bonds, Archbishop Ireland, of St. Paul, went to Mr. Morgan with the information that the Bureau accepted the Commissioner's decision; and he did not forget to say, too, that the Bureau was not going to do anything else except acting as agent between the government and the schools. This means that the Bureau will be on hand in Washington as a lobby, and will do what it can to influence the national legislature for the benefit of the Catholic Church.

We lately read an address before a religious body which urged the good policy and necessity for that denomination of occupying the "strategic points." The address would fit Seventh-day Baptists as well as it would Congregationalists. The lack of the militant attitude and spirit is one of our most conspicuous lacks. We are glad to know that the Chicago Church is a really militant church, and that the Chicago Church is a really militant church, for New York and Chicago are really strategic points for us. But there are others not so conspicuous. The occupation of Salem, W. Va., by a Seventh-day Baptist school, and the building up of a strong church there, is the result of there being a militant spirit. It is a strategic point. We mention these as illustrations simply. One of our signal failures has been that of failing to discover and hold such points; or if there has been no failure to discover there has been a failure to hold. And it will be so until a militant spirit takes possession of the people as a whole, and this will not happen until the people are convinced that the cause we represent is something worth fighting for.

The Baptists of Great Britain have been divided into General Baptists, who are Arminian, and Particular Baptists, who are Calvinistic. These two bodies have agreed to ignore their doctrinal differences as grounds for separate organizations, and to regard them as the individual views of the respective ministers and members in one and the same body; and they believe that agreement that "the immersion of believers is the only Christian baptism," is a better basis of organic union than simple agreement in doctrine. At least: they are going to try to get along upon this basis of union. And they ought to do it for it is practically the basis of union in the Baptist Church of this country, which, though having Calvinistic tendencies, has both ministers and laymen who are strongly Arminian. Holding that "the immersion of believers is the only Christian baptism," is practically what renders this church a unit. Among ourselves we have known at one time ministers who were Calvinist, Arminian, Unitarian, and Universalist; and we have known a young man, who, after he was an Unitarian at his examination, to be ordained by leading men of the denomination, after an almost unanimous vote. What one of our ministers once said does not lack much of being true (and the remark was called out by a conversation about a minister of our faith who was a Unitarian), viz., "So a man is sound in the Sabbath and baptism he may hold almost any ism and be a Seventh-day Baptist minister." "Orthodoxy is my doxy and heterodoxy is another doxy," said a wise Church of England minister a good while ago. The truth is that where there is organic union there must be much liberty in matters which do not concern the basis of that union, and if my doxy were to set out to turn out every other doxy, the old story of the snakes who swallowed each other would come true so far as its result goes—there would be nobly left.

DID CHRIST WORK MIRACLES?

BY CHAS. A. HENRY

The theological war over the questions raised by the Higher Critics still goes on, and the field of conflict widens. It is not confined to the Presbyterian body, which has furnished the leading combatants, but enlist speakers and writers of other denominations; for the issue has its central point of interest in the question of the "inerrancy" (freedom from errors) of the Old Testament Scriptures. But whether we look on as interested spectators, or actively participate in the contest, we must not forget that far-reaching, in importance, the question of inerrancy, is the fact that Christ is the central figure of both the Old Testament and the New—of the Old as a promise, of the New as a fulfillment. They are thus linked in an organic union. Is the Jesus of the New Testament the fulfillment of the promise contained in the types and prophecies of the Old? Has this central figure of all the Scriptures actually lived as a figure in history? Does he live as a power in human souls? These questions are the crucial tests of the Bible and of Christianity. If historical testimony, as we have seen in previous articles, answers the first question in the affirmative, and if the verdict of history is confirmed by the Christ life in human souls, we need not be over anxious about the questions of authorship and inerrancy of the Scriptures, however important these questions may be in themselves. Our first concern should be to learn all we can historically and experimentally of the character and work of Christ, and let this knowledge prove the character of the Old Testament Scriptures that testify of him.

Now, advancing a step in the study of the character of Christ, let us consider the question—Did he work miracles?

I did not think it necessary in the preceding articles on the character of Christ, to prove that he wrought miracles as a condition of establishing the truth of his heavenly origin and divine Sonship; but if the did perform miracles in his own name by his own power, they fact would be another proof of his divine character.

A miracle is a "wonder, or wonderful thing, a prodigy." This, according to Webster, is the primary meaning of the word. This is also
meaning of the Latin miraculum, from which it is derived.

According to the testimony of the evangelists, Christ performed many acts that filled the minds of the spectator with wonder. They saw all things which "they were all amazed," things which were clearly beyond human power, such as turning water into wine, suddenly calming winds and waves, feeding five thousand men on five loaves and two fishes, raising the dead, etc. There are two Greek words used in the New Testament to describe these phenomena, neither of which are translated in our common version, "miracle." They are, ἐνέργεια, denoting an act of power, and σήμερον, a sign, token, proof. It is this latter word which is most frequently translated "miracle" in King James' version and "signs" in the Revised Version. This beginning with the word, "sigh," continues in all the marks of truthful narratives, below and above which are translated in our common version, "miracle." They are, ἐνέργεια, denoting an act of power, and σήμερον, a sign, token, proof.

The king's truthfulness now counted for nothing, but which he accepted as facts because he was wide enough for the story to embrace them. They term has great importance, for it is this latter word that Christ, with his disciples, was willing to accept the gospels as a true record of the miracles he performed, as proceeding "directly from God as the Son of God and that unto him "all power in heaven and in earth is given." If the power to perform miracles, if we accept his mission, be the test of his superhuman character and mission, especially in the circumstances by which Christ was surrounded. Men had not then the accumulated evidence of his divine sonship which we have. It may be remarked, finally, that the circumstances under which he is said to have wrought his miracles were such as to give no chance for mistake. They were performed in open daylight, and usually in the presence of crowds of witnesses. They were of such a character that the jealous Scribes and Pharisees, who witnessed many of them, could not deny their reality. They tried to explain them by saying that he was in league with Satan.

## IS LYMAN ABBOTT RIGHT IN THE MATTER OF JEWISH WINE?

In the article by Lyman Abbott, entitled "Christ and the Temperance Question," published in the Sabbath Recorder, 50th alt., it is said that the unfermented grape juice was esteemed by the ancients as a beverage, but that Christ, in giving the fermented juice, used the Nebuchadnezzar, or the new wine, to symbolize the new society. But it is not mentioned that the unfermented wine was esteemed by the ancients as a beverage, and that Christ used the fermented grape juice, to symbolize the new society. This is what the Jewish Talmud says. "The sweet, unfermented juice of the grape was termed galekos by the Greeks, melomene by the Romans, the latter word being properly an adjective signifying new or fresh." "A portion
of the must was used at once, being drunk fresh after it had been clarified with vinegar." "A considerable quantity of must from the best and oldest vines was insipidized by boiling ... having added wine, and in which evaporation was carried." "Similar preparations are at the present time called in Italy mutio colto and sapi and in French sace."

(?) If not serve. "These grape jellies, for they were nothing else, were used extensively for giving body to poor wines and making them keep, and entered as ingredients into many drinks, such as the burrannica poitio, so called from its red color which was formed by mixing sapi with milk." A piece of Scripture in the British Museum, from the ruins of an Assyrian palace, "represents the king and queen, or their guests, resting under the grateful shade of care- years old is something very rare in society and the individual. But if we were to search for a precedent for the attainment of this end no carnal weapon may be invoked by the children of God. The redeemed, called to be holy and separated, are all priests of a new order for whom the law, written on the heart, is the living stone; and the chief end of God's people is ... Do not drink wine nor strong drink ... when ye go into the tabernacle of the congregation ... that ye may put difference between holy and unholy, and between clean and unclean."

"Neither shall any priest drink wine when they enter into the Inner Court." Heb. 10: 20, 19. The civil law of God permitted wine of this kind of temperance legislation is to be rendered to the sovereign people, pursuant to the command "Bread and wine, which are the Lord's in his name, shall not depart out of his house". This claim must be supported by other methods, "by pureness of life, by knowledge for discussion, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God."

"THE WATER THAT WAS MADE WINE." John 2: 9, 11. By W. D. TICE, A. M.

"When and they wanted wine, the mother of Jesus said unto him, They have no wine."

From this, it appears that all the wine furnished by the bridegroom had been drunk. The wine of the ceremony was left. The man who served wine to himself said he to the bridegroom. "Every man at the beginning did set forth good wine; and when the men have well drunk then that which is worse; but thou hast kept the good wine until now." If all the wine had been drunk, both the good and that which was worse, it would not have been possible for the old Roman intoxicating) all that could be consumed by a moderate drinker, and yet we are informed that Jesus miraculously made about nine gallons more to satisfy the demands of the occasion. Had this been intoxicating it would have given sanction to an immediate use of the cup against which Scripture had raised its warning voice as evil. If Jesus was the Word, and that word was God, it follows that if this wine was intoxicating, then God did put temptation in the way of those who had "well drunk" of the wine furnished by the bridegroom; but God cannot be tempted with evil, neither tempteth he any man to evil."

"John 1: 12. This forces us to conclude that either Jesus was not the Word mentioned in John 1: 1, or that James misrepresented God's character. We are told that the idea of total abstinence is "Mohammedan not Christian."

Use us Mohammedanism instead of Christianity, for such a religion is only mockery before God. But I have not so learned Christ. His works and teachings prove him to be all that he claimed to be. He was tempted in all points as we are, yet without sin.

The same laws applied to him, while in the flesh, that applied to man; therefore we conclude that he heeded the injunction, "Look not thou upon the wine when it is red, when it giveth his joy to his throat, ... John 1: 13."

Our man put new wine into old bottles, else they would burst; but the new wine will be spilled." ... Mark 11: 22. The force produced by fermentation was sufficient to burst the old leather bottles with the stretch all taken out of them. If the new wine was already fermented, this precaution would have been unnecessary.
MISCELLANEOUS

BRO. M. B. KELLY, Jr., is conducting an interesting meeting at Stone Fort, Ill. F. F. Johnson is soon to go to Kentucky on a missionary tour.

At Rome, where forty years ago no Protestant worship would be allowed, there are now thirty places within sight of St. Peter's dome, where Protestants worship unhindered.

The "Eglise missionare Belgz" at Brussels, was organized in 1848, and now reports 38 preachers, 27 churches and missions, and 7,000 members, most of whom are converts from the Roman Church.

A private letter from a friend, written in Holland, speaks with most cordial appreciation of our people in Hasselt, their manifest spirit of consecration to God in his worship and service, and all their Christian work.

The Methodist Episcopal Church has 6 missionar­ies in Italy, 3 native preachers, and a membership of 748. The Southern Baptists occupy 12 stations with 15 ordained missionaries; and have a church membership of 272.

Fifteen or more Protestant Societies are working in Spain, occupying 115 places as chapels or school-rooms. The American Board has 23 districts, have 18 vice-presidents, occupy 12 stations with 15 ordained missionaries; preachers, 27 churches and missions, and 7,000 members, most of whom are converts from the Roman Church.

The time has been spent mostly with the Ritchie Church and society, although we have visited several of our other churches; and since January I have made four trips to Conings, usually preaching three sermons each visit. It is remarkable what a large number of people, people who attend our services here evening after Sabbath and First-day. Doubtless many of them are pleasure seekers, and yet we hope to do them good. As others have said, I verily believe the Ritchie Church was never in a more hopeful condition. Our Sabbath-school and [Y. P. S. G. E.] are each doing good work. Our young people are, many of them, becoming more conscientious and devoted. This is indeed an encouragement. In April Bro. Huffman spent ten days with us and conducted a very interesting and profitable series of meetings, but as he will report these I confine myself to say to us as delegate to the various Associations, has proven very beneficial. I am nine pounds heavier than when I left West Virginia. I am to remain one month in the West, thus giving an opportunity to attend the International Convention of the Beach Church at Minneapolis, and to visit my home. Many natives of DeKalb are in Dodge Centre. In my absence my wife, or one of the deacons, conducts the Sabbath services. In place of the usual sermon they have a sermon read, a Bible-reading, or prayer and conference meeting. On account of the peculiar Unionist character of the Unionist Church is placed, and in view of the fact that most of her members are poor, financially, they need your sympathy and aid.

FROM C. W. THRELKELD.

On returning from South-Western Association I felt I might do some work before going to Alfred Centre for needed repairs, and, finding my way clear, I set out. Here my duty, I concluded, to try to work through this and next month. O, it seems I can't give up amid all this pressing demand. I have just sent in a report to the Recorder of some interest on the associations. We are in the midst of the very busiest season of the year for farmers, but the people, were many of them, becoming more conscientious and devoted. This is indeed an encouragement. They listened with breathless attention, and the church was never in a more hopeful condition. Our Sabbath-school and [Y. P. S. G. E.] are each doing good work. Our young people are, many of them, becoming more conscientious and devoted. This is indeed an encouragement. In April Bro. Huffman spent ten days with us and conducted a very interesting and profitable series of meetings, but as he will report these I confine myself to say to us as delegate to the various Associations, has proven very beneficial. I am nine pounds heavier than when I left West Virginia. I am to remain one month in the West, thus giving an opportunity to attend the International Convention of the Beach Church at Minneapolis, and to visit my home. Many natives of DeKalb are in Dodge Centre. In my absence my wife, or one of the deacons, conducts the Sabbath services. In place of the usual sermon they have a sermon read, a Bible-reading, or prayer and conference meeting. On account of the peculiar Unionist character of the Unionist Church is placed, and in view of the fact that most of her members are poor, financially, they need your sympathy and aid.

FROM O. S. MILLS.

Under the good providence of God we have been able to continue the work another year on this difficult though interesting field. Our neighborhood of the Delaware Church had an opportunity of hearing our interests fully discussed. Sunday we had a large congregation, for that country, all day, the people bringing their dinners. In the Missionary hour brothers J. T. Davis, U. M. Babcock, and C. W. Threlkeld spoke of the home field. I attempted to rehearse what Bro. D. H. Davis had given us in the previous Association. The people seemed interested. Bro. Skaggs is true blue. That field needs Bro. Huffman for three or six months. We are trying to get the work in the inter­ests or school-rooms. The American Board has 23 districts, have 18 vice-presidents, occupy 12 stations with 15 ordained missionaries; preachers, 27 churches and missions, and 7,000 members, most of whom are converts from the Roman Church.

THE SABBATH RECORDER.

[Vol. XLVII, No. 31.

FROM J. G. BURDICK.

Bro. Burdick attended the South-Western Association under the auspices of our Board and writes as follows: "Have had an excellent time all the way, at North Loup especially. The people in the neighborhood of the Delaware Church had an opportunity of hearing our interests fully discussed. Sunday we had a large congregation, for that country, all day, the people bringing their dinners. In the Missionary hour brothers J. T. Davis, U. M. Babcock, and C. W. Threlkeld spoke of the home field. I attempted to rehearse what Bro. D. H. Davis had given us in the previous Association. The people seemed interested. Bro. Skaggs is true blue. That field needs Bro. Huffman for three or six months. We are trying to get the work in the interests or school-rooms. The American Board has 23 districts, have 18 vice-presidents, occupy 12 stations with 15 ordained missionaries; preachers, 27 churches and missions, and 7,000 members, most of whom are converts from the Roman Church.

I do not know as yet what I will do in the
future; I am waiting for something to turn. I do not think that I can teach school any more on account of deafness in my right ear. In fact, I do not want to teach, for I gave that up when I went to school at Alfred, in 1873.

Fraternally,
U. M. BARCOCK.

FROM J. CLARKE.
The Andover field immediately and remotely, including out-posts, remains much as at the time of last report. During the year since last report I have preached 189 sermons, made 315 calls and visits, and attended 67 prayer and other meetings, besides having secured the distribution of several thousand pages of tracts, largely in Andover and vicinity by parties who know the people better than myself, and could therefore make a wiser distribution of them. As fruitage of this seed-sowing already gathered is a lady from the Methodist Episcopal Church, who has embraced the Sabbath, and with five others, have united with the church at Andover. At one of my outposts six have been added. A church was also formed by baptism and three by letter. At another outpost, Petrolia, a good religious interest sprang up two years ago, and has steadily grown, culminating in the erection of a union meeting-house, in which our people have a controlling interest upon the Sabbath. This church cost about $1,200, and is finished and paid for. Sabbath and from this field have already joined one of our churches, five miles away. This is full of promise to us. Pray for us, that barriers may give way and larger fruitage be gathered.

OUR MISSIONARY SOCIETY.
xxv.
Another member was added to the Shanghai Church during the year 1856-7. The publication of religious tracts, particularly upon the Mandarin dialect, the language of the learned like the Great Physician, emulates the most winning graces, and mandates its broadest influence, she can work for Jesus as no other Christians can. With a scanty word, “Yes, ma’am, I can respond so quickly as she to the cry of distress? But with a faith as sublime that it accounts something too hard for God to do, and which Christ, if our sacrifice were but to his like, (e.g., the Syrophoenician woman), brings to the great Physician those abandoned cases of moral pollution, that transmute the faith of the sternest sex. With a perspicacity of purpose which no obstacles, however formidable, and no failures, however mortifying, can appall, she presses on to its final aim and purpose, and sinks in despair. With a quick sagacity to detect the happy moment to speak the word in season, and her wayward servants, for promoting the spread of the gospel from a thousand sources which have eluded our sight, and to their God-speed in a work so eminently befitting their station in the church of Jesus Christ.—The Outpost.

WOMAN’S WORK.

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“I beseech Eunice, and I beseech Syntyche, that they may be of the same mind in the Lord. And I exhort you, that you shew the same mind among yourselves and the Eunice and Syntyche, which labored with me in the gospel, with Clement also, and with other of my labourers whose names are in the Book of Life.”—Phil. 4: 2, 3.

What then is woman’s sphere in the work of the church? Evidently the apostle has assigned her to a most honorable position, in the words of our text, “Help those women, says he, true yoke-fellow, whoever he was; and why? Because “they labored with me in the gospel.” Their services had been recognized by his flattering commendation, even by such a man as Paul; and he records the fact to their credit and sends it down to all coming saints to stimulate all in like cases, and others the like “works of faith, labors of love and patience of hope.” Certainly they were not public teachers; for they are expressly in- trenched from a work alike offensive to their modesty, and inconsistent with their temperament and position in society, and the domestic circle. Their labors, then, must have been expanded in such manner as comported with the gravity, sobriety and modesty which constitute their chief adornment. Those “good works and alms which such a woman perform in this present world, not only entitled them to honorable mention from apostolic pens, but secure also the higher commendation of God himself, for such labors in his sight are of great price.” Here the most unremittent services increase the lustre of the very virtues for which the laborer has been thus honored. In the and among the hallowed precincts of home, within that sacred seclusion where modesty worth exemplification is most widely and most effectually propagated, and where her broadest influence, she can work for Jesus as no other Christians can. With a scanty word, “Yes, ma’am, I can respond so quickly as she to the cry of distress? But with a faith as sublime that it accounts something too hard for God to do, and which Christ, if our sacrifice were but to his like, (e.g., the Syrophoenician woman), brings to the great Physician those abandoned cases of moral pollution, that transmute the faith of the sternest sex. With a perspicacity of purpose which no obstacles, however formidable, and no failures, however mortifying, can appall, she presses on to its final aim and purpose, and sinks in despair. With a quick sagacity to detect the happy moment to speak the word in season, and her wayward servants, for promoting the spread of the gospel from a thousand sources which have eluded our sight, and to their God-speed in a work so eminently befitting their station in the church of Jesus Christ.—The Outpost.

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HISTORICAL & BIOGRAPHICAL

A BIOGRAPHICAL SKETCH OF SAMUEL HUBBARD.

Prof. Ray Greene Huling. A. M., of New Bedford, Mass., presented, not long since, a paper on the above subject before the Rhode Island Historical Society. It subsequently appeared in the Narragansett Historical Register, and finally in pamphlet form for distribution. So full and graphic was his account of this "old beginner" at Newport, R. I., that members of the Society who heard his paper declared that he had added a new hero to the roll of honor of that State. He certainly has placed many Seventy-First Baptists under obligations to him in bringing into public notice the principles and the career of this prominent worker in the organization of the first Sabbatarian church in America. We take great pleasure in using the following material gathered from his pamphlet:

Samuel Hubbard came of a stock most thorough Puritan. His father, James Hubbard, was a plain yeoman in the village of Mendelsham, a market town, some eighty miles northeast of London, in the county of Suffolk, Eng. He writes of his mother Naomi in these grateful words: "Such was the pleasure of Jehovah towards me, that I was born of good parents. My parents brought me up in the fear of the Lord, in catching me in and hearing choice ministers."

Samuel was born in the village above mentioned in 1610, the youngest of seven children. One of his three sisters, named Rachel, came to New England, and married a family in Connecticut, and another brother, also came, and is mentioned with respect in the early records of Massachusetts. He was made clerk of the Wits in Charlton, and bought land in Rebecheth; but after a residence of ten years, he returned to England, and died there an esteemed country clergyman. A nephew of these James by name, was an early settler at Cambridge, Mass., where he left descendants. Thus the family were all represented in the new world.

His grandfather had lived in perilous times; and one of them, if not the other, suffered in the persecutions under Queen Mary. Thomas Hubbard had come to England, 1585, and in 1590 joined the consistory in London, in the county of Kent. He was made clerk, in the presence of all the people, doubt, in some measure, his future career. His name was of importance in the church, and the death of their patriarch marked out more rapidly the path to the age of ten or eleven, he must have heard of Carver, Brewster, and others, servants of the Lord, as constrained to leave their homes in the low countries, and seeking refuge among the savages in the wilderness far across the ocean. What wonder if the boy early formed the purpose to visit that wonderful region when his day should come to make a career for himself. Until his twenty-third year, he remained at home in Mendelsham, learning and practicing, it is probable, the trade of a carpenter. By this time he was made up for the voyage to New England, to the eager expectation of the great company whom Winthrop had led to the harbor of Boston. These settlers had from the king a grant of their lands and full permission to govern themselves free from molestation by officers or heresy-hunting bishops. Some were rich, some poor, with families and children in England as a place of residence. There were others of the same family name on the Connecticut River at this period; but none from Dorchester, and none with whom she can be connected. From whatever source she came, she proved a noble woman and a faithful wife. Through the years many daily affairs appear as a worthy helpmeet, courageous, resolute, and ready, often a little in advance of her husband in the settlement of any questions of religion, as in the instances of baptism and the Seventy-day Sabbath. Her woman's intuition marked out more rapidly the path of duty which his logical reasoning finally concluded to follow. Her name is always written by her husband as "Tasa;" but later writers have agreed upon "Tacy." It may have been an abbreviation of Anastasia.

The newly-married couple soon moved to Wethersfield, not far south of Hartford, Conn. They were probably led thither by the fact that the bridgegate's sons, Robert, and five children, had come from Watertown to settle there. After a brief residence in the midst of great hardships, bitter contentions in the church, and the death of their eldest daughter, this pair concluded to remove with others to Springfield, Mass., where they arrived on a May day in 1639, and united with Mr. Hubbard, and not long afterwards his wife was added to the number. Here they were born to them the three girls, Ruth, Rachel, and Bethiah, who became the ancestors of all the Burdicks, Langworthy, and many of the Clarkes, of Rhode Island. Here too, was given them an elder son, Robert, who died at the age of fifteen, and from whom descended all the descendants of early Methodism in South America.

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as late as 1692, Mr. Hubbard had in his Newport Some a testament printed in 1649, which Thomas Coke, of Ipswich, Eng., his father's mother, had brought safely through those fiery days by hiding it in his bed-straw. To a man of Mr. Hubbard's turn of mind, this volume, with such a history, must have been a priceless treasure. In all a later edition of the translation from the Greek by Tindale, made in the reign of Henry VIII. An author says: "It was revised by Coverdale, and edited in 1539 as Cromwell's Bible, and again in 1540 as Cranmer's Bible. It was set up in every English, parish church by the very severest reformers, and there strained and burned." To this book some special authority was attached, for it was constituted by parties at a considerable distance. Prof. Huling thinks that it is probably the testament with a version of the Psalms which is now preserved in the library of Alfred Univer- sity under the name of the Bozeman Bible.

These details about the ancestry of Samuel Hubbard have been given to show why he was so eminently devout through all his life. He received by inheritance the religious mark which persecution of parents always brand upon children, even to the third and fourth generation. When he came to years of understanding he was enrolled as a member of the church of Wethersfield, and with theological controversy, not without a mingling of politics. At the age of ten or eleven, he must have heard of Carver, Brewster, and others, servants of the Lord, as constrained to leave their homes in the low countries, and seeking refuge among the savages in the wilderness far across the ocean. What wonder if the boy early formed the purpose to visit that wonderful region when his day should come to make a career for himself. Until his twenty-third year, he remained at home in Mendelsham, learning and practicing, it is probable, the trade of a carpenter. By this time he was made up for the voyage to New England, to the eager expectation of the great company whom Winthrop had led to the harbor of Boston. These settlers had from the king a grant of their lands and full permission to govern themselves free from molestation by officers or heresy-hunting bishops. Some were rich, some poor, with families and children in England as a place of residence. There were others of the same family name on the Connecticut River at this period; but none from Dorchester, and none with whom she can be connected. From whatever source she came, she proved a noble woman and a faithful wife. Through the years many daily affairs appear as a worthy helpmeet, courageous, resolute, and ready, often a little in advance of her husband in the settlement of any questions of religion, as in the instances of baptism and the Seventy-day Sabbath. Her woman's intuition marked out more rapidly the path of duty which his logical reasoning finally concluded to follow. Her name is always written by her husband as "Tasa;" but later writers have agreed upon "Tacy." It may have been an abbreviation of Anastasia.

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SABBATH REFORM.

THE CASE OF R. M. KING.

We have several times referred to the case of R. M. King, of Tennessee. It will be remembered that his offense was that of plowing corn in his field, entirely away from any place of public worship, and so where, by no fair means, could he be accused of disturbing others. The case came before the Supreme Court of Tennessee, the last appeal in all civil matters. Of the case thus far, the New York Tribune of August 3d, says:

"E. B. Hammond, United States District Judge, has convicted R. M. King, of Tennessee, of Sunday-breaking by the act of plowing corn in his field, and has sentenced him to labor in the Tennessee State penitentiary for the remainder of this term, or in the state prison, according to the law of the state.

"The New York Times says, in regard to the case:

"R. M. King was convicted yesterday in this city of violating the law of the state of Tennessee, under an act passed in 1899, compelling every person over the age of twenty who resides in the state and is able-bodied to labor one day in the week.

"The conviction was received with general approval by the public, and it is expected that the case will be appealed to the Supreme Court of the United States, and that the defendant will be sentenced to labor in the penitentiary for the remainder of this term, or in the state prison, according to the law of the state.

"The case is a remarkable one, as it is the first of its kind to come before the Supreme Court of the United States, and it is expected that the decision will be rendered in favor of the state, and that the defendant will be sentenced to labor in the penitentiary for the remainder of this term, or in the state prison, according to the law of the state."

FACT VS. FICTION.

Phil.aff, in his Didosce (page 56), says:

"It is often urged that the Pentecostal baptism of three thousand persons by total immersion was highly improbable in Jerusalem, where water is scarce and the winter torrent Kishron is dry in summer. But immersion was certainly not impossible, since Jerusalem has several large pools (Bethesda, Hezekiah, Upper and Lower Gibon), and many cisterns in private houses. The expropriations of Captain Wilson (1864) and Captain Warren (1867) have shown that the city was very extensive and abundant. The baptism of Christ in the Jordan, and the baptism of the first disciples, are in all favor of immersion rather than of sprinkling, as freely admitted by the best exegetes, Catholic and Protestant, German and English, and no difficulty is experienced in referring the event to the Jordan."
The Sabbath Recorder.

L. A. PLATT, D.D.
Editor.
Rev. W. C. TITTSWORTH, Sisco, Ill., Associate Editor.

The Sabbath Recorder.

J. O. S. MOORE, Business Manager, Alfred Centre, N. Y.

"Through a light that hath no name, Aloft on sky and mountain wall, 'Are God's great pictures hung.'"

Since American funds for Ireland have diminished, Englishmen say that the condition of the Irish people, both physically and morally, has perceptibly improved.

Still the evidences multiply that the busy summer season is a good time to have a revival. The good news from Rock River is like cool water to a thirsty soul.

BRO. HUFFMAN writes that the interest in the meetings at Watson is good, and that sinners are coming to Christ. The ordinances of baptism were administered last Sabbath.

Here is a new version of an old text. A certain preacher in an eastern city had preached a very good sermon, but one which had not the required connection with the text with which he started. A lady, speaking of it afterwards, said that she thought it truly apostolic, for after taking his text, the good man was "scattered abroad" and "went everywhere preaching the gospel."

An English officer, who afterwards became a distinguished general in the Crimean War, was sent to Canada with a commission to superintend a force of rude men in the construction of some rude work. This, of course, compelled him to engage in rough work all day long. To preserve himself from the personal deterioration which he felt threatened him in long. To preserve himself from the personal deterioration which he felt threatened him in long, he would spend his evenings, even though in solitude, with all the semblance of a high civilization about him. In this way he kept himself in touch with the forms of the better life, and through the form of the spirit of it was kept alive. Here is the philosophy of all true life. Association with the pure and good, dwelling in the atmosphere of true nobility, begets and fosters the like spirit in him who thus dwells. God gives us the Sabbath that we may change our clothes as well as our lines of work and thought. It is his appointment by which, though living in the woods, among rude men and rude surroundings like the English officer, we may, at the same time, wear the garments, think the thoughts, and dwell amid the surroundings, even though we change our outer raiment. So with a chamber of secret prayer and the study of the Word of God, even in the most humble dwelling and amid the most primitive surroundings, are the media through which a poor man or woman may become a companion of the King in his beauty. Such an one may walk unshaken amid the vilest surroundings, and pass unharmed through earth and hell to combine to corrupt his heart.

We have read the account of the poor heathen, to whom the gospel was brought and who, in response to some inquiries about Jesus, made the pithy reply which has been woven into the sweet song we often sing, "I have never had such ignorance until my son know him," a young man in the city of New York who, on his sick bed, was asked if he was trusting in Jesus, and who by his reply showed that he was absolutely ignorant of the existence of such a being! The Christian gentleman who reported this case told the story of Jesus, his life, his death, and such power just as the missionary in the most benighted country would tell the same precious story to the ignorant heathen; and the poor youth came to know and trust the Saviour just as many in heathen lands come to know and trust him. Such ignorance in a Christian land is astounding! But did the reader notice an item in the missionary department last week, a statement that at a meeting held near Hobron, Pa., not long ago, some children heard of Jesus for the first time in their lives? There are, doubtless, within easy access of every church in our denomination, children and youth growing up to manhood and womanhood who have never heard the name of Jesus, as any of us have mentioned. Has the salt in the land of God lost its savour? Why, then, are not these ends of the earth saved? Has the light which has shined into their hearts become, in them, darkness? Why, then, are not these dark places enlightened? These questions are not intended to denote that we do not preach the Gospel, but to construe that the Gospel is not being adequately taught in other lands, or for the ignorant and neglected multitudes in our great cities; but that we do more, vastly more, for the unsaved multitudes at our very doors. It is time that every church was organized for the instruction and in-gathering of all within its reach who are not already under some Christian influence, under some sort of systematic Christian teaching.

Our churches, especially our country churches, should regard themselves as parishes, in some sense under obligation to every family and to every person in it who is not already positively committed to the work of the Lord of salvation. We need to take on a broader, more far-reaching conception of our duty as churches in this matter. The world for Christ and the church is a good motto.

The Chicago Tribune Again.

An article from the Chicago Tribune, of the 11th inst., is published in full below that our readers may understand how that journal, who is of those only fairly known, handles the Sabbath question. For nearly thirty years this journal has maintained the position held by us and reiterated in this article. Mark the connection of the following sentences: "The reverend gentleman is evidently an ignorant of the laws of Chicago and Illinois on the Sabbath question as he is of those of Moses and Christ. For the purpose of enlightening him and preventing him from making the absurd statements he did Sunday night The Tribune will inform him that there is no city ordinance in Chicago forbidding the publication of papers. Nor is there a single law of the state, or any other law, for that matter, that forbids any man to use himself to do so? Christ declared that the Mosaic seventh day, or Sunday, is published in full below that we may change our access of every church in our denomination, especially our country churches, and not man for the Sabbath, as Mr. McLean appears to think; and he went on about that day's Sabbath, for which he was bitterly denounced by Sabbatian Pharisees.

The minister who has anything interesting to say has no trouble in Chicago to fill every seat in his church or Sunday school. As he said the Mosaic code never was re-enacted by the Illinois legislature but it has no force in this city for the last thirty odd years. The Rev. Mr. McLean cannot show—nor can any other man—that there has ever been a Sunday riot, tumult, or disturbance of any kind occasioned by their issue or Sunday papers. Far from interfering with peace and good order on Saturday they have greatly promoted it. Hence, the reader has broken no Illinois law. Let him mark but the point.

The Mosaic legislation on the subject of the Sabbath applies to the seventh day of the week, or Saturday, and the Mosaic legislation of the Sabbath. If a man is a law abiding citizen because they would rather take a holiday than to Sunday the thought of Sunday papers or Sunday school papers for two hours Sunday morning, the Sunday papers have appeared regularly in this city for the last thirty odd years. Not one word can be found against the publication of news on the first or seventh day of the week. And he seems to have overlooked the great law of God though he was bitterly denounced by Mr. McLean quote from the sermons or sayings of Jesus anything about Saturday or the Sabbath. As Mr. McLean appears to think; and he went on about that day's Sabbath, for which he was bitterly denounced by Sabbatian Pharisees.

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CARTWRIGHT, WIS.

This place was settled about sixteen years ago by Mr. David Cartwright and sons, Settlers from Kentucky. It was then a primeval region. There is now quite a change in this place from what it was when we were there eight years ago. The pines are nearly all cut off and the lumbering business has greatly diminished. The village has more than doubled in size and the forest around it is being cleared up. The 1875 business now is converting hard timber into charcoal for the use of the iron mines near Black River Falls, Wis. The cleared land makes good farms for general farming, and the people are engaging in it more extensively as the lumbering interests have waned. A good railroad runs through the place from Chicago to Superior and Duluth, under the Chicago and North-Western Railroad system.

We had in this place quite a flourishing little church, organized, I believe, by Eld. James Bailey, our first missionary to this region. It was visited by other missionaries. Brethren Sowell, Coon and Trewarthave served it as pastors. The church building is very small. There are left in the village only eight families of our people, with about twenty-five persons. Death and removals have done the work of depletion. Most of those who moved away went to Hewitt Springs, Miss., and Hammond, La. There are some faithful souls left who are striving to be connected with the church and the faith of Jesus. We spent two Sabbaths in July with them, preaching twice Sabbath days and Sundays and during the week every evening and on the last Sabbath. The attendance was good at the evening services. The last Sabbath we were there we administered the Lord's Supper. This, with the Lord's Supper the evening before, was a season of refreshing in the Lord. There was considerable interest manifested in the meetings, and some are decided in living closer to Christ and others in seeking eternal life. We believe the little flock of our people there were encouraged and strengthened by our labor and visit with them, and let us pray that the Lord of the harvest will keep, strengthen and enlarge this little flock of our people in Cartwright.

THE WORK AT ROCK RIVER.

Looking over our late Recorder and noting the work of Bros. Threlkeld and Huffman, helping God to harvest souls, while men were harvesting grain, I thought why not tell what Eld. Hills, E. B. Saunders and Geo. Shaw, are doing for us here at Rock River.

God is using them as powerful instruments for good. Sabbath-day, Aug. 1st, Eld. Hills baptized seven candidates and the next Sabbath more were buried with Christ. Four being First-day people, the Methodist minister administered the rite to them. The thermometer at 100 degrees in the shade did not prevent them from gathering on the shore of our beautiful Clear Lake to witness the putting on of this new life by so many. Fifty were married men and women. Glorious meetings we have had for two weeks every night. We have seen backsliders reclaimed and not a few unconverted awakened.

Feb. 18th our T. P. S. C. E. was organized by E. B. Saunders, with fifteen constituent members. For many months Bros. Saunders and Shaw have faithfully, through storm and in sunshine, cast their bread upon the water, and now happy are they as they see it returning. We have enrolled active members 29, associates 11, and we expect baptism soon again.

This summer we have papered our church at a cost of about $50, and are now trying to raise money to paint the outside. This seems small, but when you can count the resident real estate owners on the fingers of one hand it is not so small a task as it at first appears, together with our other expenses. We are trying hard to build a church that the Lord will see fit to use, and that the seed sown may take deep root and bring forth fruit many fold.

MILTON JUNCTION, Wis., Aug. 13, 1891

M. A. M.

A TRIP IN THE NORTH-WEST.

Thinking that it will interest the readers of the Sabbath Recorder to hear a little more about the Scandinavian brethren from the Scandinavian brethren, and in accordance with their wish of having the American brethren become more acquainted with them, I will try to give a little description of a visit among them. I started from my home in Summerville, Ill., for our Yearly Meeting at Big Springs, S. Dak., June 29th. On my way I stopped at Kiron, Ia., to visit some Sabbath-keepers living at that place. Years ago there used to be a strong, flourishing church of Sabbath-keepers at that place, but at the present there are only a few, and they are not even sustaining Sabbath meetings. I think this is an indication that those few who are left are trying to get hold of their own, and are trying earnestness to keep up a meeting the evening I was there. I visited some at their homes, and found them to be earnest Christians. I wish that some suitable man could work that large and needy field. I think the Sabbath cause would soon flourish there again.

From this place I went on to the meeting at Big Springs. Here the brethren came together with a willing heart from different places. They seemed to come with the blessing of God with them, and we enjoyed three good days of good meetings. The preaching was simple, but heartily and soul rejoucing.

After remaining a few days after the meeting, and making some visits at their homes, I started for Centerville and Danville, S. Dak., where we had appointed meetings for Sabbath and Sunday, July 11th and 12th. Here I enjoyed the hospitality of an esteemed brother in Christ, C. Swendsen and family. We had also some of the brethren from that place. After our scattered meeting Sunday forenoon we repaired to a stream of water, where brother Swendsen's eldest son, Joseph, was buried with Christ by baptism. He had accepted Christ as his Saviour some time previous. He united with the little flock at Danville; also a young sister of good report from Denmark, and became a member of the same flock. I became much attached to these brethren, and found it hard to be separated from them. The brethren seemed strengthened and encouraged in the Lord, and are doubtful a company for which the portals of glory will be open.

From this place, Bro. J. Williamsen carried me with him to Lenox the following Monday, where we had appointed a meeting for that evening. Here there are but few Swedes, but I think the most of them are Sabbath-keepers. They seem to feel somewhat lonely without any ministerial help, but they are keeping up Sabbath-school and worship. They appreciate having a church minister. We had a precious hour of worship with them. There, and other lone friends, are anxiously looking forward to the great gathering day of God, when there shall be a uniting and bringing together of all God's ransomed children.

The next place I stopped at was Dell Rapids, S. Dak., where the company of Sabbath-keepers is some what large. They have also more meeting privileges. I was glad to note the earnestness of these friends, and their elder, N. P. Nelson. We had one meeting at this place, and the friends seemed much interested. Near this place we had also opportunity to meet with the American brethren from Elmira, N. Y., and engaged with the Scandinavian brethren, a picnic at Egan. They are also contemplating holding a joint meeting this fall, where they may have opportunity of becoming more acquainted with each other. The Scandinavian brethren expressed a deep desire of being connected with each other.

But my letter is becoming lengthy, and must be cut short. On my way home I visited the Sabbath-keepers in Isanti and Chisago counties, Minn., and Burnett and Polk counties, Wis. In some of these places there are quite a large number of Sabbath-keepers. Some of them are earnest and firm, and are making their way onward for the Celestial City. However, there is great need of earnest labor that still greater interest may be awakened. A live missionary on this field is greatly needed, that the scattered ones might be united and others brought in. I had also the opportunity of meeting with Elders Carlson and Sindall, who have formerly resided in those places and have a strong desire on the part of many of the brethren that they might be visited by them again.

There were several other places that I intended to have visited on my trip, but could not find time and opportunity. I found organized Seventh-day Baptist Scandinavian churches as follows: South Centre, S. Dak. Brethren, Oslo, Del., in Minnesota, at Albertville in Wisconsin, at Wood Lake. Besides these there are quite a number of independent Sabbath-keepers throughout the North-west. They are in one sense, as Christ says, as sheep without a shepherd, adhering to no organized body of Christians. In another sense, they have chosen Christ as their only Shepherd, and certainly if they put their whole trust in him and follow him, he is able to carry them safely through, although they go amiss of many privileges afforded by church fellowship.

My prayer is that God may uphold his dear scattering flock even among the Scandinavians, and that they may safely outside the storms and trials of this present age, and safely anchor in the soon coming age of eternal glory. My heart is with these brethren and all the true children of God for this happy estate.

One thing more. The Swedish paper, Evangeli Bidrar, seems to be well informed with the people. Our brethren seem to place a greater value on it, and think they would not like to do without it. Since becoming more acquainted with it and its editors, they regard it more as their own and as something uniting for them. We have brought forth the questions of baptism, the Law of God, the Sabbath, etc. We do not think it best to overload it with this as that would hurt both the Sabbath cause and the paper. Our Scandinavian friends cannot be drilled and argued into these things. It must come by the Spirit's power through the convincing Word of God.

Praying that God may prosper his own work to be done on the mission of his own, he will do for the good of souls. I am yours in his service, O. W. PEARSON,

SUMMERDALE, Ill.

It is better to have one friend of great value than many friends who are good for nothing.
interest, among which are the old chair used at the inaugural of Washington, an old copy of the Declaration of Independence, a large number of muskets which Lafayette brought from France, bomb shells, etc., all of which revived anew that love of country and grateful remembrance of its able defenders which burned in every breast.

To look down the historical river from that lofty eminence, to see the old canons which made the hills reverberate with the noise of war and confusion, now unused beside the home of the great commander at whom command the canons were made to roar and thunder and to rumble in indescribable spirit and with the patriotic heart which vibrated in harmony with the soul's greatest praise and gratitude for the faithful supporters of a nation, once in war, now so prosperous in peace.

Time would not allow a more extended tour, so taking a last look at the old house, and carrying away such fragments of it as could be procured for souvenirs, we bade farewell to the historical spot and returned to the steamer, long to remember our visit to Newburg.

The sail home was none the less delightful, notwithstanding an occasional shower for our refreshment. No accidents happened to mar the success. All reported a good time, a profitable sail, and an enjoyable day throughout. Much credit is due the social committees, who promoted the feeling of sociability, made strangers greet each other as friends, and created an atmosphere of warmth and friendliness which added greatly to the success of the undertaking.

MEMBER OF Y. P. S. C. E.

NEW MARKET, N. J., JULY 25, 1831.

SYMPOSIUM.

WHAT DOES "YOUNG PEOPLE'S WORK" MEAN—ALL THAT WE CAN NOW, AND PREPARATION FOR THE FUTURE.

It seems to me that "young people's work" includes all forms of religious activities in which young people can engage to better advantage than older ones. In general, those forms of work where force, earnestness, and quickness are more essential than experience and prudence. This would include quite a range of work, from obtaining flowers for the church, to the making of a "merry Christmas," all the way toward the religious life. It would include a well-organized movement to see that every year our whole denomination is canvassed in the interest of our denominational publications. It would mean that the spiritual interests of every Seventh-day Baptist be kept constantly in view by his friends of the same age. It would mean all the work represented by the Society of Christian Endeavor. In short, it would imply the full use for the Lord Jesus Christ of every power which belongs particularly to us as young people.

There is one phase of the work of our young people which is especially important, and this is an interest in the work of our denomination as a branch of the brotherhood of Christ. We ought to study our denominational life, our denominational history, and our denominational beliefs. We ought to try to understand what is happening in the minds of our leaders, their methods, their philosophies, their hopes and fears. I venture the question whether there is not more educational value to a young man in studying the aim and the work of one of our denominational societies, than in reading a long list of the best novels.

Not long ago I heard a man talk who was born of Sabbath-keeping parents, but who has since lost faith in the mission of our people. He said: "I am profoundly grateful to have been born a Seventh-day Baptist, though I am not one now. I esteem it an honor and a good fortune to come of stock noted for its logic, its courage, and its place in history." If it be true that religiously a people becomes what it is, then a Seventh-day Baptist, perhaps it is a piece of better luck to be in sympathy with Seventh-day Baptists, and to try to understand what they really stand for. This denomination today does not stand for a narrow dogma nor a worn-out rite, but in some sense for the persistent love of country and the joy of patriotic and spiritual heart which have been born and developed to secularism. Every young man of this generation must choose which he will serve, a Father in heaven, whose love is the hope of men, whose abiding presence is one of great comfort, or the cold joys of business and science and art and literature.

One great phase of our young people's work is the duty of educating themselves to the work of those who are trying to work out this great problem from the standpoint of the Bible.
The Sabbath Recorder.

Aug. 20, 1891.

THE SABBATH RECORDER.

539

than the generous farmer of Nebraska's treeless expanses, for has he not always voted straight and solid for protection against the Canadian product of the forest?

A good supper on western beef and coffee at a model Western restaurant, a refreshing night's sleep, a good dress, and a walk over a single grassy track, and our journey is at an end. We have reached North Loup. I am sure we are all glad of it, for journeys are always tiresome when "strung out" too long.

If, Mr. Editor, a second installment in continuation of this will be acceptable, I will content myself to stop here and sign myself by my own initials, which, I know, will please you.

F. E. T.

JUST FOR ONE TO-DAY.

I had a visit last night with a friend of mine, a girl of seventeen, who has not been able to have her sick room since last January, and whose recovery to health must be a long and weary road. She gets very blue sometimes, but she has learned to keep a brave heart and always greets me with a pleasant smile when I drop in. She is so grateful for little attentions and keeps so sunny a face through her "rainy weather," that I feel unlooked for my own selfishness and the small use I make of my opportunities. Proliminary to that, a few words regarding another sect of Sabbatarians.

At 28 College Place, on the South Side, is a Seventh-day Adventist mission church. On the West and North Sides, and at Pullman, are branch missions. There is also a Scandinavian mission on the West Side. The American church numbers about 130, the Scandinavians about 100. Although called a mission, the American church is practically self-supporting. Their yearly tithe amounts to nearly $2,000. Pastor Strar is paid by the State Conference. The church is made up largely of converts to the Sabbath. Their method of work is to send out missionaries to canvas for Seventh-day Adventist publications from house to house. The Bible-readers follow at any homes where sufficient interest has been awakened. This method is bringing in new additions to the church continually, and is considered far more successful than public lectures. The four-story building in which the church holds its Sabbath services, belongs to the General Conference. In this building is also conducted a school for educating mission workers. This is attended six months in the year by about thirty young men and women, who are preparing for the work of canvassing and preaching. The Seventh-day Adventists of Chicago exhibit a very commendable zeal, and are prospering accordingly.

SALVE.

Popular Science.

The weight of thought.—Professor Monro, an Italian, has shown the weight of thought by balancing a man horizontally so delicately that when he began to think, the accession of blood to his head turned the scale. When the subject was salep, the thoughts or visions which came to him in dreams were sufficient to sink his head below his feet, and the same thing took place when he was disturbed by a slight sound or touch. The balance even indicated when a person was reading Italian and when Greek.—Illustrated American.

Pathology or Theory of Diseases. A periodical gives statistics concerning the frequency of thunder storms in various regions of the world. Java has thunder storms on the average of 37 days in the year; Sumatra, 80; India, 265; Mexico, 175; Cape Ogle, 18; Iceland, Novaja, 20; Rio de Janeiro, 71; Italy, 35; South Indies, 22; Buenos Ayres, Canada, and Austria, 21; Baden, Wurtemberg, Hungary, 22; Silesia, 48; Holland, 18; Saxony and Brandenburg, 17; France, Austria, and South Russia, 35; Spain and Portugal, 15; Sweden and Finland, 3; England and the high Swiss mountains, 7; Norway, 4; Cairo, 3. In East Pakistan, as well as in the extreme north, there are almost no thunder storms. The northern limits of the thunder storms are Cape Ogle, northern part of North America, Iceland, Novaja, Semolja and the coast of the Siberian sea.

A wise suggestion.—In these times, when germs are so much talked about, everything which pertains to the subject of infection by these potent agents of disease is of interest to the student of sanitary science. The Swedish government suggests that a fastening duster is evidently an excellent means of keeping germs stirred up and floating about in the air so as to facilitate their infection. Incidentally the butler's pie is such a duster, for the sick room is wholly out of place. Housewives and chambermaids should invariably protect the mouth and nose by tying a handkerchief over them, or by employing some sort of mask. The duster should be washed whenever the use of the duster is required; and after the duster has been used, the doors and windows should be opened to provide a free current, the floating dust being removed. A room occupied by consumption cases should never be dusted in this way, as there may be a great danger of inhaling the air containing fumes of the disease, and thus communing the affection to weaker persons. Personal cleanliness is far more important than mere precautionary measures are.


SABBATH SCHOOL

INTERNATIONAL LESSONS, 1891.

THIRD QUARTER.


LESSON 48—CHRIST AT THE FEAST.

For Sabbath-day, Aug. 29, 1891.

SCRIPTURE LESSON.—John 7:37-44.

Twentieth Lesson.—The intervening history not all revealed in John includes the healing of the Syrophoenician woman; of the deaf and dumb man in Decapolis; the feeding of the four thousand; the Transfiguration; also a number of discourses.

Expository Notes. v. 31. "Many believed." The rulers rejected him and sought his life, but the masses of people felt differently. They only needed leader; they needed a king. So now the masses who would accept more of truth were not for "the rulers of the people" who have religious and political ax to grind. "When Christ came forth. Will the coming of Christ reveal what manner of man ye are?" Is that not true? Is that not true in this Christ? v. 32. "The Pharisees." A strict sect of the Jews. Believers in the resurrection and the future life, and that the people surrounded. Judaism was the idea of suppressed truths and disputes as so not to be understood by the rulers. This was reported to the priests, whose jealousy was aroused, so that they sent officers to seize him at an opportune moment without enraging the multitude which was being won to Christ. v. 33. "Let a little while." It was about six months before his mission was made clear to them. John 1:34. "I am the way." My work nears its close. I must improve the time and flood speaks longer. "And then I go." The Father. It was an enigma to his hearers. v. 33. "Soak...I shall not find me." You will some day long for me as your Messiah, but it will be in vain, for now you reject me. You will never find another Redeemer. You can hush the hand of the executioner. Right will be in, but you cannot come into my glorious domain. O, how long have our Jewish brethren been looking for the Messiah, but they will never see v. 34. "Unto you is given one of the two volumes on which the Jews once say. "Then said the Jews." In discussion over this statement. "Dis- pensed among the Gentiles." Those Jews who were elsewhere. Regarded by the Jewish leaders as the least respectable. "Teach the Gentiles." Will he descend to go and teach the heathen? Yes, but not according to their present idea. Christ is now teaching the Gentile, and he will teach and hear and believe. "Go ye into all the world." v. 36. "What manner of saying." What shall we understand by this? There is mystery about it and they cannot but listen, but, like Peter, asking "What is this?" they drop the matter right there. v. 37. "In the last day." The seventh of the feast. "Great day of the feast." That brought in close the feast. The Feast of Tabernacles was held from the 15th to the 21st of Tishri, the seventh sacred month. The first and last days were Sabbath days. This feast was the Jewish Thanksgiving Festival, and details of particular see Bible Dictionary. *Jesus said.* He generally eat when teaching. Now the great ceremony of drawing water from the Pool of Siloam, and凭证, and the people all from the Indo persians from 12:3, Jesus stood, and cried. In a loud voice, "If any man thirst," he need not be seeking true happiness. "Let him come." A thirst that will be satisfied forevermore. There is everything that quench man’s spiritual thirst. Do we wish pardon, love, sympathy? Do we long for God? Christ is "God over all, blessed forevermore." There are all new meanings in v. 38. "He that believeth." Acknowledges me as Christ, and with a penitent heart trusts me. "As the scripture hath said." Many detached portions of prophecy and promises foreshadow the gift of the Holy Spirit. "Rivers of living water." Fasts, over-flowing, life-giving, abundant. v. 39. "Spake he of the Spirit," God’s Holy Spirit in abundant influence on men’s hearts in connection with the preaching of the doctrine of the atonement. "Shall receive." After his ascension and beginning at Pentecost. "Not yet." The death of the Son was not to begin until after the stoning sacrifice was made. John 18:7. "Not yet glorified." He had not yet died, risen again, and ascended to become our Intercessor. v. 51. "Of a truth." Without any doubt. "This is the proph- et." Referred to by Moses in Deut. 18:15, or the forerunner, Elijah. v. 41. "This is the Christ." Quotations accompanied, the true Messiah—"Come out of Galilee." Forgetting Christ’s birthplace, and considering only his Galilean house, they labor under a mistake. A mistake which would lead to an error in the age, and stifle the discovery of a man who would correct many such ideas of men. v. 42. "Scriptures saith." It did say the truth, and yet it said more which they did not understand. He was the spiritual Christ. He could not but listen, but, like the people, not understand. How many refrain from outward acts of crimes only because opportunity is not favorable.

TRACT BOARD MEETINGS.

The Executive Board of the American Sabbath School Federation met in its annual session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, Aug. 3, 1891, at 2 P. M. President Cha. Potter in the chair. Prayer was offered by Dr. A. H. Lewis. There were present thirteen members and two visitors.

Minutes of last meeting were read. The Commit- tee on Programmes, the Corresponding Secretary, present, Dr. Lewis, presented its final report, which was adopted after eliminating the recommendation at the beginning of the report concerning the amendment to the constitution. This report will be printed and presented in connection with the Corresponding Secretary’s report at Conference.

The Committee on Programmes for the Annual Session made a report in progress to the effect that the Annual Session be delivered on the Sunday evening of the session, by Rev. Madison who, of Marion, Kansas. The Treasurer reported bills due $443 99, which were ordered paid, and approval of the same, and after minutο, the minutes, the Board adjourned to meet in regular session, Aug. 9, 1891.

At the regular meeting held in the usual place, Aug. 9, 1891, there were present fourteen members and five visitors, Cha. Potter, President, presided, and prayer was offered by Dr. A. H. Lewis. Minutes of last meeting were presented, and correspondence was presented from Dr. L. A. Platts, concerning the printing of programs for the Annual Session.

The Annual Report of the Corresponding Secretary was presented, and upon motion was adopted as read, and its completion and printing referred to the Board. On motion, B. M. Tipton was appointed Auditing Committee, pro fess. The Treasurer presented his fourth quarterly report which was adopted. The Annual Report of the Treas- urer was referred to the officers for adoption and printing, and referred to the Corresponding Secretary’s report. The Committee on Programmes for the Annual Session presented its final report which was adopted.

After reading and approval of minutes, the Board adjourned.

ARTHUR L. TITTSWORTH, Sec. Sec.
TRACT SOCIETY.

Events during July and Aug. 1, 1881.

GEO. H. WHITFORD,

Missouri Missionary Society.

Events during July.


Patrick Church, Plano, Ill., $2.00.

Salem Church, W. Va., $2.50.

St. Luke Church, St. Louis, Mo., $1.00.

Lillie Zion Church, Kansas City, Mo., $1.00.

Howell Church, Leavenworth, Kans., $2.00.

Raymond M. Church, St. Louis, Mo., $1.00.

Grace Church, Des Moines, Iowa, $1.00.

Genoa Church, Elkton, Ill., $1.00.

College Church, Chicago, Ill., $1.00.

Hillside Church, St. Louis, Mo., $1.00.

Burlington Church, Burlington, Iowa, $1.00.

Columbia Church, Columbia, Mo., $1.00.

Central Church, St. Louis, Mo., $1.00.

Grace Church, Westville, Ind., $0.50.

First Church, N. C., $1.00.

Guthrie Church, Guthrie, Okla., $1.00.

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AN AMERICAN'S FIRST EXPERIENCE WITH ENGLISH MONEY.

We have a distinct impression that the "queen" of whom the nursery ballad tells us that she had no other "currency," except her own money, was an American woman, learning for the first time the mysteries of pounds, shillings and pence. Something, for instance, like the school teacher who tells her experience in Harper's Bazar: I found that knowing the table of English money was far more important to me than if we had been a very different kind of organism. The facts that it follows his marriage with Mrs. Parnell, personally, has nothing left to perary immediately after the great schism, and give me four tickets in the true English way. Mr. Parnell, when speaking about the political importance of the Church of England, said: "I am afraid you know the price of one ticket?" 1. Are our churches organized and officiated on the apostolic plan? E. M. Dunn. 2. Is it right for our ministers to solemnize marriages on the Sabbath? Wm. B. East. 3. Anti-Christ. T. Rewethwa. "One ticket," he said, politely and mentally groping, meanwhile, for the now fairly evident The spirit of insubordination must have become highly, if even at this last election among five thousand voters, fifteen bishops quite agreed, and also in asking for tickets in the true English way (which is to say, U. W. Ames. Is it the true relation between Church and State? F. O. Burdick. How can we draw out and utilize the Christian ability of business men in church work? R. B. Saunders. The next Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin will convene at Walworth, September 4th, 10 o'clock, A. M. The following programme has been provided for the occasion: 1. Are our churches organized and officiated on the apostolic plan? E. M. Dunn. 2. Is it right for our ministers to solemnize marriages on the Sabbath? Wm. B. East. 3. Anti-Christ. T. Rewethwa. 4. What is the true relation between our people and our denominational Boards? W. B. East. 5. 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THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

WINNIE GREENE, President, Mystery, Ga.; E. B. S. Broyer, Recording Secretary, Rockville, Md.; E. R. Massey, Corresponding Secretary, Ashaway, R. I.; N. J. W. Blunt, Treasurer, Westfield, Mass.; E. F. Hibbs, Secretary to the Board, New York City; J. E. Henton, Secretary to the Board, St. Louis, Mo.; A. E. Lundin, Secretary to the Board, St. Louis, Mo.; J. W. C. Turner, Secretary to the Board, Indianapolis, Ind.

Regular meetings of the Board of Managers were held on Wednesday in January, April, July, and October.

CHICAGO, Ill.

CHICAGO & MERCHANTS' BENGAL, 16 West Madison St.

C. R. COOTHEM & SONS, OLDEN PUBLISHING PRESS, FOR HAND AND STEAM POWER.

Factory at Westbury, N. Y. 31 Monroe St.

Milton, Wis.

MILTON COLLEGE, Milton, Wis.

Full Term open, Sept. 1, 1887.


WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Rev. J. C. Clark, Milton, Wis.; Sec., Rev. Miss H. E. Bidwell, Watertown, Wis.; Treasurer, Rev. Miss C. H. Bidwell, Watertown, Wis.


Milton, Wis.

T. ROGERS, Notary Public, and Consecutively, residence at Milton Junction, Milton, Wis.

Salem, Va.

Salem College, Salem, Va.

Full Term Opens, Sept. 1, 1887.


Slisco, Putnam Co., Ohio.

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