger than this have been fortified by the addition of spirits. The ancients knew nothing of the art of distillation, which was discovered in the ninth century; they used to strengthen their fermented wines by adding drugs and spices to gratify base appetites; and they also mixed aromatic spices with their unfermented wine to please the taste with delicious flavors. At the present time wines are not only fortified with the stronger alcoholic drinks but they are mixed with drugs to produce intoxication quicker, and because it can be manufactured cheaper, and so add much to the profit of the one who sells, regardless of the consequences. At the present time there is every evidence to prove that not one gallon in 100, of the alcoholic wines, are pure fermented juice of the grape; but are doctored by cheap whisky, sugar of lead, pepper, strychnine, logwood, burnt sugar, sulphuric acid, silvertonia, tobacco, alum, etc. Every wine dealer and owner of a vineyard is a bookkeeper, telling how to make wines and other liquor from drugs. Even the wine cellars of Lako Keuka are filled with doctored wines. Chicago and St. Louis have more so-called California wines in store than all California can furnish. The wine merchants of Oporto and Lyons use drugs to produce intoxication; but the ancients did not in the least. Abundant evidence is found of the use of such wines in other wine-making countries. The use of such wines in ancient times is abundantly proved. Aristotle says, "The wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve the scrapings in water." Horace says, "There is no wine sweeter to drink than Lesbian, and it will not produce intoxication." Flusius says, "As for theSpaniards, the native wines were as fine as honey, and the Albanian wine was very sweet and luscious," and he tells of Spanish wines called sober wines, that would not intoxicate. Prof. Smart says, "Facts show that the ancients not only preserved their wines unfermented, but fortified them with a higher flavor and finer quality than fermented wine." This was used as a tonic and a health giving beverage. Both kinds of wine were used by the ancients as well as in modern times, but the most common drink was the unfortified.

In the Bible, where wine is spoken of as intoxications, it is the intoxicating kind, and where it is spoken of as a blessing, it is the sweet, unfermented wine. Where it was offered to God (Num. 18:19), where as one of the blessings and necessities of life (Gen. 27:28), where emblematic of spiritual blessing (Isa. 25:1), it was the sweet wine. New wine put into old bottles which had remnants of the old would be made to ferment and burst the bottle; but put in new bottles would keep sweet. Dr. John Owen in his commentary says, "That as wine was a common beverage in its unfermented state, most likely Christ drank it." At the passover Christ took unfermented bread and unfermented wine as the purest food and drink, to represent his body and blood and to express the great sacrifice he was about to make. All heaven was excluded from all the religious offerings and festivals of the Jews, because heaven was unclean. Dr. S. M. Isaac, an eminent Jewish Rabbi of New York, says: "In the Holy Land they do not commonly use fermented wine; the best wines are preserved sweet and unfermented. The Jews do not in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented drinks." The Rev. A. P. Peabody, D. D., in his essay on the Lord's Supper, in Monthly Review, Jan., 1870 says, "In the time of our Saviour the Jews extended the prohibition in every point as well at the passover festival the master of the household pressed the contents of the cup from clusters of grapes preserved for this special purpose." Christ says, in parting with his disciples, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Rev. Albert Barnes, in his commentary on John 2:10, says, "The wine of Judea was the pure juice of the grape without any mixture of alcohol, and was commonly weak and harmless. It was the common drink of the people, and did not tend to produce intoxication.

There is every reason to believe, with Dr. Taylor Lewis, that the words used for wine in the Bible, grappa and vino, the same as the Latin vinum and our word wine, were generic terms, and included the juice of the grape as well as all such abundant testimony that there were two kinds of wine in use in the time of Christ, and that the sweet unfortified wine was in common use among the common people, and in religious ceremonies, it is against all reason to believe that Christ never drank of the use of any other; and it would violate a sacred usage for him to symbolize his death at that last solemn feast by anything but the pure
juice of the grape; and if he used this, then we do not know what the effect might be, for example if we use any other kind; nay, we do violence to the whole spirit of his teachings if the intoxicating wine is used; for this symbolizes, if anything, the whole line of self-indulgence and lust which degrades the man and shuts him off from the happiness and consolation in the joys of that kingdom which Christ came to set up, and for the founding of which he gave the pure wine of his own life-blood.

May the time hasten when all idea of the sacredness of intoxicating wine shall be destroyed; and forever (forgetting its use) remove the last stumbling block in the way of the progress of true temperance and become the champion of every cause that will help in the struggle for a noble and Christian life.

A WORD PICTURE.

"Once upon a time," in the years of long ago, there lived in a far-off country a family consisting of five persons. But it is not necessary the fact, and from the half-closed, half-opened, door location you can go with me, and we will look in upon them for ourselves. See! there is where they live. Then there is a very imposing-looking house is it? But I am sure you, humble cottage though it be, noble and true hearts beat within it.

Let us approach it upon the side, and, taking advantage of the darkness, look through yonder small crevice in the wall. See! there in the far corner of the room, with his side-face toward us, sits a man who is evidently the father of the family. He has fine features, hasn’t he? but do you notice how vast they are with evident sorrow? Quite near him but toward the centre of the room engaged in some work sits a woman-his wife no doubt. Do ark. she played it. As she had stood at some time near him but 

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Ministers' can help brace the people. There is a prospect that more will follow Paul which its proper one, truly in a Christian sense, brotherly love, deep devotion and interest. Reports from the churches showed a healthful state of spiritual life and activity. Some of the churches had received ingatherings of souls. There are but three settled pastors in that part of Texas. This suggests the greatest need of that field. The successful establishment of their school at Salom has done much to unify, arouse, and lead the brethren and sisters of West Virginia to self-sacrifice and earnest effort. Their school is an excellent institution of its kind, and already of great service to the fields visited. Excepting in the South-Western section of the state, the brethren and sisters of this Association have only occasional preaching. No virtue in such meetings as would compel personal attendance. The Rev. O. U. Whitford had prayed that we might be more denominational, not sectarian. Power depends on denominationalism. We should support our publications because they are ours.

The Rev. E. F. Rogers, delegate to the last sessions of the Central, Western, North-Western and South-Western Associations, spoke in his report, of the cordiality of his reception, and briefly of the state of religious interest on the fields visited. Excepting in the South-Western Association, the work of the Tract and Missionary Societies, of the Woman's Board, and of the brethren, has received considerable attention. A good degree of religious interest prevailed on all the fields. Three new churches were admitted to the North-Western Association. The South-Western Association is a field of special interest on account of its magnitude and promises. Our brethren there have undertaken great and difficult tasks, but they are proving themselves equal to their undertakings. Their Publishing Society is maintained at a great sacrifice. A tract of land, 16 miles from Texarkana, has been purchased for the site of a proposed Baptist colony. The brethren have been at great expense to purchase this tract.

Fifth-day evening the Rev. B. F. Rogers preached from Eph. 5: 16. "Redeeming the time, because the days are evil." Theme: "Watching for opportunities to do good." The marginal reading in the Revision is, "Buying up the opportunity," i.e., being ready or action at the opportune. Redeeming the time implies constant and energetic application of all our powers to the proper ends of life. Christianity turns life's activities on the proper direction. Time is a most precious gift; upon its proper use depends the eternity. The past is irrevocable; hence the importance of the living present. "The days are evil," because of the prevalence of skepticism, indifference, worldliness, and wickedness. We need to be prepared to meet the 'champions of evil,' as declared for hundreds of years.

The Missionary hour, at 10:30 o'clock, Sixth-day morning, was conducted by the Rev. O. U. Whitford, who remarked that the missionary spirit is necessary to church life. The first work of denominations, churches and individuals, is to work for the salvation of men from sin. The greatest theme of the hour, was, "The Field." 1.

1. The Missouri field was described by the Rev. E. M. Dunn, who recently spent three weeks in Texas and Christian counties, of that State. The people there are warm-hearted and religious; there is no skepticism. But there is a need of Christian education, especially in Texas County. Christian County is not so healthy. There seems to be little prejudice there against Seventh-day Baptists or against Northerners. They need northern young men to help them grow to the latter day.

2. The Texas and Arkansas field by the Rev. J. B. Clarke. Texas is a very large State and has a cosmopolitan population. They are a poor people. Laborers on this field must endure hardships, but work among such warm-hearted people brings joy and satisfaction. This field needs a general missionary, who should also be a missionary general. The people are not afraid of debate, and are ready to receive the doctrine of the Sabbath.

3. Louisiana is a field of the Mississippi field was briefly described by the leader. Hammond, La., 50 miles north of New Orleans, and Hewitt Springs, Miss., are the only points occupied by our people in these States. The Hammond brethren are largely from Ill., while those at Hewitt Springs are from New Orleans. Both societies are growing. The Rev. A. B. Preatiss spent three months at Hammon during the past winter. Eleven of the leading members of a Baptist Church near Hammon have embraced the Sabbath and joined our church there. This is a prospect that more will follow them.

4. The West Virginia field, by the Rev. J. L. Huffman. West Virginia is an open mission field. We have nine churches, only two of which are able to support a pastor, viz. - Salien and Lost Creek. Ritchie Church has a missionary pastor in the person of the Rev. O. S. Mills, who is doing a good work on that large and difficult field. He ought to be kept there. The other West Virginia churches are small, and have only occasional preaching.

5. The leader then spoke of the Berlin, Wis., field, where Brother Xold is located at present, noted Bro. Morton's location in Chicago; and stated that Southern Minnesota is without a missionary; Bro. Threlkeld is on the Kentucky and Southern Illinois field.

6. The Foreign Fields. (a) China. The leader, after speaking of the workers, said that large cities are as favorable for mission work as the interior; on account of the bad influence of unchristian representatives of Christian nations; hence, the desirability of establishing an inland station. (b) London. Bro. Jones is getting old; he needs help. We should establish ourselves in London.

7. The Mission Field, the open door for the best talent and culture, warmest devotion and highest usefulness, by the Rev. J. E. Livermore. Never before were the doors so wide open for evangelical and reform work, on account of the spirit of inquiry; hence, the opportunities are great for the true missionary, devoted to God's cause. Young men and women should come to the front and embrace these opportunities.

The principal exercise of the afternoon of Sixth-day was the Tract Society's hour, conducted by the Rev. L. E. Livermore, who spoke of "The Field and Its Demands." The field is specifically Christian people. The Sabbath question is a religious question. We should soon publish Sabbath periodicals in England, as postal rates are too high, to make the mailing from our places to England feasible. This is an age of printing for gratuitous distribution. We need overfowring treasuries. To bring this to pass our people must be interested, and to be interested they must read our publications,

The Rev. J. E. Livermore spoke of "Our Publications and their Scope." We have more publications than formerly; yet we hope to have still more. Our works on the Sabbath are superior, in point of research. The Recorder is good, but we want it to be better. The work of our publications is the salvation of men, by bringing to light that truth which they have by nature.

"Our Needs and their Supply," was the theme assigned to the Rev. J. B. Clarke. The Tract and Missionary Societies need $10,000, at least, to enable them to close the year without debt. This amount can be raised easily by systematic and energetic force. Our greatest need is consecration and love.

In the discussion which followed, the Rev. A. McLean said that we should let our denominational publications take the first place on our reading list. The Rev. J. L. Huffman advocated titling; he thought the Scripture required it. He also favored the centralization of our forces and means.

The Rev. L. L. Cottrell urged denominational loyalty. We are Seventh-day Baptists because we believe the Divine truth to be vital.

The Rev. O. D. Shoemaker spoke of the Bic- Order as a unifying influence; however it lacks contributors. The Outlook is good, but ponderous. We should have a paper for the masses, with short, interesting articles and paragraphs, such as should appeal personal.

The Rev. O. U. Whitford had prayed that we might be more denominational, not sectarian. Power depends on denominationalism. We should support our publications because they are ours.

The Rev. J. O. Bunnuck thought the trouble the Sabbath question was a real trouble for homes. Consecrated parents will indoctrinate their children.

The Rev. E. F. Saunders said that there was not a single parent among all the religious classes, then they will be Seventh-day Baptists. The new birth is functional to all religious denominations.

The Rev. E. M. Dunn thought that some of us needed bracing up on the Sabbath question. Ministers can help the people. Reading our publications will have a bracing effect.

By request of the leader, the Rev. T. L. Gardner led in prayer for the Tract and Missionary work.

Sixth-day evening was occupied by a Bible reading and praise service, led by the Rev. E. A. Witter, followed by a prayer and conference meeting conducted by the Rev. T. L. Gardner. It was a season of much interest and profit, and the attendance was large, although a heavy rain prevailed without.

Sabbath morning, Rev. E. M. Dunn preached to a crowded house.

Text, Romans 1: 20. "So that they are without excuse." Paul refers here to the heathen. They will not be condemned for rejecting the gospel which has not been made known to them, but for neglecting the light which they have by nature. If heathen are without excuse, how much more are those who live at the present time, and who reject the gospel without excuse!

Theme. Excuses which individuals present for refusing to accept Christ and how to meet these excuses.

1st excuse. There is a doctrine of election in (Continued on page 352)
Missions.

We are late in acknowledging our indebtedness to Bro. D. H. Davis, of Shanghai, China, for a report of the Hangchow Medical Mission. There are reported for the year, 8,394 different out-patients, 551 in-patients, 110 would-be suicides, 66 of whom were saved, 115 patients visited at their homes, and also 29,902 visits to foreigners and natives at their homes, 31 suicide treated at home, and 34,410 visits by out-patients to the Dispensary. The report bears strong testimony against the dreadful opium evil, and gives prominence to the idea that evangelization be the high end of medical mission work. Bro. Davis also sends a printed statement of the American Bible Society in Siam and China. There have been published in a year, principally at Shanghai, 240,500 volumes, or 15,697,500 pages of portions of the Scriptures, more of the Dwellings, more of the Bible.
life may gather strength from this never-failing source.

The youth finds that which will inspire ambition for a higher, nobler, grander aim in life, and the child learns the lessons so beautifully taught by the blessed Redeemer, whose example was always perfect and whose feet never strayed from the way of duty and rectitude. Such a book is to be valued, sent to all its gems and pearls, esteemed more than all else in the universe. It recommends itself and bespeaks the highest veneration. “There never was found in any age of the world,” says one, “either religion or law, that more truly exults the public good as the Bible.” “It is the window in the prison of hope, through which we look into eternity.” Give it the first place in all situations, throughout all christendom. The more we steep it in truth the more we love it. The more we enter into the spirit of its teachings, the more we shall grow into the spirit of him who humbled himself and came upon the earth to seek and to save the erring. And growing into this spirit, a desire will seize us to lead others into the same blessed path, to read within its pages, pointing to the Lamb of God which taketh away the sin of the world. Send the light of the gospel into all the world. Even in this Christianized land of ours thousands are perishing because they do not know the way of eternal life. Wilt thou help to spread it, even to the utmost parts of the earth, that those sitting in heathenish darkness may hear the old, but ever new story of the Cross and redeeming love, exchanging the goals of wood and stone for the eternal God and his power? Be yeeward, for “Inasmuch as ye did it unto one of these, ye did it unto me.”

HOW THE CLERGY LIVE.

It is an unblinable fact that, whereas in all other professions, and in most trades, the general tendency is to increase of remuneration for services rendered, the public show imputation at any effort to increase the domestic comforts of the clergy. How the Israelites managed to get along in the wilderness was a mystery to the nations through which they traversed the deserts. How the clergy live as gentlemen, keep their families decently clothed and provided with the grace of hospitality as do they, many of them on the wages of a day laborer, is often a mystery even to themselves; how much more it is to be wondered at that the sons of the people wonder, but seldom inquire, how the parson manages to make ends meet on the narrow income which is provided for him by those who save their conscience and their purse with the reflection that they pay their dues, or as much for others pay, and the pious ejaculations, “the Lord knows” and “the Lord will provide.” Some suppose that clergymen can multiply the crus of oil and the handful of meal by some sorts of pious incantations; if not, then how can a man live who has nothing, or next to nothing to live on, and who is an ordinary man? Is there any more bewilderment of uncertainty as to when he is to receive it? “We do not propose at this time to tell secrets of the parsonage, or of the mysteries of clerical living.” One thing we will say, however, and that is, that it costs one gentleman as much to live respectfully as it costs another, and the inference is very plain that if the parson, or the stipend, does not furnish the clergyman a decent living, then he must somehow give the means: either by the help of other contributors, or else he practises some sort of self-dealing, to understand the nature of which would affright even the pious plebian. He is perfectly entitled to his comfortable parsonage. It would not be amiss if the parsonage were sometimes, in the right spirit, “How do you like the parson’s life?” and another, “What is to be come of him when he is old, and we turn him out, seeing the church has no pension fund for its veterans?”

THE BIBLE.

“Those holy fields
Whose acres walked these blessed feet,
Whose benefaction fed the hungry, clothed the naked, comforted the sorrowful, joy and peace, as no other book can afford to one near the other shore. One in the prime of

CONCERNING THE HOLIDAY BOX.

The time again draws near to send the China Holiday Box. Please remember that it should leave the home land the first of September.

For convenience I will repeat the list furnished by Mrs. Davis, some two years ago, at my request, suggesting some of the things useful to them in their work in the schools. “Foreign calico, small figure, in color like the sample I send you (purple), is much used by them for young girls, because it is cheaper than the Chinese print; muslin is used in the cities, calico in the country, cotton is much used, especially the coarse unbleached, or drills, which we have dyed, and make their outside garments; any remnants of dark or black worsted or cloth goods, spools of cotton needles, neddle-books, hair-needles, good coarse towels, paper, comm[on] white, are used in the dispensary. For the hands of the nurses, the children of the families, all used with so much care; everyone of these is worked with so much care in point of doctrine and form of statement few would be better justified in making a pleasant specimen of the divine now available in the world, or in making a pleasant specimen of the divine now available in the world.”

The following list has also been furnished by Dr. Swinney. “For those helping in the dispensary, just such articles as the others receive would be acceptable to them—such as handkerchiefs, pieces of white muslin for their stockings, lead pencils, spools of thread, needles, soap, writing paper, blank books, pieces of bright colored cloth, knitting material, small figured calico for binding their shoes or for patch work, old worsted flannel or coarse cotton cloth for putting in their shoe soles, which are made mostly of cloth, the soles nearly a half inch in thickness. Their stockings are also made of cotton cloth. Yarn for knitting mitts or wristlets would be very acceptable, as they are obliged to wear these altogether in the winter, having no fires. Lead pencils, slate pencils, chalk, slate; paper,—common white, are used in their handwriting.”

E. A. W.

HISTORICAL & BIOGRAPHICAL

HISTORICAL SKETCH OF THE PAWCUTUCK SEVENTH-DAY BAPTIST CHURCH.

The Ministry of its Deacons.

BY JONATHAN P. STILLMAN.

The ministry of the Word, and the ministry of the deacons go hand in hand, having interdependent relations, neither being complete in itself. Early in apostolic times it was found that as the preaching of the Word, accompanied by the operations of the Divine Spirit, was the chief means of bringing men from the world into God’s spiritual kingdom; it was meet that laymen should be trained and relieved therefrom. It was part of their service, while these gave their attention, as nursing fathers, to both the temporal and the spiritual upbuilding of those who, through the ministry, had been brought into the church. Such has ever remained the condition and necessity of the churches to the present time.

The ministry of the Word is subject to frequent changes, whether be it as evangelists or as pastors; while the deaconate in its multiple form continues on from year to year in one unbroken and influence. But the individual members are removed from their activities, their places being supplied by tried and proved brethren from the membership of the church. While its labors are lightened, the permanent success of the church depends upon the ability and stability of the deacons, as counselors and co-laborers, who stand before the church and the world as leaders and representatives, in whom all its members should have confidence, and by whom they should be well acquainted. For the church in all ages has found that, in that church, being in advanced age could not long remain active here, but performed for us in the beginning of our church history the peculiar service of writing up, with a masterly hand, our Articles of Faith and Practice, which in points of doctrine and form of statement few clergymen of that day could equal, and perhaps no other layman would attempt to equal. He deceased on the 1st of November, 1858.

Dea. Jonathan P. Stillman, who was in mature manhood, after a long and useful life with us died on the 18th of April, 1870. Also at the same time we drew from the Second Hopkinton church, Dea. Benj. F. Langworthy, whom we hoped to welcome here to-day. He remained with us until after the organization of the Seventh-day Baptist Church in Greenmanville, Ct., to which he removed his membership in 1851, and thence afterwards to the First Alfred Church, N. Y., in which he remains still, in active and loving service, though in advanced age.

Of little later date in the Second Hopkinton Church gave also to us our recently deceased and lamented brother, Dea. Nathan H. Langworthy, who had served in that capacity there; and was elected to the same office here on the 21st of August, 1851. He served us until his death at the age of 84, in 1884. At the same time there were also appointed two other deacons, brethren William Masson and
Sabbath Reform.

The Editor of this department is under obligations to Rev. W. C. Daland for the following translation, from the German, of such portion of the pamphlet named as relates to the Sabbath. We do not approve of the latter, but we may notice some of its points hereafter. It will interest our readers by showing the increasing activity among the enemies of the Sabbath.

MISTAKES OF THE ADVENTISTS.

1. The Babylonians and Assyrians, who, like the Israelites, were of Semitic origin (Gen. 10: 22), had a weekly division of time. The Babylonians separated even the seventh day, which they also called the Sabbath, from the rest of the days, as the day on which no work should be done, and this day the number seven was held to be an unlucky number.

2. The Babylonian astrologers reckoned the weekly reckoning of time obtained gradually for astrological purposes, an entrance among the Romans. This first happened about the time of the birth of Christ; before that time neither Greeks nor Romans had a weekly division.

3. The Babylonian seventh day is the seventh from Jupiter, the sixth from Venus, and the seventh from Saturn. The Tontic people then began to observe the Sabbath as a day of rest.

4. The Israelites, who were of Semitic origin, were the first to observe the Sabbath.

5. The Romans kept the Sabbath, but not in the same way as the Jews. The Romans kept the Sabbath on Saturday, but the Jews kept the Sabbath on Sunday.

6. The Sabbath was observed by the Jews on Thursday, Friday, Saturday, Sunday, Monday, Tuesday, and Wednesday.

7. The Sabbath was observed by the Jews on Thursday, Friday, Saturday, Sunday, Monday, Tuesday, and Wednesday.

8. The Sabbath was observed by the Jews on Thursday, Friday, Saturday, Sunday, Monday, Tuesday, and Wednesday.

9. The Sabbath was observed by the Jews on Thursday, Friday, Saturday, Sunday, Monday, Tuesday, and Wednesday.

10. The Sabbath was observed by the Jews on Thursday, Friday, Saturday, Sunday, Monday, Tuesday, and Wednesday.
lished by Christ and his apostles themselves. Only this assumption can explain the fact that the observance of Sunday was in the apostolic age spread throughout the whole church. This fact, however, remains certain, according to the testimony of the Scripture and the church historians, in spite of all the contradictions of Sabbatarians.

Let us next examine the scriptural passages in which the reference is made to Sunday as the meeting-day or the festival-day of the Christians. Read especially Acts 20:7, 1 Cor. 16:2, and Rev. 1:10.

In Acts 20:7 we read: “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.” Here the first day of the week is expressly designated as the meeting-day of the Christians. This proof text the Sabbatarians seek to weaken by saying: “Since according to the Jewish division of time every day began at sunset, that evening met together for worship, to which the days, as to-day with us, began at morning.” How the Roman division of time. Therefore the of the second century, that every week, is no proof for the religious apostle enjoins upon the Christians are read, as long as time permits; then, when when I Emperor Antoninus Emperor Antoninus the Emperor Antoninus the Emperor Antoninus the Emperor Antoninus the Emperor Antoninus

For incontrovertible evidence of this we turn to the writings of the church fathers. Ignatius, bishop of Antioch, who suffered martyrdom in the year 115 A.D., therefore only ten to twenty years after the death of the apostle John, writes to the Magnesians: “Those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but being in the observance of the Lord’s-day.”

In the “Teaching of the Apostles,” a document which was written at all events before the end of the second century, we find this passage: “On the Lord’s Day the Lord come together and break bread, and sing praises.”

Justin Martyr, who was beheaded at Rome in the year 163 A.D., writes in his “Apology to the Emperor Antoninus Pius”: “On the day called Sunday all who live in cities or in the country meet together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased the president verbally in- structs and exHORTS to the imitation of these good things. Then we all rise together and pray.”

To these testimonies we could add many others equally conclusive, from Clement of Rome, Irenæus, Dionysius of Corinth, Clement of Alexandria, Tertullian, and others, and we regard this as unnecessary; we will simply add the testimony of Eusebius, the father of church history, who says expressly: “From the beginning the Christians assembled on the first day of the week, which they called the Lord’s-day, to pray to God, to read the Holy Scriptures, to preach, and to celebrate the Lord’s Supper.”

But this is not all; we give the final proof: “Of what are all these testimonies? In the Decalogue it stands written, ‘Remember the Sabbath day to keep it holy.’ How could the apostles, or even Christ himself, who expressly declared that he did not come to destroy the law, abrogate the Sabbath day? We answer with the words of the Lord: “The Son of man is Lord even of the Sabbath.” Luke 6:5; Mark 2:28; “The Jewish Sabbath law, like the Jewish feasts and new moons, belongs to Old Testament shadows which have vanished since Christ came.” Therefore the apostle Paul also to the Colossians, (Col. 2:16, 17), “Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body of Christ.” Similarly he writes in Rom. 14:5, 6, and Gal. 4:10. Rt.

What then? Has Christ then really abrogated the Sabbath law, as many Christians think? By no means. He has not abrogated it, he has only fulfilled what was typical and preparatory. Not the substance, but the form of the Jewish Sabbath law has disappeared. The sanctifying of one day of the week should continue, for the Sabbath is, according to Christ’s own words, “for man,” not only for the Jew, but for the children of the most movement observed the seventh day as the day of the completion of creation, the children of the new covenant should observe the first day of the week in memory of the redemption through Christ. In place of the burdensome legal observance of the Jewish Sabbath there has come under the new covenant the free, joyous Christian observance of Sunday.

This is the sense of the above mentioned passages from the epistles of the apostle Paul. Therefore he condemns the legal burdensome requirement for the Jewish Sabbath and new moons and feasts on the part of Gentile Christians, according to ancient customs, observed still the Jewish Sabbath in addition to the Christian Sunday. It was not until after the destruction of Jerusalem and the discontinuance of temple worship that the observance of the Sabbath disappeared entirely from the Christian church.

Before we close this examination we must mention still a passage of Scripture in which Christ apparently presupposes the continued observance of the Sabbath in his church, namely, Matt. 28:9, “But why do you think?” This passage, which is regarded by the Sabbatarians as of special importance, proves nothing in their favor. The meaning of Jesus’ words is simply this: Pray that your flight be not in the winter, neither on the Sabbath day.”

This passage, which is in reference to the observance of the Lord’s-day, cannot be inferred from this passage.

We believe that we have now shown to the satisfaction of every unprejudiced reader the authority for the Christian observance of Sunday. And, if, now, the Sabbatarians, in spite of these proofs, insist in their opposition to the venerable tradition of Sunday observance, which has come down to us from apostolic times, this can only be explained by the superficiality of their scriptural exegesis, and their entire lack of comprehension of the progress in the divine revelation from the Old Testament to the New.

What others think of us depends on what we are, rather than on what we try to seem. Most of us hope to be counted as a whole better than we deserve, even though some of us think that we are likely to be undervalued at one point or another. Yet the truth is that we are are sure to show itself in our conduct, in spite of all our efforts at seeming better than we are. In order to secure the good opinion of others, we must first deserve it.
In the report of the Treasurer of the Missionary Society, printed in Recorder of May 1st, the line, "Rev. D. H. Davis, address to F. M. Meyers," should read, "Rev. D. H. Davis, order to F. M. Nerbes.

We present, this week, a letter from Bro. W. E. Dalons, on the work of the Pioneer People, which will be followed next week by another on Bro. Lucky's work in Europe. Both these letters are intensely interesting and will, we feel sure, stir many hearts with new zeal for our Mission. To be the leader in this new Christian Jewish Missionary movement is an honor for which we should be devoutly grateful.

WHICH WAY ARE YOU GOING?

While riding in a railroad train one has abundant opportunity to study men, and learn many practical lessons. One day we were seated in a car of an east Florida train, when two men who appeared to be very friendly met us, and after the usual greetings one said to the other: "Which way are you going?" To which his friend promptly replied: "I am going home," and then repeated the inquiry: "And which way are you going?" The first speaker less cheerfully replied, "And I am going away from home." The incident made a deep impression on our mind.

In the first place, we were struck with the difference in the manner and apparent feelings of the two men. With what gladness of heart the first said, "I am going home." What welcome awaited at the hands of father and mother! Or, perhaps, a wife and children were awaiting his coming with eager expectation, ready to greet him with most welcome assurances of tender love. It is a great thing to have a home to go to, and to be able to say, with assurance, "I am going home." But how sad and the look and tone of him who said, "And I am going away from home." All the joys which his friend so confidently anticipate are behind him, and as rapidly as the train can carry him, the distance between him and the home he left is lengthening. Does he know what awaits him? It may be so; but whatever it is, it is not home. The question is full of solemn import, "Am I going home, or away from home?"

In the second place, we were struck with the alternative which the case presented. One man is going home, the other away from home; there is no middle line. So in life's pilgrimage there are but two ways, one leading to the home above and the other from that blest abode. We cannot make it otherwise if we would. We may say, with respect to the claims of religion, that we have nothing to do with them one way or the other; but this is not so. God calls us by his love to set our faces toward the heavenly home, and if we do not accept the invitation, then we turn our backs upon the home prepared for those who love the Lord Jesus Christ, and every step we take sends us farther and farther away. Again let us pause and ask which way am I going?

Finally, we could not help thinking of the difference implied in the two answers with respect to the effort which must be made in order to accomplish the end proposed. In how many ways can we go and be going home? Can we go home with regret, or with the spirit of life and the desire to go and do the will of God? Can we go home with any spirit of self-righteousness? Is there not a wide and deep contrast between the two? How are you going? Is your heart out to be home? Are you going with the spirit of life and the desire to do the will of God?

THE EASTERN ASSOCIATION.

Continued from page 387.

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In the afternoon the report of the Committee on Resolutions was taken up and acted upon by items. Following is the report:

Your Committee on Resolutions took up and acted upon the following report:

I. The ways in which we may serve. As the most minute events of life may set influences in motion, that will result in lasting benefits; the efforts of any and all, whether giving, praying, serving the needy, striving against sin, are all in the line of God's plan, and afford opportunities for serving him.

II. How to render such service willingly. Enter into God's plan, and realize, so far as possible, the needs of men and the results of salvation.

IV. The results of a willing service.

1. A full treasury.
2. Joy and gladness to those who serve.
3. Blessings of salvation to those who obtain them, both in time and in eternity.

5. The interest shown in God's service by his children is one standard by which the world may judge the importance of religion.

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THE SABBATH RECORDER.

THE PECULIAR PEOPLE.

To the Editor of the Sabbath Recorder:

LEONARDSTYNE, N. Y., June 3, 1890.

My Dear Brother:—One at the solicitation of others do I thus "reach out" so far.

But I feel constrained to say a word in regard to The Peculiar People, and another in regard to the work of Bro. Lucky in Europe.

To talk about The Peculiar People in the Recorder seems so much like "sounding a trumpet" before me, "as the hypocrites do," or at least like saying "it is a mistake to me." I feel it is distasteful to me. Still I feel as though I ought to answer many questions which I fancy people desire to ask about the paper.

1. Is it converting any Jews?

It has been in existence a little over a year and no converts have been made.

2. Is it not therefore useless?

No. Because (a) it is interesting very many Jews who would not touch another mission with the hem of their garment; and (b) it is putting before English speaking Jews some of the best literature in existence on the Jewish question. (c) If any published matter in the English tongue can do good, The Peculiar People can. I receive every week or two requests for literature which are just as much needed for the ears of Jews as they are for the ears of Gentiles. It has aroused the interest of many thoughtful Jews, and many are interested in the view of Christianity it presents, although they are perhaps by no means disposed to accept that view. It has aroused opposition in many Jewish quarters, and that such opposition as proved that it is considered by Jews as "dangerous." Its words have been as thorns in the side of many missionaries-to Jews who have felt its rebukes. It is hated by the false missionary societies, while the best, held by almost no other Christian sect. Although not all Jews keep the Sabbath, they all honor and revere it. Therefore our advantage here may be taken as an indication of our duty.

(b) We preach a pure new Testament gospel unaltered with pagan additions. All will confess Jews no longer believe in a God who has been and is full of pagan admixture, and as a nation they can never be won by a paganism church. Individuals may be so won, by means fair or foul, but as a whole the Jewish people will never accept another Christian sect. Of course Jews make the mistake of considering many purely New Testament doctrines as pagan elements, but the principle remains, and so long as the church retains many things which are clearly pagan additions, the Jews can hardly be blamed for classing them all together. But a pure gospel and an unaltered law will in time cement itself to them. It must. (c) The principles which underlie our peculiar calling as a denomination are just those which underlie the peculiar position in which the Jews stand. The claim to our fellow Christians the perpetuity of God's law—even though we are bound by golden links of love rather than by iron links of slavish fear—the echo of that message is of necessity a message of the most grateful sound in the ears of the sons of Israel. When we, in The Peculiar People, present for the consideration of the Jews the claims of Christ, purely and simply, and when we beg him to take Christ and the New Testament only as his guides, and then as a Jew to accept them and put them beside what he already has in Judaism, and let his Judaism transform itself into just such a Christianity as the result of candid study will produce, we know well that the purrel of our words by Christians of faith and practice variant from our own cannot fail to be a suggestive hint as to wherein their faith and practice diverge from that of the apostolic age.

Wore The Peculiar People successful in converting a score, or even a half a score of Jews, it would be hailed by many of our people as a successful missionary venture, and dollar after dollar would be forthcoming to aid it. Were it a little stone thrown into a yawning dollar would be forthcoming to aid it. Were it a little stone thrown into a yawning

Douglas, the president, does not see its way clear to comply with the recommendation of the Conference regarding the change of the time of the annual meeting.

First-day evening the Rev. I. E. Livermore preached from Judges 7: 4: "The people are yet very many." By way of introduction the preacher told the story of Gibbon's army and his victory. He then drew the following lessons:

First, Little things are indications of true character. (2) Quality rather than quantity is the most important consideration. (3) God's plans and methods accept little.

Though not privileged to be at every session and move among among the delegates, the writer is of the opinion that the session was considered by all as one of great interest and profit.

E. F. Saunders, Assistant Secretary.
THE SABBATH RECORDER.

[Vol. LXVI, No. 25.

YOUNG PEOPLE'S WORK.

If a thing ought to be done, and you can do it, do it.

If the need be imperative, even though the obligation may rest equally upon others, do you it, and do it now.

Then it will be done and you will have done your duty. A good example will have been set for you. Though words or thoughts of criticism may arise here and there, you will have the answer of a good conscience toward God and man.

THE CHRISTIAN ENDEAVOR IDEA.

BY PROF. WILLARD WATSON.

Presented at a District Conference of the Y. P. S. C. E. held at Bath, N. Y., May 13, 1890.

The Bible contains one great central truth, the sending of Christ into the world and the establishment of his kingdom upon the earth. The Old Testament points forward, and the New Testament backward to it as the great event of biblical history. In the Old Testament we have the plan of God as given to his chosen people, in the New Testament, the disciples who were prepared for them the revelation of that great truth. Humanity was in a low state and must be brought to higher plains of moral perception. This refining process continued until here and there through the ages man caught glimpses of the coming star of righteousness, perhaps faintly at first, but ever clearer through the eye of faith.

In the fullness of time the Son of Man appeared and set up his kingdom in the hearts of men. This kingdom of Christ was to be the central doctrine of all the Bible. We find in the New Testament how slowly humanity recognized the spiritual significance of this kingdom. Christ attempted to teach the spiritual significance of his kingdom by means of illustrations, that the kingdom of heaven is like a grain of mustard seed, or is like a pearl of great price. We find this a great difficulty in all ages, to understand a spiritual truth in distinction from the settings of the truth, or the spirit of the law in distinction from the law itself. Although those truths were uttered by the Lord himself through his apostles and his ministry, he was misunderstood and rejected by his own, and because his kingdom did not come in the way in which they expected it would come, he was scourged, crucified and laid in the tomb, only to rise again and live anew in the hearts of men, fulfilling the prophecy, "And if I be lifted up from the earth, will draw all men unto me." All organizations which have for their object the uplifting of humanity are due to the reflex influence of this life, death and resurrection of Christ. The kingdom which he came to establish is the mountain of truth, upon which all other moral societies are but mere garden patches. There is in every organization, law, or individual, a living, central idea, a something more than the expression of such an idea. The squirrel finding a kernel of corn does not attempt to eat it as it is, but takes the very life of the kernel, for its food. The bee and the humming bird do not stop to consider the size of a flower or tree, or in what surroundings they find it, but fly straight to it, and gather the honey it contains. So much so, any organization with which we may connect ourselves does not contain all the truth, but is simply a part of the great truth, a feeble torch enkindled by the great light—the Son of Righteousness. We believe that Christ is in the world, that he moves in and through it, that he is in reforms, governments, social organizations and in individual lives, seeking to lift men to higher and religious life.

What there is of worth in such organizations or in individual lives is due to this Christ influence in the hearts of men. This kingdom which he came to establish in the hearts of men, was established, and through this medium he works and moves the world. What is the condition of the members of thought in all ages? Have they not been the men to whom has been revealed the power of divine truth? Such were Moses, Joshua, David, Paul, Savaranolas, Luther and Wesley, and such to-day will be Cohn, Sprague and Father Endeavor Clarke. The great forces of the world are forces born of God. This influence is felt in the missionary spirit, with increasing intensity. In 1800 there were from four to six million copies of the Scriptures, in some thirty different languages. These comprised all which had been produced since the world began; but in 1880—in eighty years—the statistics of eighty Bible societies show more than one hundred and sixty-five million Bibles, Testaments, and portions of the Scriptures, with two hundred and six new versions. This influence is felt in the advance in educational methods, in the establishment of free schools, in the founding of charitable institutions, and in the settlement of national differences by arbitration. The great reforms of history furnish us with vivid examples of trying. I like to play the piano, but I just don't know what we would do without him, now that we are used to him.

We drove twenty-five miles over some beautiful hills. Herr Professor and Miss Angelica sat on the back seat. She is one of those nice girls. She keeps books in her father's office and is a member of the Lookout Committee. She is a splendid worker when once she is interested in anything. She is quite a student, and that is why Herr Professor likes her. I guess they talked German nearly all the way, what about can't imagine. I know she reads German, because she has been studying Schiller's "Maria Stuart" this winter, not with the Professor though, but with a young friend of his. The Professor beams quite contemplatively as he watches them. Miss Angelica seems to be interested in anything. She is as sweet as sugar and righteous life vaguely approaches, and superstition.

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We started early in the morning for the Conference. It was a County Conference. It was held at Marsville in the Congregational Church. Marsville is the county seat of the best county of the best State in the union. It is in a very quiet place, where the mind is led to approach it, where you get there you find it is four or five miles in some other direction. Hence we did not reach our destination till the morning session was about concluded. It closed with various committee conferences, in which delegates of the committees were assembled together and all derived much benefit from these conferences. At the afternoon session the leader reported the leading points brought out in the special conferences.

After dinner, which was served in the Baptist Church (and which was very good) we assembled for the afternoon exercises. First there was a good prayer-meeting, only a little bit too short; but maybe if it had been longer it wouldn’t have been so good. Then there were addresses by the Locust Committee. I think we have forgotten the different sections of committees. We have heard them all together and all derived much benefit from these conferences. At the afternoon session the leader reported the leading points brought out in the special conferences.

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Education.

J. C. HELL, of Chicago, left $57,000 to Oberlin College.

There are 237 Indian boys and girls in the school at Carlisle, Pa.

COEDDLA UNIVERSITY has put $400,000 into new buildings the past year.

AMERICA publishes more newspapers than all the rest of the world combined.

One of the latest biographical lists mentions no less than twenty thousand volumes by those thousand so-called native Mexican authors.

The first book printed on this continent was published in Mexico.

Simon Yates, the benefactor of Wallah Collage, has just given $600,000 more to that institution, of which $300,000 goes to the general endowment fund, and $300,000 for a new library building. Last year he endowed the English literature chair with $100,000.

By the annual convention of McGill University, at Montreal, Sir William Dawson, the principal, announces that the University has received gifts amounting to $2,000,000. One-quarter of this sum has been given by Sir Donald Smith to establish a woman's branch for which a handsome building will be erected. William C. McDonald, a rich tobacco merchant, gives nearly half a million to found a school of architecture and sciences.

Other wise and liberal men and women, perhaps, have made up the running $900,0000 or about that sum.

The Japanese language is the language of the country and German is used as mediums of instruction in the medical faculty, and eight German professors lecture in this department. The university is divided into three sections—a German, a Japanese, and a French, and all three languages are used. In all three departments there are about one hundred and eighty students in the English department, too, must be efficient in the German language before they can enter upon their course of study. In general the Germans are exerting a preponderance of influence on the higher education of Japan.

The Boston Herald says: "The article on German dying out, states the reasons why the tongue of the fatherland is giving way to English, and the chief of those is that the German base ball reports cannot be understood in the German language, whereas there is an equivalent that is used for the technical terms used in describing base ball exercises. The confession of the Milwaukee Herald that it could not describe the shock he had experienced. Reaching home they disposed and submitted to a critical examination, but nothing was discovered which the least accounted for the great pain in both shoulder and arm. A servant sent to brush the gentleman's coat next morning discovered a scorched streak about eleven inches long and an inch wide, extending across the shoulder of the coat and down the back. The mysterious shock was explained: he had been striking a match with his thumb as he lighted his glass to his nose as often as others raised glasses to their lips, and the fragrance of the rose was all the stimulant he wanted."

Temperance.

Stream's bars are to be abolished in Ontario, Canada, as there should be whatever transportation companies value human life.

The arrests for drunkenness in Great Britain for the past ten years, are said to have reached a total of nearly two millions.

Of 250 persons who entered five saloons in Columbus, Ohio, within an hour one Saturday evening, 52 were found to be young men.

A sample of W. C. T. U. in the fact that one Illinois woman has established twenty-five new local unions within the last five months.

Dr. Guthrie says: "Whisky is a good thing in its place. There is nothing like it for preserving a man when he is ill. If you see a man drunk, put him in whisky; if you want to kill a live man put whisky in him."

The total amount of corn consumed in the United States in 1889 in the manufacture of distillations was only 11,897,000 bushels, or less than six quarts per capita of the population. And yet farmers are asked to vote for licenses in order to preserve a market for their six quarts of corn. Shame on the farmer who will do it.

A Congor native, who has been taught to read and write, has just sent a letter, his first, to the Archbishop of Canterbury. It is, as he says, "a presentation of the Chief and Chief of the Tribe of Christ, greeting: the humblest of your servants kisses the hem of your garment, and says, 'the Gospel and the New Testament.' In the bonds of Christ, Ugalini!"

Horse Greeley, while presiding at the dinner given Charles Dickens at Delmonico's, by the press, April 20, thrust his horse among the guests to his right shoulder, which caused him great pain and stumbler forward as he walked. He noted a cracking noise at the time, but had not the slightest idea of the cause of the shock he had experienced. Reaching home he disposed and submitted to a critical examination, but nothing was discovered which the least accounted for the great pain in both shoulder and arm. A servant sent to brush the gentleman's coat next morning discovered a scorched streak about eleven inches long and an inch wide, extending across the shoulder of the coat and down the back. The mysterious shock was explained: he had been striking a match with his thumb as he lighted his glass to his nose as often as others raised glasses to their lips, and the fragrance of the rose was all the stimulant he wanted.

Popular Science.

The break in the Hudson River tunnel occurred the divers were unable to find the fault, through which caused the air pressure that lasted on the pumps and threatened disaster to one end of the big tunnel. In this unique novel expedition was used for safe difficulty. The engineer secured a number of water rats, tied long pieces of oakum to their tails, caught in the middle by a piece of wire. The rats were then forced into the crevasses, left the oakum behind, lowering the current of the air, found the leaks, and passing through the crevasses, left the oakum behind. This stopped the ingress of air immediately to enable the pumping to proceed with success.

One of the most remarkable accidents recorded in history occurred near Marlborough House, London, England, recently. A gentleman was rescued from St. James Park to Pall Mall, when he suddenly received a violent blow on his right shoulder, which caused him great pain and to stumble forward as he walked. He noted a cracking noise at the time, but had not the slightest idea of the cause of the shock he had experienced. Reaching home he disposed and submitted to a critical examination, but nothing was discovered which the least accounted for the great pain in both shoulder and arm. A servant sent to brush the gentleman's coat next morning discovered a scorched streak about eleven inches long and an inch wide, extending across the shoulder of the coat and down the back. The mysterious shock was explained: he had been striking a match with his thumb as he lighted his glass to his nose as often as others raised glasses to their lips, and the fragrance of the rose was all the stimulant he wanted.

Every one has seen the tiny wasp-waisted egg glasses, with a cup at each end, one of which holds an amount of sand, that in three or five minutes runs through the upper wasp. The sand, blown out of the cup, was used where we use the grace of the gentleman, but instead of using these glasses, they have, from time immemorial, used what they call "burning-time-sticks," bits of resinous wood, cut in exact sizes to burn for certain lengths of time. They are extremely useful for lighting oil for an English penny, but perfectly accurate. An English lady who tried them by her watch, found that they did not vary more than two or three seconds from the time they were cut to burn.
LESSON XIII.—REVIEW LESSON.

For Sabbath-day, June 29, 1890.

STUDIES IN LUKE—THE GOSPEL TO ALL THE WORLD


Christ’s Law of Love.

Topic.—For Eternity and Unkindness.

Outline.—InDeparting from the ways of sin, have, through prayer, glorious visions with divine assurance and admittance dispelling doubts.


Mission of the Seventy.

Topic.—For Discouragement and Doubt.

Outline.—Intimacy of discipline. See also 8: 51, Matt.


The Gospel a Remedy for every Want.

Topic.—For Greatness and Depth.

Outline.—The Gospel teaches us to know the Lord, with assurance of the heavens.”


For Inability in Prayer.


The Rich Man’s Pity.

Topic.—For Selfishness and Covetousness.

Outline.—Grapevile for self-satisfied ends.


Trust in our Heavenly Father.

Topic.—For Anxious Care.

Outline.—How to live, how to die, how to arise, how to suffer, and how to die.


The Parable of the Sower.

Topic.—For Useless and Wicked Lives.

Outline.—Useless. By wilful, hardened, exorable. Among those—busy, pleasure seeking. Duty to hear, v. 8, and G. T.


THE SABBATH RECORDER.

[VOL. XLVI, No. 23.

WASHINGTON LETTER.

FROM OUR REGULAR CORRESPONDENT.

WASHINGTON, D. C., June 11, 1890.

Both Houses of Congress have had a great deal to say about Ballion and Coin during the week, but the Senate promptly or, shall I say swiftly? Of Silver eloquence.

Senators express anxiety to dispose of the silver question now, and will probably push it to a vote on Friday.

In connection with the slow progress made with the debate on the silver question, Senator Platt of Conn., alleged that the Senators waste too much time in preparing and delivering elaborate speeches. He had been waiting on the silver bill to bring forward two other bills which were of far more importance, but of the highest privileges- bills for the admission of two Territories as States. Senator Vest intimated that there was no particular haste in the admission of more States; but the meat business of the country was in a very depressed condition, and he thought legislative action to provide a remedy should not be postponed.

Senators Platt and Teller then indulged in a little cross-firing as to who was to blame for the silver bill’s delay, and Senator Blair was not slow to give his opinion. It had been delayed by the instinctive fear, the persistent absence of a quorum, owing to the “dreadfully uninteresting character of the speeches.” He raised a laugh by adding that the Senate had not been truly and intellectually entertained since the close of the debate on the Educational bill. In a speech on the Silver question Senator Cockrell said those who favored the unlimited coinage of silver were tampered with trying to flood the country with depreciated 22 cent dollars; and the noble national sentiment inscribed on the silver dollar, “We trust,” was further enriched as meaning “In God we trust—for the other 28 cents to make it a dollar.”

The torrid weather of the past week has made our law-makers anxious to get away from Washington as soon as possible, but there is a diversity of opinion among them as to the probable length of the session. Some of them express the belief that there will be an adjournment early in July, while others are looking for an all Summer session. In view of the latter event, the President is prepared to remain at his post through the term. The President’s Annual Report, the Senate not rising early in July, and the House going into Committee of the Whole, have been passed by the Senate with great favor to the House and Senate after the first of July. There is nothing of the kind on the Senate side of the building. For a long time the question of removing these statues in the House and has been agitated, but heretofore there has been enough influence brought to bear...
upon the authorities to prevent the order being issued. The telegraph offices are the only thing that will be allowed to remain in the corridors, and after the close of this session they will be put in other rooms, and the corridors will be clear. The United States Capitol will present a much more dignified interior for this expansion, and then if the recent order prohibiting the sale of intoxicating liquors at the House restaurant were pushed to practical execution, it could be said that the inside as well as the outside of the great White Dome, is clean.

In a few days there will be a joint Congressional hearing before the Senate committee on the alcoholic liquor traffic on the joint resolution for national constitutional prohibition. This matter has been pending in every Congress for fourteen years, without reaching a vote in either body. At this joint hearing the committee is to be addressed by members of the "National prohibitory amendment committee for Congressional work." The committee consists of the general officers of the several national prohibition societies, of the United States, the general officers of the national executive committee of the prohibition party and the national W. C. T. U. superintendent of legislation and petitions. The appearance of this committee at this hearing is in furtherance of the "Plan of Cessation," of which Ada. M. Bittenbinder, the national superintendent of legislation and petitions, is the author. The Woman's Christian Temperance Union has made this amendment a special line of work.

SUSBEN M. BURDICK.

Elder Susben M. Burdick died at the home of his daughter, Mrs. Libbey Hammond, of Mortonville, Kansas, May 28, 1890, in the 82nd year of his age. He had suffered from a grippe since January, which terminated in ulceration of the bowels, from which he suffered much, but at last was anxious to be at rest. In his early life he labored with Eld. Alexander Campbell, was pastor of the Lincklaen Church, also Lebanonville. He moved from DeForest some 39 years ago to West Hallrock, Ills. For the past three years he had made his home with his daughter, Mrs. Hammond. Beside his daughter he leaves three sons: Norman Burdick, of Topeka; H. D. Burdick, of Mortonville, and Deacon Niles Burdick, of West Hallock, Ills. Bro. Burdick was a genial man, well versed in Scripture, of which he made free and pleasant use in prayer and conference. In the absence of the pastor services were conducted at the house by Eld. A. P. Bonnel, who discoursed from Matt. 55: 22. His remains were carried to West Hallock to rest beside his wife and children. G. M. C.

MINISTERIAL CONFERENCE AND QUARTERLY MEETING.

The Conference met with the church of Walworth, May 30, 1890. The weather was good, and the attendance was fair. This programme was not fully carried out on account of a number being absent who had a place on it.

S. H. Babcock expressed his opinion in an extemporaneous manner on the following subjects: "Were those who were baptized by John the Baptist, re-baptized by Christ or his disciples?" and the authority for this expressed opinion was given. He also expressed his opinion that the twelve, spoken of in Acts 19, were the only ones who were re-baptized. Comments were made by several brethren upon both sides of the question. "How may we know when we attain the highest Christian excellence?" was discussed by Geo. Wardner, who said that it is when we possess complete love, obedience, and resignation. "Should those who are preparing for the ministry be favored financially in securing an education?" was the subject of discussion by Mrs. B. D. Affolter. She says, "I should answer, yes." Because they are generally those who have little of this world's goods to go on, and therefore will be tempted to live so cheaply, and work so hard as to be a damage to their health. It will be a help to the church and to the world in general.

Several brethren showed their interest in the subject by their remarks. "Does the correct exegesis ofMatt. 28th, prove that Christ rose on the Sabbath?" was discussed by M. G. Stillman. He did not claim to have a definite opinion on this question. Quite a little discussion followed, but mostly in favor of the Sabbath side. E. B. Saunders expressed his view on "Is it proper and Scriptural to insist on Christians' knowing that they are saved?" He said that it is good, but that he did not believe in jealous Christ. In his remarks which followed the reading, he showed that he believed that it was proper to use the phraseology in his subject. The essay of L. C. Randolph on "The rise and growth of the Roman Catholic Church," was an interesting sketch of their history. We are to introduce a new feature in our next session, which is a sermon to be arranged on homiletical principles. The next session is to be at Utica.

On Sixth-day evening the Quarterly Meeting was opened with a sermon by M. G. Stillman, taking for his text and theme, "And God created man in his own image."

He referred to the practical application of this saying, and showed that by God's image we are to believe on Jesus Christ. In his remarks which followed the reading, he showed that he believed that it was proper to use the phraseology in his subject. The essay of L. C. Randolph on "The rise and growth of the Roman Catholic Church," was an interesting sketch of their history. We are to introduce a new feature in our next session, which is a sermon to be arranged on homiletical principles. The next session is to be at Utica.

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SPECIAL OFFER.

Sabbath-keepers living at a distance from the cheapest mart, or not generally known to the years I have been sending goods by mail to purchasers in many of the States. Will sell Solid Coin Silver Tea Spoons at $600 to $750 for any; Dessert Spoons, $100 to $125 for six; and Table Spoons $125 to $150 for six; prices only varying according to weight of goods. Coin Silver Thimble with name engraved at 40 cents each. Triple Plated Table Knives (medium size) best quality, $20 for six; four pairs, unfinished, same quality, same style of handles, $8 each. Triple Plated Tea Spoons $15 for six. Dessert Spoons $30 for six. Table Spoons $50 for six. Price of better class of goods furnished upon application.

On all orders by mail, containing cash or money order, goods will be delivered without extra cost. Ladies' or Gents' Gold or Silver Watches sent by registered mail, containing cash or money order, will occur at one o'clock the same day. Shops and stores in different States, with named representatives, are soliciting orders respectfully solicited. Any orders your orders respectfully solicited.

A. A. SHAW, Jeweler.
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SPECIAL NOTICES.

**Pamphlet** of the Fifty-fifth Annual Session of the Seventh-day Baptist Association, Independence, N. Y., June 12-22, 1890.

**FIFTH-DAY MORNING SESSION.**

10:30. Call to order by the Moderator; prayer service.
11:30. Report of Executive Committee; appointment of standing committees.

**AFTERNOON SESSION.**

21:30. Communications from churches and correspondents, including Annual Reports of Treasurer, Corresponding Secretary, and Delegates.
3. Prayer service.

**EVENING SESSION.**

7:00. Sermon, delegate South-Eastern Association.
7:30. Sixth-day Morning Session. Missionary prayer, conducted by Rev. O. U. Whitford.
8:15. Prayer service.

**AFTERNOON SESSION.**

1:30. Reports: Miscellaneous business.
2. Education Society's hour, conducted by Rev. L. A. Platt.
3. Prayer service.
5. Prayer service.

**AFTERNOON SESSION.**

7:00. Sermon, delegate North-Western Association; joint collection for Tract and Missionary Societies.
7:30. Sabbath-school exercises, conducted by Superintendent of Independent Sabbath-school.
8:15. Young People's hour, conducted by Prof. D. L. Green, Associate Secretary.
9:00. Prayer service.
12:00. Tract Society's hour, conducted by Rev. J. R. Clarke.

**FIRST-DAY MORNING SESSION.**

7:45. Praise service.
8. Music hour, conducted by Prof. N. W. Williams.

**EVENING SESSION.**

7:45. Unfinished business.
9:00. Woman's hour, conducted by F. Adaen Witter.
11. Prayer service.
12:00. Tract Society's hour, conducted by Rev. J. B. Clarke.

**SECOND-DAY MORNING SESSION.**

8:00. Prayer service.
9:00. Conference, miscellaneous business.

**EVENING SESSION.**

7:45. Exercises to be provided by the Association.

**The Seventh-day Baptist Missionary Society of Dakota will convene for their yearly meeting with the Big Sioux Church, five miles north of Dell Rapids, on Moody Co., South Dakota, commencing Friday, July 4, 1890, at 10 A. M., and continue three days. There will be teams in Dell Rapids, July 3d, to meet persons com-
SABBATH RECORD.

June 19, 1890.

THE SABBATH RECORD.

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Domestic.

It is reported that Prinzipa Murphy, the temperance evangelist, is soon to marry in Missouri. Rebekah Fisher, a well-known temperance worker, and some widows, of Council Bluffs, Iowa.

The commemoration exercises of the University of the City of New York took place last week. The Honorable Hal. Chancellor of the University, presided. Forty-six degrees were conferred.

Collector Erhardt, of New York, after careful examination, has ordered that the vessel of the Dutch line, the New York, be detained until the 12th of October, in the harbor of the United States.

The General Synod of the Reformed Church in America has closed its session at Allegheny Park. The Committee on state of religion and mental growth, the Synod took appropriate action on the questions of temperance, gaming, and horse-racing.

To the People.

We are ready for the spring and summer campaign, and are better prepared than ever to give full information relative to the new country now seeking settlers. We can tell you how to go, how much it will cost, and what can be done in the New North Country. The hearty wish is now in the direction of the Great Staid Reservation in South Dakota, via the Chicago, Milwaukee & St. Paul Railway, and those thinking of going should make inquiries.

We have letters from farmers in Dakota which show what can be done there.

A advertisement for Handbook, a manual for the new country.

The Emperor has informed Prince Bismarck that he does not stop his policy.

Sentences of Kalhovk, who was found guilty in the Punishment, Bulgaria, conspiracy trial, and condemned to nine years' imprisonment, has been commuted to exile.

Mackerel have been struck in great numbers all along the west shore of Halifax, Nova Scotia, and already large numbers have been caught.

The West of British war ships arrived at Newfoundland last week and more have been ordered to proceed there. It is also rumored that a regiment of the line will be sent to the same place. Trouble over the fisheries is anticipated.

The Italian Peace Arbitration Association is about to send to President Harrist an address congratulating him upon the debates in the peace congress, and expressing a hope that other countries will initiate the example set by the United States.

An English syndicate has just closed contracts with the government of New South Wales to furnish wearing train locomotives for the colony. Works will be put up on the spot, and during the next two years and a half, the company will turn out 120 locomotives.

Minute Wanted.

To complete a minute, the general Conference for 1867, 1868, at which for which fifty cents each will be paid.

Geo. H. Barden.

Plainfield, N. J., June 30, 1860.

Citation—Proof of Will.

The people of the State of New York, by the grace of God free and independent,

To Lyman M. Green, residing at Alfred, New York, George Manroe, residing at Davis Junction, Illinois, Duane F. Pierce, residing at Willwood, Wisconsin, Josephine O. Warner, residing at Whitesboro, New York; Henry Manroe, residing at Willwood, Wisconsin; Evers E. Pierce, Arthur N. Pierce, residing at Chippewa, New York, and others, residing at Milton, Junction, Wisconsin, and in the law, and in the land, in the name of Soldiers, of the town of Alfred, in Allegany County, New York, deceased, Greeting. You and each of you are hereby cited and required personally to be and appear before our respectable in Allegany County, at his office in Florence, New York, in said county, on the 10 day of August next, in the year of our Lord 1868, in the presence of two justices of the peace of Allegany County, to present your will and testament, as made in the town of Alfred, in Allegany County, New York, together with the certificate of the witnesses thereto, and in presence of two justices of the peace of Allegany County, New York, to be made with parties advertising exteriors.

All communications, whether on business, or for personal acquaintance, to be made at the office of the SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y. —

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