The Sabbath Recorder.

TENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN BAPTIST SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLVII. No. 13.
Whole Number 2458.

FIFTH-DAY, MARCH 31, 1892.

Terms: $2 00 in Advance.

For the Sabbath Recorder.

ON THE MOUNTAIN.

BY M. E. H. STERRETT.

Some of the men, your forms I see,
From the sheer height ye beckon me;
In loving the boughs of the boughs.
Are white above the daisy trees.

Sadcloth the robes ye wear, no doubt,
With hempen girdles bound about;
Rare feet ye press to brier and thorn,
But joyously ye hail the morn.

No staff nor scot nor sword ye bear,
Who tread in haste the highways there.
Great joy in change ye seek to feel,
The pressure of your mortal need.

Your songs announce the morning star
Whose golden rays outglimmer far.
The pulse of life will you not see,
The heart that moves the heavens.

And unto me all day ye sing
The praises and triumph of your king,
And all the praise and triumph heard
May break away my bonds and fly.

ALFRED CENTRE, N. Y.

THE question of direction is a very important one. If you know of a case in which a ship came safely into port, it means that the ship kept the right direction, and if you hear of a case in which a ship went on the rocks and was destroyed, it means that the ship’s direction was wrong. But direction is a very serious matter in the man’s life. If a life’s direction is right it means coming into life’s harbor in safety; and when a life’s direction is wrong it means the ruin and loss of that life’s harbor in safety; it means that the ship went on the rocks and was destroyed.

If a man has a great deal of feeling of sorrow for his sins, and if he feels, but with hesitation and reflection, that repentance is full of hope, the man is our brother Gerard Velthuysen, who is now spending a few weeks in America.

The strength of his features and the size of his sturdy, Saxon frame, makes him a conspicuous figure. The story of his life is intensely interesting and may be new to many of the readers. His father was an influential business man, being the leading confectioner of Haarlem. His shop was celebrated for the Hauweler Halletjes, certain peculiar cakes, the secret of whose preparation was in his possession alone. His baker prospered and looked forward with anticipation to the time when he could turn over his growing business into the hands of his promising son Gerard. But by far the best day for the sale of the cakes was Sunday, when the crowds from the country and neighboring villages flocked to Haarlem. The father was an elder in the established church, but, like most of his neighbors, had too much Dutch thrift to allow small religious scruples to stand in the way of business. Besides, what could you expect of the elders when many of the priests were unbelievers, preaching for the money? Gerard astonished his father one day by declaring his conviction that the shop should be closed on Sunday. The father frankly expressed his opinion that the son was a fool; but when the business finally came into Gerard’s hands he was true to his convictions although it cost him much trade. When his first child was born the question of infant baptism confronted him, and his study of the Bible made him the first Baptist in Haarlem. He, by-and-by, organized a church of which he was chosen the pastor, and, as the preaching made more demands upon his time he decided to give up his business and devote all his time to the Lord’s work.

—When the Father in heaven sent men to teach repentance he sent them to proclaim that he offers men new opportunities of life. He gives these opportunities as constantly as he gives us the sunshine, and as freely as he gives us the air. Every day gives us a chance for a new life, and if you change your mind about life, and have a new and better mind about it, your life will take a new direction and become a new life. We have two examples in the Bible that are worth thinking about.

—Judah and Peter both felt very bad about what they did in proving traitors to Jesus. One felt so bad that he destroyed his own life. His feeling was remorse. The other went away by himself and wept bitterly, but in that weeping there was also the thorough change of mind that made the same man a man of courage ever after. His feeling was repentance. With his new mind he turned his back forever on his old life, and he tread the path of a true and brave disciple of Jesus, in which he walked to the day of his death.

—Repentance does not alone mean getting frightened at what we have done or at the punishments we think we must do some day, but it means taking the question of life, its direction and destiny, into thoughtful consideration either with feeling or without, and, after the reflection that becomes a sober person dealing with this most serious question,—that of life. It is changing one’s mind about the old and wrong way and having a new mind which is the beginning of a new life. Repentance is full of hope. It seems God’s offers of opportunity and accepts them. It is the starting-point from which our whole conscious lives are determined by the will and the kingdom of God. Though the call to repent may seem like a warning it also contains a blessed promise, and opens the door of hope. The best thing that can come to any one of us where life direction is wrong is the message of God’s Spirit calling us to change our minds that we no longer think the old things about sin, but think new and better things and walk in the new way.

W. C. TITTMAN.

Sisco, Fla.
in Scotland, calling his attention to the Sev­ enth-day Baptist faith in the Bible again and found that the observance of the seventh day for which he had sacrificed so much was not enjoined there in the remotest way. There was only one Sabbath in the Bible. There was only one thing for him to do, and he did it. His brethren were greatly disturbed to disavow him, but one by one, many of them went with him, and the first Seventh-day Baptist Church in Holland was organized. There are now 72 members of our denomination in Holland, and their influence is felt throughout the kingdom.

At a General Conference several years ago a good brother wisely said that Seventh-day Baptists hold together only on the basis of faith and practice, ought to be the best Christians in the world. They should be rounded symmetrical Christians, and their Sabbath views ought not to “stand out on them like a big wagons,” but take their proper place along­side of other doctrines. Another brother said that “we ought to be covered with warts all over.” We have reason to be thankful that our Holland brethren and sisters are large-minded and large-hearted. Their strong blows for temperance, their “Midnight Mission,” whose work was largely taken up by others, incorporated by the Royal Government, and introduced into eleven other cities, have made them a conspicuous factor in Holland’s forward movements, and a power for good. However their fellow Christians may regard their Sabbath views, they have the sincerest respect for their character. They know that they are sincere and earnest, and that the name Christian is exalted by their holding it.

The facility with which divorces are obtained in some sections of our country is a national disgrace. Such language is certainly not too strong when we remember not only on what slim grounds the marriage contract is often annulled, but also that in some cases divorces have been obtained by one party without the knowledge of the other. Judge Rucker, in Denver, Colorado, the other day “roasted” the class of lawyers who undertake to engineer such crooked cases, and gave one of their clients her discharge, saying:

“...I have been told that you are a worthy matron, whose character they know that they are sinsome, and that the craft and heroism of man. These seem to them to be the greatest possible evils. Their character. They know that they are strong blows for temperance, their “Midnight Mission,” whose work was largely taken up by others, incorporated by the Royal Government, and introduced into eleven other cities, have made them a conspicuous factor in Holland’s forward movements, and a power for good. However their fellow Christians may regard their Sabbath views, they have the sincerest respect for their character. They know that they are sincere and earnest, and that the name Christian is exalted by their holding it.

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Our food crops for 1880 were produced on one-ninth of our arable land; and it is estimated by good authority that this land feeds 1,000,000,000 people, or two-thirds of the world's entire population.

The product of precious metals from 1870 to 1880 amounted to nearly $700,000,000; and during the next nine years to over $750,000,000. One million tons of gold and 20,000 tons of silver is produced in this country. Iron ore is mined in over twenty states, and we could furnish all the world may need. The deep English coal-plots are growing deeper; while we have enough coal near the surface to last for centuries. In fact, the right hands of God and nature, the immense product of the earth, the iron and coal in 1880 exceeded that in 1870 by seventy-five per cent; and the amount of petroleum increased twenty fold. In 1880 our mining industries were greater than those of all Continental Europe, Asia, Africa, South America, Mexico and the British Colonies; and more than twice as much as Great Britain's. Thus, while thousands of square miles of wonderful mineral wealth are yet undeveloped, we stand at the head of the nations.

England must go 3,000 miles or more for her cotton. We have a stupendous abundance of coal, and an immense supply of raw materials of cotton, wool, wood, hides, metals, for nearly every kind of manufacture, right at hand. American laborers surpass all others in skill, intelligence and inventiveness. At the International Electrical Exhibition in Paris, a few years ago, the five gold medals for greatest inventions or discoveries all came to this country. And foreign writers acknowledge American superiority in machinery, tools, and attention to details in every branch of industry. Machinery, tools, and attention to details are the essential factor in the production of power; and, in truth, while a good deal of the machinery, tools, and attention to details in this country are imported, we may justly say that machinery, tools, and attention to details are the best paid, in the world; for, with right and wise legislation, America ought to stand at the front in the markets of the world.

From 1870 to 1880 the manufactures of France increased $225,040,000; Germany, $110,240,000; Great Britain, $121,440,000; and the United States, $897,040,000. In 1880 our agricultural products were $3,541,000,000; our manufactures, $4,297,000,000; and we won the first rank as a producing people.

South America, Asia, Africa, are waking to new life, under the influences of civilization, Christianity, and people with a higher life come more and more wanted. Five hundred American plowmen went to the native Christians of Natal, South Africa, in a single year. Iron manufactures and cotton goods, to the amount of many millions of dollars, are among the demands of India, whose foreign trade has nearly quadrupled in thirty years. Two-thirds of the world's inhabitants, a thousand millions, two-hundred millions of whom are in barbarism, are yet to be lifted up to Christian civilization; and with their elevation will come multiplying wants, many of which we can supply.

Matthew Arnold says, America holds the future. Amid the world's thronging millions, we can plant the gospel and many a Christian institution. We can send them the useful fruits of our agricultural and manufacturing industries. But let us keep back the destructive products of corrupting fungus growths that have fastened upon our civilization, such as rum, infidelity and immorality. Then may we see the fulfillment of the words of Mr. Gladstone, when he said that the United States would probably become what Great Britain is now, the head-servant in the great household of the world, because our service will be the most and abiest.

Behold, then, our national resources, so vast and varied! In inheritance of the fruits of centuries of material and moral progress; a wide-extending country, rich in the variety of climate and products, in its lakes, rivers and seas, and in the facilities for travel and rapid and convenient means of communicating; the immense product of coal; mines of iron, copper, copper and manufactures; the fertile brains and skillful hands of a free and intelligent people; and our golden opportunities, reaching round the world, and touching every land and nation! What a magnificent offering this is, at the feet of the King of kings, consecrating it to the glory of God and the work of redeeming and elevating our fellowmen.

WHAT NEXT?

By REV. A. HOLMAN.

A congress of religious! Is it not among the possibilities that in the near future a mission will be inaugurated by our progressive doctors to liberate the fallen angels, and invite a delegation of the angelic hosts to sit in composite council with the church militant and those rebellions angels who have not yet been converted, and to arrange a common basis on which all of these classes can cooperate in harmonious efforts for the common good? In fact, it is too much to expect of these great reformers that they will even attempt a compromise between his Satanic Majesty and the Lord Jesus Christ himself? Now, let us see whether we can so frame the declaration of the Lord Jesus Christ to the contrary, notwithstanding.

The "promotion and deepening of the spirit of true brotherhood among the religions of the world" necessarily recognizes and counsels what these various religions embrace. For it is evident to the most superficial observer that the design of this congress is not to advance the good-will and the fellowship of a common human brotherhood, but also the "true brotherhood among the religions of the world." It is said that if we give up and surrender to the congress with religion left out—a fellowshipping of each other as co-religionists with the design of "promoting and deepening the spirit of true brotherhood among these religions, the Christian religion included." Think of Dr. Barrows and his revered companion setting in a religious congress with priests of Brahmanism, Buddhism, Mohammedanism, Parseeism, and the representatives of all the abominations of the earth! Brethren of the Seventh-day Baptists denomination, do not allow yourselves to be led into unhappily entanglement. Do not dishonor the religion of our blessed Lord by lowering it to such an ignominious level. Do not be led by men who seek other methods to save a lost world than those established by him who says, "I am the way, the truth, and the life."
THE HEART BOWED DOWN.

I.

This life is but an empty dream to many of mankind, For in some giddy ride before, the others trudge behind; Some all the sweets of life enjoy, and others only sorrow, Some in their troubles lose away, while others only borrow.

II.

Some hearts must needs be broken that others may rejoice, Some lives must be made desolate to please another's choice; But grief not thou, O weary soul, the daylight wanes and Art when more breaks another soul grieves in thy vacant place.

III.

Then cheer thee up, O sorrowing heart, 'tis but a transient sphere, And when morn breaks another soul grieves in thy vacant place.

Plainfield, N. J.

H. G. Rivington.

THE STORY OF THE HUDSON BAY COMPANY.

The Hudson Bay Company's agents were not the first hunters and fur-traders in British America, ancient as was their foundation. The Frenchmen from the Canadas, preceded them no one knows how many years, though it is said that it was as early as 1627 that Louis XIII chartered a company of the same sort and for the same aims as the English company. Whatever came of this we know not; but it was in 1668 that the Englishmen established themselves on Hudson Bay, individual Frenchmen and half-breeds who had penetrated the country still farther west. They were of hardy, adventurous stock, and they loved the free roaming life of the trapper and hunter. Fitted out by the merchants of Canada, they would purse the whole north-western country, where they extended their little system of forts or "factories" up and down on either side of Hudson and James Bays. In view of their profits, perhaps this lack of enterprise is not remarkable. On the other hand, their charter was given as a reward for the efforts they had made, and were to make, to find "the said lands, to extend their territory, and to discover and penetrate the country than in the getting of furs; how much less we When the last lot for sale came up, some of the Hudson's Bay, and young lords. They were no deeper in the dialect, which is understood by some hundred copies of the gospel, the missionaries said to hold of the Bible. Only a few of their people as — aB.—their motto, and established a company. What other hand, their charter was made from the pastian sphere, and it indicates that their grasp on the Christianism of the people of Uganda is "vital, deep, and of the heart"—Examiner.

HUNGER FOR THE BIBLE IN AFRICA.

The people of Uganda are very eager to get hold of the Bible. Only Matthew's Gospel has been translated into their own language, the whole New Testament is issued in Swahili dialect, which is understood by some of the people wept when they heard that all had been sold before they had heard of their arrival. One woman, so writes the missionary, Mr. Walker, when she managed to get a copy of the Gospel of Matthew, ran off, saying that she must go and tell her friends, or "else the joy would kill her." They were, in fact, transported by the sight of the hundred copies of the gospel, the missionaries concluded not to sell any, but to lend them on security for a short time. This is a wonderful illustration of the fact that the missionary's work is of a truly liberating spirit, young by the way, and becomers with little trouble and expense. They were of hardy, adventurous stock, and they loved the free roaming life of the trapper and hunter. Fitted out by the merchants of Canada, they would use the whole north-western country, where they extended their little system of forts or "factories" up and down on either side of Hudson and James Bays. In view of their profits, perhaps this lack of enterprise is not remarkable. On the other hand, their charter was given as a reward for the efforts they had made, and were to make, to find "the said lands, to extend their territory, and to discover and penetrate the country than in the getting of furs; how much less we When the last lot for sale came up, some of the Hudson's Bay, and young lords. They were no deeper in the dialect, which is understood by some hundred copies of the gospel, the missionaries said to hold of the Bible. Only a few of their people as — aB.—their motto, and established a company. What other hand, their charter was made from the pastian sphere, and it indicates that their grasp on the Christianism of the people of Uganda is "vital, deep, and of the heart"—Examiner.

INDUSTRIAL EDUCATION FOR GIRLS.—In this age, when every woman can find some occupation suited to her gifts, parents are inexorable in not having taught her some art which might, if need should require, give them a livelihood. An exchange says: "The poorest girls in the world are those not taught a single thing. In their home they have not been taught to despise labor and depend upon others for living; their parents probably would not give them their children to most forlorn women belong to this class. It is the duty of parents to protect their daughters against this evil; to teach them self-reliance, and to make it a great wrong if they neglect it. Every daughter should be taught to earn her own living, and not be a burden to her parents or the community. The wheel of fortune rolls swiftly round —the rich are likely to become poor and the poor rich; exterminating all want, the whole establishment is transformed, and the rich and is indispensable to the poor. Well-to-do parents must educate their daughters to work; no reform is more imperative than this."—Christian Standard.
SABBATH Reform.

THE NINETEENTH CENTURY'S LAST AND HARDEST PROBLEM.

A child could decide at eight what ought to be done with rum and slavery. It requires no study to see that both ought to be abolished. The problems of polygamy and lotteries and ballet reform are almost as easy. The busiest would say that "whenever men are free they will be good." But he cannot drop his trove, and, suddenly responding to the call for a "spasms," mount a dry-goods box and propose a wise and holy law to the theatre men and labor, of competition and combination. Those who have thought most on the subject, without the prejudices of the employee or employer, have not asked the question even to their own satisfaction. But those who themselves must settle at the ballot-box this question which arises so loudly in strikes, and boycotts, and bombs for answer. It will require great intelligence and great conscientiousness to answer both wisely and justly, giving no undue weight to Capital's money nor to Labor's majority. We shall need the Sabbath, if for no other reason, to keep up the national stock of intelligence and conscientiousness and personal independence, that we may not wish and the bribe of wealth and the threats of poverty. A republic cannot exist without morality, nor morality without religion, nor religion without the Sabbath, nor the Sabbath without law.

From the foregoing we conclude our contemporary's idea is that "the nineteenth century's last and hardest problem is the preservation of the Sabbath. On this point we will not take issue with him. It is certainly true that the national stock of intelligence and conscientiousness, especially the latter, needs careful nourishing. We also agree that the Sabbath of the Lord our God is, perhaps, the best means to this end. But when it is suggested that there can be no Sabbath without law (evidently civil law) we take exception. As the first place, God, who gave the Sabbath to the world, has no need of civil law to give sanction or authority to his commands. In the second place, it is not possible for a Sabbath made by, or resting on, civil law to give any special training of conscience. We have civil laws against murder, theft, un­chastity, etc., and laws designed to promote honesty, industry, and pure morality among men. How would a civil Sabbath be more effective in making men conscientious than such civil laws as these? No. If the conscience of men is to be trained by the Sabbath, it must be by placing the Sabbath in their minds simply and purely as an ordinance of God. Show, by the Scriptures of divine truth, that the Sabbath is God's institution for man's spiritual good, and that its faithful observance is a test of loyalty to him, then it becomes a matter of conscience, and every such observer is trained in conscientiousness generally. But when men leave the Word of God and appeal to the civil law to perpetuate the Sabbath (Sunday), they practically turn the higher element of conscience out of it. The problem of this last decade of the nineteenth century respecting the Sabbath is, How can Christian people be brought back to the true Bible Sabbath? Its effects on the consciences of men will then be plain enough.

THE WORK SPREADING.

We have just learned of two brethren, members of a Baptist Church in Western New York who have taken it for their problem the problem of Christianity, though one of them has been in a state of unrest on the subject, at times, for forty years. Some two years ago these two men changed to be talking upon the subject, when they decided to refer it to their pastor for light. At first he seemed to give encouragement that he would preach upon the subject and clear up the matter for them. As time passed on he did not do this, and one of the brethren reminded him of it. But still he did not speak. At last, having accepted a call to an old church, he moved away, leaving his promise to be fulfilled to those subjects unfilled.

The two brethren then joined in a letter to their late pastor, reminding him that he had, so far, disappointed their expectations of light, and stating that as they no longer had the privilege of listening to his discourses they would be glad to have him answer, in writing, certain questions on which they desired information.

We take the liberty here to copy these questions, to which, as yet, they have received no answer. In this manner the truth is being forced upon the attention of men. Soon or later they must listen to his voice, and in the end it will prevail.

Did God, after he finished the work of creation, "bless and sanctify" the seventh day of the week, or was it simply the seventh part of time, without reference to any particular purpose? Are we not commanded to refrain from labor on that day which God once "blessed and sanctified," and thereby made holy time? Is it in this shall do no work? Can we obey the law to work all that day and make it the holiest of the seven? Is there sufficient proof in the Bible that God has taken the Sabbath blessing he once put upon the seventh day, and made that day a common or secular day? If so, where? Is there any proof in the Bible that God blessed and sanctified any other day of the week for a weekly Sabbath? If so, where? Is there any proof that Christ, or his apostles, or the Christians in the days of the apostles, refrained from labor on the first day of the week, and kept it in place of the Seventh-day Sabbath? If so, where? Do we not learn from the early Christian Church fathers that the Sabbath was kept for hundreds of years, and that Sunday was kept as a Christian festival? There was no need that people that went to meeting and after that in pursuit of their ordinary business? Do church historians inform us so? Do we not learn, by the same historians, that after a great deal of opposition, they, the church, declared the Sabbath null and void, and that the people who refused to receive it were put in prison, or the civil government enacted laws to punish the Sabbath keepers? If so, are not the Catholics right in claiming that the church burned at the church and the Protestants, when they left their church, carried with them and grafted it in the new Protestant churches? Can it be successfully proved that in this the Catholics are wrong?

SHE READ IT.

It was my privilege to call on Dr. Barrows, chairman of the committee on the "Religious Congress" for the World's Columbian Exposition, in behalf of Dr. Main, who is arranging for our denomination to be represented in that Congress. Dr. Barrows being indisposed, his cultured wife acted for him. In explaining to her who and what our people are, I mentioned our University at Alfred Centre, and Dr. Lewis of Plaistoff, N. J. She replied immediately: "Now I know who you are. Is not the Outlook published there, and Dr. Lewis the Editor? We have taken it for years and I read it too." While other things were said in praise of the Outlook and our people, I could but wonder how many other cultured people in the homes of the 50,000 elegymen to whom the Outlook has been sent, could say, "We have taken it for years, and read it too." I believe that this plan for the spread of Sabbath truth has proved the broadest and best of any yet adopted, and that the fruits already apparent are as but "a drop in the bucket" compared with what shall be seen in the future.

IRA J. ORDWAY.

CHICAGO, March 22, 1892.

RATHER UNCERTAIN.

The Occident quotes the following, doubtless as a good argument, from Prof. R. C. Smythe, D.D., on the change of the Sabbath:

1. The reason, which we are constrained to take of the change of the Sabbath is, that the apostles approved of, and perhaps instituted, the last day of special rest after the fall of Adam. He left it as a development and useful auxiliary regulation, in social, political, national, and religious life, to the free business of Christianity, and the exercise of that saving power. Christianity, they seem to have believed, would care for its own day.

2. Truly, it expresses every uncertain conviction. The reason, which is, by the Occident, "constrained" to take the view that the apostles approved of the First-day Sabbath, and "perhaps" instituted laws and regulations to the social, political, and national life, etc. Inasmuch as the apostles left all this for us to determine it under a rule they believed that Christianity would care for its own day. But this is no good argument as Professor Smythe or anyone else has. There is no Scripture command or obligation given in the New Testament, or in the Word of God, for the Sabbath, and for "Lord's-day," the term becomes null and void, namely, the seventh. See Ex. 20: 10, Mark 2: 27, Isa. 58: 13.

Christian k.inkoius "is not of this world." John 18: 36. He has left no religious obligation or duty for society, or politics, or nations to regard, and just as soon as we look to any or all of these objects for inclination and necessity concerning moral or religious duty, we put that to which we look in the place of Christ. It is true that and "think" and "be" and "act" as a Christian, Sabbath, and for "Lord's-day," the term becomes null and void, namely, the seventh. See Ex. 20: 10, Mark 2: 27, Isa. 58: 13.

HERBERT SPENCER'S VIEWS.

Herbert Spencer lives in a quiet charming way among his books and friends in London. He still has "views;" in fact his seventy years of life seem to have made these views somewhat more pronounced than before. He has not been disappointed in the effects of advancing age may be seen in his inclination to take the dark side of things. He has called himself a "skeptical utilitarian," believing the fact that society was going to the dogs. He believes State socialism is the alarming danger now thus this man. State socialism will be the destruction of individual liberty. When individual liberty of thought and action goes, all is gone that makes life worth living. From State socialism mankind will drift into monas­potism. It is the next step. Then will come the downfall of nations and pandemonium will be less. There will be a terrible struggle, from which America cannot hope to escape. Our republic, as elsewhere, he sees the State absorbing more and more the individuality of man, and "intermediating in all manner of ways in which should be private enterprise," which is the opposite of what the State has absorbed the individual utterly. It is then that the struggle will begin, the terrible struggle of the individual to regain his lost rights. Herbert Spencer, the world's champion of individual liberty, such liberty as few men, even in a republic, have any conception of, and at present he thinks the State is actually retire from away the freedom of the individual. He says the American believes he is free, but that he is not at all so.

There is no greater mistake than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own game, but it is to stand apart and above it; and to produce the impression of a holy and separate life—this only can give us a true Christian power.
MISSIONS.

FIVE CENTS A PIECE WERE GIVEN TO TWENTY-FIVE BIBLE-SCHOOL SCHOLARS, WHICH THEY INVESTED IN POP CORN, GARDEN SEEDS, FLOWERS, LEMONS, ETC., AND, BY SELLING THE PRODUCTS THEY RAISED $10 FOR HOME MISSIONS.

THE REPORT OF A MISSIONARY AT POINT BARROW, ALASKA, TO THE SALE OF RUM TO NATIVES AND THE CRUEL TREATMENT OF NATIVE WOMEN AND GIRLS, BY WHITE MEN, ILLUSTRATES ALMOST BEYOND BELIEF THE RAPACITY AND BRUTALITY OF BAD MEN.

THE YOUNG PEOPLE OF THE PREACHERIAN CHURCH IN NEWARK, N. J., ARE DOING A GRAND WORK IN THE WAY OF KEEPING MEN AND BOYS FROM SALOONS, BY MEANS OF A READING ROOM OPEN EVERY NIGHT, AND RELIGIOUS SERVICES ON SUNDAY EVENINGS.

THE HEAD MAN OF A CHINESE TOWN SAYS THAT HIS CHILDREN ARE MADE BETTER THAN OTHER CHILDREN BY THE ATTENDANCE AT THE CHURCH SCHOOL, AND WANTS A MISSIONARY AND WIFE TO COME AND TEACH THE PEOPLE, PROMISING THEM SAFETY AND A HOUSE TO LIVE IN.

THE CHURCH AT HOME AND ABROAD SAYS THAT NEW ENGLAND NEVER SAW SUCH A PERIOD OF GROWTH AND MATERIAL PROSPERITY AS IT IS NOW ENJOYING. BUT THIS MATERIAL PROSPERITY, AND THE LARGE NUMBERS OF FOREIGNERS THAT ARE SETTLING ON EASTERN FARMS AND IN EASTERN CITIES, WILL IN CALLING FOR A GREATER INCREASE OF CHRISTIANIZING AND AMERICANIZING INFLUENCES. OF COURSE THE WEST IS GROWING IN PROSPERITY AND POWER; BUT EASTERN CITIES, LIKE NEW YORK AND CHICAGO, AND OTHERS LESS GREAT, WILL LONG BE LEADING CENTERS OF MORAL, INTELLECTUAL, AND POLITICAL POWER. AND THEREFORE, HOME MISSION WORK IS NEEDED IN THE EAST AS WELL AS IN THE WEST.

A COMMITTEE OF WESTERN YOUNG PEOPLE HAVE SENT OUR MOST EARS AND EXCELLENT APPEAL TO THE YOUNG PEOPLE OF THE NORTH-WEST TO ATTEND THEIR NEXT ASSOCIATION, AND TO ALL THE YOUNG PEOPLE OF THE DENOMINATION TO GO TO THE CONFERENCE. WE HEARTILY SECOND THE APPEAL. MR. ORIDAY, OF CHICAGO, IS ASKING FOR FUNDS, TO BE SENT TO THE MISSIONARY TREASURY, TO BE USED IN SENDING OUT THE MORGAN PARK SEVENTH-DAY BAPTIST STUDENTS, TO DO EVANGELISTIC AND SABBATH-REFORM WORK DURING THE SUMMER VACATION.

This is a grand movement, worthy of our interest, prayers, and money. One of our young brethren has written a strong appeal on behalf of foreign missions, that every other young person ought to read. It is the plain truth, plainly and forcibly stated. And, now, dear brethren and sisters that are not young, we want you to go to the association and to the conference, too; we want your sympathy and prayers for our young men and women; and we want you to help send them out into the glorious harvest field.


JAPAN.

In the middle of the sixteenth century, following Portuguese merchants, Francis Xavier visited the islands. Conversions to the Church of Rome were reported in large numbers, including nobles and princes. In 1598, an embassy, with letters and presents, was sent to the Pope, in token of allegiance. In two years, after the embassy's return, 13,000 more converts were baptized. Missionaries and merchants were both successful; but, by their arrogance, they awakened distrust.

Spain and Portugal were then united; and a Spaniard, when asked by a Japanese king how his people should get possession of half the world, replied, "He sends priests to win the people; he then sends troops to join the native Christians, and the conquest is easy." Such an answer naturally fanned the existing fires of hatred against the foreigners. In 1622, there was a terrible massacre of native Christians. In 1637, a conspiracy was discovered between Japanese Catholics, the Portuguese and Spaniards, to overthrow the imperial throne and set up in its place a government by the See of Rome. Persuaded that this was the work of the devil, the Japanese were forbidden to leave their country; and it was decreed that, "as long as the sun shall warm the earth," if any Christian, or the king of Spain, or the Christian God, or the great God of all, should be so bold as to come to Japan, he should pay for it with his head.

The Roman Catholic Church was not conciliatory, but defied the government and made war against the native religion, destroy­ ing temples and idols. In 1619 and 1816, many of the people was put to death; churches and schools were destroyed; and the foreign religion was declared to be treason against the native government and religion. Portuguese merchants were driven out, excepting from the island of Desima. In 1629, there was a terrible massacre of native Christians. In 1881, a conspiracy was discovered between Japanese Catholics, the Portuguese and Spaniards, to overthrow the imperial throne and set up in its place a government by the See of Rome. Persuaded that this was the work of the devil, the Japanese were forbidden to leave their country; and it was decreed that, "as long as the sun shall warm the earth," if any Christian, or the king of Spain, or the Christian God, or the great God of all, should be so bold as to come to Japan, he should pay for it with his head.

In 1639, trade was transferred from the Portuguese to the Dutch, who, as enemies of Spain and Romanism, were tolerated, but soon confined to the island of Desima. In 1640, native Christians seized a fort and openly rebelled. By the aid of the Dutch they were overthrown, and thousands were put to death; and for over two hundred years thereafter the ports of Japan were closed even to trading vessels. In 1859, owing to complaints about the treatment of American seamen wrecked on the coast of Japan, our government sent Commodore Perry with an expedition to demand protection for United States ships and sailors, and to secure a treaty for purposes of commerce. On a Sunday in 1853 seven American ships of war were anchored in Tokio Bay. Spreading our flag over the capstan of his ship and placing the Bible upon it, the Commodore read the 109th Psalm, and, with his crew, sang, "All people that on earth do dwell."

The President's letter was delivered to the Emperor, and, in 1854, a treaty was signed. Following this came treaties with Great Britain, Russia, and Holland. Thus without the firing of a gun or the shedding of a drop, the doors of Japan were opened to commerce and to the gospel.

Since then Japan has experienced most remarkable progress, intellectually, socially, politically, and religiously. Great changes have been seen in the government, with its cabinet and assembly, in schools, in the daily life and customs of the people, in trade, in the army, navy and finance, in manufacturing and farming, in postal facilities and projected lines of railway and telegraph, in the giving away of cede, in the adoption of Roman letters and the Christian Calendar, in new coinage and a new tax system, and in many kindred signs of advancement. Publications multiply; newspapers increase, in twenty-five years, from none to more than 2,000; the number of pupils increase 200,000 in one year; the ancient edict against Christians is a dead letter; toleration is advocated by editors, orators, authors, and statesmen; the gospel is eagerly listened to; Christian churches and colleges are becoming a reality. Western education and influence are more and more penetrating every part of the city.

Of course Japan is not yet redeemed; but in view of its wonderful advancement, we are glad to know that one of our best theological students says that Seventh-day Baptists ought to be planting the seeds of truth in the midst of the springing moral and intellectual life of that stirring people.

MISSIONARY ITEMS.

CONTRIBUTED BY E. A. R. GARDIN, IOWA.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, whose present headquar­ ters are No. 1 Somerset Street, Boston, Mass., was organized in 1810, and now has missions as follows: The Marathas, in Western India, commenced in 1813; Ceylon, 1841; Hawaiian Islands, 1819; Western Turkey, 1819; Madura, Southern India, 1834; Eastern Turkey, 1835; Zululand, in South Africa, 1838; Foochow, China, 1847; Central Turkey, 1847; Micronesia, 1852; North China, 1854; European Turkey, 1856; Japan, 1860; Spain, 1872; Western Mexico, 1873; Australia, 1873; Central South Africa, 1880; East Central Africa, 1881; Shensi, North-west China, 1881; Northern Mexico, 1882; Hong Kong, 1883.

The number of missionaries from the United States, employed, is over four hundred, and of native pastors and preachers, about two thousand.

Dr. Kerr, in connection with his far-famed hospital at Canton, during a period of thirty-six years, treated over 520,000 patients, prepared twenty-seven medical and surgical books, and trained one hundred assistants, chiefly Chinese.

There are 36,000 native Christians in China, and, last year, $44,000 for the spread of the gospel to their own people, or 115 for each individual.

Over one hundred new Protestant missionaries have reached China and begun work there since the Shanghai Missionary Conference in May, 1890.
WOMAN'S WORK.

"Measure thy life by loss—instead of gain; Not by the wine drunk, but the wine poured forth; Riches in lower's sarcasm; And who so suffered most hath most to give."

At the Annual meeting of the Congregational Missionary women the receipts reported for the year were $141,438.08. This is the report of the Board of the East. It also reported having 23 branches, 1,120 auxiliaries, and 921 mission bands. Nine new missionaries were sent out under its auspices during the year.

Our women undertook last year to raise $1,000 to enlarge the dispensary in our station at Shanghai. They did it, and so much more than that. A meeting of the Missionary Board held a few days after the Westerly Conference, your Secretary said she believed there would be no trouble in making the amount $1,200, that it would almost raise itself, and it did come as of its own accord. The full $1,200 now lies in the care of the Missionary Treasurer for the above specified purpose. When letters come asking why the money is tied up and not already being used upon the field for its specified use, we are sure that the anxiety to have it put to its defined purpose is as good as the desire to have it lie idle, for it has been raised again. If any feel that the money is tied up to the disadvantage of anybody or anything, disadvantage in an unpleasant sense—then do we know that not all are acquainted with the of Christian use, that identical dollars are to go to the use to which they were given, and that they are to be used when that becomes the immediate condition.

There is so much to be done in the home, and so little hands to do it, and it is the duty of the so-called little ones to do it better. This show of independence too often all for ourselves. It will always be curbed, and the little ones may be of great use in helping to get that done. It is a sort of scare-crow. This look of independence keeps the timid some how frightened. But underneath it all is so much genuine work and sympathy, and Christian love. It is the desire that the most timid ones in the family need not feel any genuine fright. Even the most independent ones are forevermore ashamed of any who are too timid to serve the Master by the very best that is within them; up comes the effort to get that done.

There is pressing need of still other aggressive effort in behalf of our Shanghai workers. That all know who look across the water with desire for the maintenance and the growth of interests established there. Our women feel it. That's a woman's way of knowing many things. But it is a God-given way, so let it be cultivated. Some are not especially interested in general fund work. If there are any who "simply will not help", let the colonel keep them and "general funds", but who will send if they can mark them with a precisely thus and so, such ought to be allowed their right to send their contributions with the tag of specifying attached to the "parcel". If there are others, and should be many such, who will indulge this class of people to work as much as they please for specialties, particularly of the aggressive sort, and will do it by their own selves looking after the honor of the general treasury, the end desired by all will be really accomplished. If any are sufficiently anxious for the aggressive steps to be taken to clear the track for them by having all old and present obligations surely taken care of, and the "general fund" is about what they say, and each one feels that he must or she feels that she must. This is true, time learning for the common cause, and the "shan't tell us we must" is a sort of scare-crow. This look of independence keeps the timid some how frightened. But underneath it all is so much genuine work and sympathy, and Christian love. It is the desire that the most timid ones in the family need not feel any genuine fright. Even the most independent ones are forevermore ashamed of any who are too timid to serve the Master by the very best that is within them; up comes the effort to get that done.

The Great Physician has intrusted you with the medicine that heals the sick. The Great Physician has given you the right to feel the hungry. We all have warrant for laboring to spread the sacred work of God; and more than a warrant, we have a statute from the throne, a peremptory command to preach the gospel of Jesus Christ to every creature.—Spurgeon.

Along the West African Coast there are now 200 churches, 55,000 converts, 100,000 adherents, 276 schools, 30,000 pupils. Thirty-five dialects or languages have been mastered, into which portions of the Scriptures and religious books and tracts have been translated and printed, and some knowledge of the gospel has reached about 8,000,000 of benighted Africans.
THE SABBATH RECORDER.

I. A. PLATIN, D. D., Editor.
Rev. W. C. Tyrwhitt, Sisco, Fl. 
L. E. Barnthouse, Monticello, Ill. 
A. B. Daily, Independence, N. C., Secretary.

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THE SABBATH RECORDER.


I. A. PLATIN, D. D.,

L. E. BARNHOUSE, Monticello, Ill.

EDITOR.

NOTICE

The Committee appointed to consider the matter of Recorder arraignments, desires to lay the following facts before the readers of the Recorder.

1. There is now due on subscriptions about $4,000. This is due in small sums, and from many persons, but the aggregate constitutes a real burden upon the Recorder.

2. The men who do the work at the office, and those who furnish the material for the paper, must be paid, or be personally and unjustly embarrassed.

3. We are sometimes asked why the Recorder cannot be afforded for less than two dollars per year. A few facts will answer this question:
   (a) The main cost of making a newspaper is involved in making the first copy. It costs as much to prepare for printing one copy of a paper as it does to prepare for printing one hundred thousand copies.
   (b) It costs over $4,000 per year to publish the Recorder at its present list, which is a little over two thousand subscribers.

4. The publishers are anxious that all who desire the Recorder shall have it; they are not inclined to "push" the paper at heavy cost accounts unkindly. On the contrary, they feel assured that all will see that the necessity for settlement is imperative. It is exceedingly desirable that those who are in arrears make settlement before, or at the time of, the approaching sessions of the various Associations—a representative of the Recorder will attend each of these meetings—in order that the annual report of the Recorder may show no arraignments.

The publishers also desire that all who are now subscribers shall continue as such, and that the list shall be much increased.

In behalf of the Board,

C. Potter, Jr.,
A. H. Lewis,
J. B. Livermore,

Plainfield, N. J., March 20, 1892.
That all may fully understand the situation, we ask space for the publication of the following letter, which was sent to lone Sabbath-keepers as their names and addresses were furnished from the membership of the Sabbath Recorder. If any reader of this letter, in this form, who is not a lone Sabbath-keeper, shall feel himself personally appealed to, and will respond with money, or names, or both, we shall be much obliged. Our object is, by staging all means, to extend the good work. This is the letter:

Dear Friend!—This is addressed to you as one of the four hundred "lone Sabbath-keepers" whose aid we seek in our new enterprise of placing the Sabbath Recorder in fifty thousand homes, where the Sabbath is not now kept. You can become an important agent in this work.

1. Please send us at once, and from time to time, the addresses of as many such families as you may know, or can learn of, especially in your neighborhood and State. The Tract Society will furnish all such with the Library without cost. (If any one chooses to send the price of subscription, it will be thankfully received.)

2. If the Lord has blessed you with means to aid in sending out the truth—it will cost about two dollars per thousand, or twenty-five cents per hundred, to write, wrap, and mail, per month,—we shall be glad to receive such sums monthly, quarterly or yearly, as God shall send you, in as wise thought, and the result has proven the privilege of hardy enterprise. All the names thus far have come through this kind operation. If this small amount can cover a definite number of names, you would know that you are truly carrying the truth into as many homes; true and effective, willing to others in the shape of money. But let us state to you the truth.

3. If you can send or few or any of the acts advertised in the Recorder for gratuitous distribution, we will send all you can use.

4. We feel that the name has fully come when all our people, by all means in their power, must awake and unite to spread the truth, for the triumph of which we have so long waited and prayed. The Lord can and will, as individuals, the greater blessing will come to us. You who are isolated can become important agents and centers of light if you will take hold of the work earnestly, seeking God's guidance in short. Please send us as many names, one in each family, as possible, better 100 than 10, and 1,000 than 100.

Send as much money, in smaller or larger sums, as you can conscientiously devote to the Lord's cause. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov 11: 24.

Distribute all the acts you can, in addition to the Library.

If you can sell any of our books, or get cash subscriptions to any of our friends, or send you an commission on all money thus taken. Send money by draft, postal order, postal note or postage stamps. In behalf of the American Sabbath Union Society, J. G. Burden, in charge of Tract Depository at Room 100, Bible House, New York City.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., March 25, 1892.

Candidates for the Presidency are numerous and the uncertainty is as great as ever. New York Republicans, it is said, favor Sherman, as he is in the field. Boies's friends are likely to bring him forward, and others who have been named on the Republican side will not be forgotten. If Harrison does not have a majority on the first ballot, and if his opponents can unite on another candidate, who might be nominated. These are two large "ifs" and the majoritv of people here anticipate Harrision's nomination.

On the Democratic side there is still greater uncertainty. Could Hill carry everything before him as he has done, or would he lose New England? It is a question. The late Republican gains in that State look ominous for Hill. On the other hand, he can say "see what I have done heretofore." He is much pleased with his Southern trip, and says that the "Alliance" and the democracy will pull together.

He went South on the invitation of Alliance people. The general opinion in Washington is that Hill and Cleveland will be shelved, but who the nominee will be few undertake to foretell. He will be a good Democrat, "tried and true" is as near as the prophets get. Gorman is said to be named. It is hinted, though Flower, Whitney, Bayard, Campbell, Gray, Carlisle, Watterson, Morrison and Vilas each have supporters.

This week the discussion of free wool and the tariff is to be interrupted by a few days of silver debate. The anti-silver men in both parties will try to amend the "Bland bill." The measure most likely to aid them and pull the highest vote is one looking toward an international monetary conference. Dilatory and obstructive tactics cannot effect much. The rules of this Congress provide that the majority can deal with business if they wish, and the days of filibustering nonsense are by-gone, though in the Senate it is still possible for a long winded minority to talk ad infinitum.

A tardy reply from Salisbury refusing our Government's request for the adoption of a moose courier has been received. It is unsatisfactory, and active propaganda is being made to seize sealing vessels sailing under British colors on high seas. This must be done or a sane surrender made. Will Salisbury resist seizure? The English are very jealous of their flag and Salisbury would like a popular diversion to save his policies to solve this political enigma. The British squadron in the South Pacific has been ordered north. The situation is certainly threatening.

War with England is thought possible by few. Most say that the Christian civilization of the age and the vast commercial, political, domestic, and international interests of Great Britain and of the world effectually forbid war between the great rival nations. Others in a different tone declare we have whipped her twice and can do it again. Neither of these classes is infallible, and certainly not the last. Admit, for example, that in time the United States could humble English power; admit that we are rich, strong, united and patriotic enough to drive England from this continent, and even to overturn Queen Victoria's seat, but let it be remembered that Great Britain is always armed and_spends seventy millions a year to keep armed. So far as the justifications, and the English had the cold-blooded in the field, Uncle Sam flat on his back in the mud. War is not the old stage coach affair of 1776 and 1812. There is time enough before the next Presidential election for the United States to be crippled by an overwhelming assault.

CENTRAL ASSOCIATION RECORDS.

I am very anxious to obtain the record book of the Central Association containing the records of that body from its organization down to 1870. I have obtained them since that time, but the matter which I wish to have for that date, viz., its missionary work. Now, will whoever has that record book in his possession, kindly send it by express, to my address at Berlin, Green Lake Co., Wis.; I will gladly pay charges, and will return the book in as good condition as I receive it. J. M. Tonn.

I am the story of Eden and the deluge, of Jericho and Joshua are myths, or fables, and not literal facts, then, to the still rational mind, all that follows them is equally so; and faith, lost in those who foretold his advent, can never be so satisfying and logically found again in Christ and his apostles.
Lange: "We cannot find here any special observance of the day."

It has been claimed by some as an argument for Sunday 1st day of the week, that the passage is for the Holy Spirit was poured out on the Sabbath to the Gentile Christians or not. But Prof. Hackett says that it was used for the Gentiles on the Sabbath that year. Rev. 1: 10, where John, on the Isle of Patmos says: "I was in the Spirit on the Lord's-day," is also quoted for Sunday. If some persons held that this first day was brought forward by those who urge this point with such confidence. The same Greek expression for "Lord's-day," δόξα τοῦ θεοῦ, does not again occur until the year 170 A.D. In the meantime we find the first day of the week spoken of several times as the "Sun's-day."

Thus I have briefly reviewed all the passages which are quoted for the change-of-day theory and find the evidence utterly lacking. Allow me to quote two or three admissions by prominent First-day writers. Neander says (History of the Christian Church, Vol. II, p. 186): "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect; far from them to decree that the apostolic church was to transfer the law of the Sabbath to Sunday."

E. T. Hiscox, of your own denomination (Baptist), author of several standard works on the Baptist confession of faith, etc., says: "There is manifestly no Scriptural evidence of a change of the Sabbath from the seventh to the first-day of the week; nor is there, in my opinion, any divine authority for such a change."

Perhaps Papal authority may not be so very savory to the last generation, but here is a quotation from Cardinal Gibbons, of Baltimore, which represents the Catholic position. He says: "Read the Bible without a sense of dogma, and you will not find a single line authorizing the sanctification of Sunday."

II. Affirmatively. The Sabbath is uniformly honored and observed by the Apostles. If at the resurrection the Sabbath was changed, why do not the New Testament writers, as have been previously noted, express the same sentiment of reformation in the New Testament? The first day of the week met on the first day of the week is not mentioned in the Old Testament and by its own name. We read of a church at Jerusalem worshiping every Sabbath twenty years after the resurrection, as is testified to by both Paul and James, the brother of our Lord. Acts 13: 27: 15: 21. At Antioch Paul preached in the synagogue on the Sabbath, and the Gentiles asked him to remain and preach again the next Sabbath, and Sunday uniformly designated by its ordinary title "first day of the week." The seventh day of the week is mentioned sixty times in the New Testament and always with the same respect as in the Old Testament and by its own name.

We learn from church history of their worshipings in Israel before the day of Pentecost. The Gentiles were in the habit of meeting Sundays, or that Paul preached on the Sabbath because he could not get a hearing on Sunday, as is commonly held. In Iconium Paul preached in the synagogue on the Sabbath, and the Jews believed. At Philippi Paul had a service on the Sabbath "where prayer was wont to be made." Such expressions do not sound as though the Sabbath had yet become a dead letter, although this was twenty years after the resurrection. At Thessalonica on three successive Sabbaths Paul taught in the synagogue "as his manner was." Apparently Paul was not making much of the resurrection argument for First-day observance. At Corinth Paul reasoned in the synagogue every Sabbath, and persuaded the Jews and Greeks. And he continued there a year and six months, teaching the word of God among them,"—seventy-eight Sabbaths. But it is alleged that the Jewish converts in Jerusalem met on the Sabbath as well as upon the first day of the week, and that the Gentile converts met upon the first day of the week only. But, as you see, the evidence is the same in all places. We have no evidence whatever that any portion of the Church met on the first day of the week for worship; while we have abundant evidence that the apostles and both the Jewish and Gentile branches of the church met regularly on the Sabbath, or seventh day of the week.

You remember that Paul had trouble with some of the brethren at Corinth because he was not teaching the Gentile converts to practice circumcision and to observe the Jewish ceremonial law. How does it happen that nothing was said about his course in respect to the Sabbath if, as is alleged, he was allowing his converts to disregard it and was teaching the Gentiles to observe Sunday? The fact is, Paul strictly kept the Sabbath and as strictly taught others to do so, as his own testimony confirms when at Rome, near the close of his life, he called the chief of the Jews together and said to them: "Most assuredly I say unto you, that if ye have had anything against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem."

It time permitted, I should like to take up the history of the Sabbath and Sunday in the post-apostolic church. But abundant evidence is at hand that showing in the first time that it corresponds to Sunday, after Justinian's famous Sunday edict, the Sabbath was generally observed both in the Eastern and Western churches by refraining from labor, while Sunday was observed as a church festival day. The Sabbath was not extinct until the eleventh century, and the first instance we have of the fourth commandment's ever being applied to Sunday was in the sixteenth century at the time of the Puritan movement in England, and at that time Saturday still retained its same, the Sabbath."

F. E. FISHERBOS.

MEN AND WOMEN IN LITERATURE.

When Esop's lion hinted to Praxiteles that if the lemon mind had been given to the carving as well as to the eating of the human form, the carving of art might have been somewhat modified, he only expressed a sentiment not restricted to the tribe of Felis Leo. There runs through the whole range of folk-lore, myths and popular stories the same temper of retort. The man is ever ready to say to the woman, "You're another," as he feels the sting of her acting forth of her delinquences. The woman is none the less ready to tell the story in her way, to the seeming disadvantage of the male.

Modern literature, with its "all-round" learnings, is inclined to take both sides of the same situation. This is very refreshing.

Lady Macbeth is the tempter, and the master of the social order, in Shakespeare's Macbeth. In the case of the woman, who drains powerlessly into evil. Both Rosalind and Viola put on male attires to save their loves, to protect themselves below, the other above, her degree. Orlando, the younger son of a Country gentleman, and Orlando, the young son of a very varied. Jealousy is brought to its almost by the same treachery. Othello suffers, while Leonidas Ptolemyus is delivered from the consequences of his error. Tonypandy is inclined to show this disposition to try both sides.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

LESSON II.—THE KING OF ZION.

For Sabbath-day, April 4, 1892.

SCRIPTURE LESSON.—Psal. 2: 1-12.

INTRODUCTORY.—The name of David is prefixed to seventy-one Psalms in the Hebrew copy, to which the Septuagint version adds eleven others. Critics consider many of them not his composition, judging from style and subject matter. Concerning the second Psalm there can be no doubt, as it is cited as David’s by the inspired historians and prophetic writers. It was written after David had fixed the seat of his government at Jerusalem in spite of the malignant opposition of his enemies. It appears to be unitary in purpose and directly prophetic, the description of the Messiah’s kingdom, and an exhortation to earthy kings and rulers to accept it. It is called the “Coronation” of the Hebrew kinghood.

EXPLANATORY NOTES.—v. 1. Why do the heathen rage? Astonishment and reproach. Why such wicked conduct? The world is the scene of an everlasting conflict, and the only thing that counts is God’s power and purpose. As the heathen rage, so do they that are contrary to God; this ever-fluctuating balance is the subject of the fiction of the present. Family opposition, religious opposition, political opposition—all these have to be considered between Cæsar and Cæsar and the point of dispute is what ultimate justice to the rights of each requires of each. Authors of either sex will unconsciously take their own side, and hence it is very rare that sex in authorship does not betray itself. No man has as yet succeeded in passing for a woman, and no woman has remained undetected under the male pseudonym. It is true that, in case of felonious authorship, the writer is most likely to disclose the secret and claim the renown, but it is not probable that it would remain so when the writer was a woman. Male author could not, by abnormal cleverness, accomplish the task, but that neither would do it. The one way to do that belongs to her own province; and the greater genius, the more it is constrained by its own special limitations. Atlantic Monthly.

OUR MIRROR.

At Adams Center, N. Y., on the evening after the Sabbath, March 5th, the King’s Daughters gave a temperance entertainment in the church, of a high literary character, consisting of a Bible-reading, essay, recitation, and vocal songs. A collection was taken up, and eight dollars, that was used for the Missip Mabour Mission, in New York.

VOLUMES have been written of the hand Wondrous instrument! With it we give friendly recognition, and grasp the sword, and climb the rocks, and write and carve and build. It constructs a world of its own. It made the harp, and then struck out of it all the world’s minstrelsy. In it the white marble of Perseus, thatpierced the flood, is reflected. It is the immortal sculpture. It reigns in the swift engine; it holds the steam to its path in the sea; it stands between; it makes the pulses of the sick child with its delicate touch, and makes the nations quake with its stupendous achievements.—Talmage.

of the same issue. Perhaps it is fairer to say that he reconsgns the old case for a second hearing. Enoch Arden is the set off to Penelope, and King Arthur’s forgiveness of Guinevere is the story of Ophelia. But in spite of the effort of modern novelists to find situations outside of established lines, there is a certain fascination, a common and not insignificant influence of sex. The woman’s heroine and the man’s hero are apt to mate above their conditions; the woman dares, the man is checked by the Catharine Morland, the Bennet girls—Jane and Elizabeth—Jane Fairfax and the Dashwood sisters, all ride above their position. They are, of course, the same sex, but without conditions, and are wooed and won for their own sakes. Emma as an heiress is the simple exception. So it is with Miss Bronte’s heroines. Jane Eyre and Lucy Snowe are governesses. Caroline Helstone is a portmoneless dependent. Shirley Keelar is indeed an heiress, but, as is the leading character, though she gives her name to the novel, perhaps the reason is not far to seek.

The man mind dwells on the thought that his hero should win by doing. The lady of masculine regard, a fickle goddess, a princess, a prize to be fought for. The thought of the feminine mind is to picture its ideal as being worth the fighting. She must show herself a heroine as well as be entitled one. The masculine thought is to win; the feminine is to reward. When this was managed in the simple old fashion of knighthood and fighting, the reward was not a matter of side and interested looking-on on the other matters adjusted themselves with ease. But the complications of modern civilization have brought in all manner of modifying considerations, and the society novel of to-day greatly turns upon the adjustment of these things. Not with the hand of the adulterer and this ever-fluctuating balance is the subject of the fiction of the present. Family opposition, religious opposition, political opposition—all these have to be considered between Cæsar and Cæsar and the point of dispute is what ultimate justice to the rights of each requires of each. Authors of either sex will unconsciously take their own side, and hence it is very rare that sex in authorship does not betray itself. No man has as yet succeeded in passing for a woman, and no woman has remained undetected under the male pseudonym. It is true that, in case of felonious authorship, the writer is most likely to disclose the secret and claim the renown, but it is not probable that it would remain so when the writer was a woman. Male author could not, by abnormal cleverness, accomplish the task, but that neither would do it. The one way to do that belongs to her own province; and the greater genius, the more it is constrained by its own special limitations.—Atlantic Monthly.

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LEADING THOUGHT.—Jesus is Lord of all; his kingdom comes when and where people accept his sway, for vain is the arm of man to prevail against the rule.

REMARKS.—The Holy Spirit furnishes the thought for this Scriptural poem. It is a song of the highest theme, and we should engage the attention of devout students of the Word.

CHRISTIAN ENDAVENT TOPIC.

(For week beginning April 1st.)

CHRISTIAN’S KINGDOM.—Do we belong to it? Psa. 2, Matt. 11:11.

“The kingdom of Christ,” “The kingdom of God,” and “the kingdom of heaven” have reference to the same thing. Among God’s people at the time of Christ’s birth and during his ministry there was an expectation of a new and perpetual kingdom. Such a kingdom is to be expected in Old Testament prophecies especially such as Daniel 7: 13, 14, and Psalm 2. The successors of David should sit on a throne; break the yoke of oppression; establish justice among the nations. Let them to be those who trusted this eternal ruler. But contrary to the expectation of Jewish teachers, this kingdom set up a spiritual and a temporal kingdom, and the Romans, and the Ge­niles, to turn from sin, and let Christ rule and reign in their hearts. Christ’s kingdom may have reference to a spiritual and a temporal kingdom. They who are in the land of earth, or to the reign of God in men’s hearts; but we like to believe that it is a state in which Christ pre­vailed, the glory of the Lord was seen, and, in the sense of reference to the church, or state of things the Messiahship has begun. It is then a kingdom of purity which makes necessary a people prepared for it by repentance, and a turning away from sin. In Christ’s reign there must have their hearts into a state suitable to Christ’s reign. They must be born of the Holy Spirit.

Well may the Christian Endeavor ask, Do I belong
to this kingdom? And am I truly "for Christ and the church?" What are some things implied by this?

1. As the soul does not live in anything so much as in the love and delight in, therefore adherence to the truths and doctrines of God’s Word, receiving them in love, is implied. This is growth in faith and growth in the Lord.

2. Adherence to the positive institutions of Jesus Christ, attending to all the means of grace. Not forsaking the assembling of ourselves together," etc.

3. Inviolable attachment, in love and obedience, to the laws of God. 1 John 5:3.

4. Strong attachment to Christ’s people, and labor for the increase of his kingdom. Ps. 122.

5. Making his example a mirror of all moral excellence and completeness. Treading in his steps.

Blessed kingdom! Happy subjects! Christ must overcome all things. He must increase. Encouraging is the prospect to the friends of Christ.

Scripture References:


4. A spiritual house or kingdom. 1 Peter 2: 5, Heb. 3:6, John 18: 36.

5. Do they discern the truth and know the mysteries of the kingdom? Matt. 11: 14, 1 Cor. 2: 10, 1 John 2: 27, John 7: 17.


7. The final issue. 2 Peter 1: 11, 2 Tim. 4: 18, Rev. 22: 11.

FOR Sabbath-keepers to have intelligent convictions, and be rooted in them is not excessive prejudice; but unreasonable zeal or warmth in favor of sect, or opinion.

Without bigotry the teacher can guard the truth with great care, and when fit occasion demands can set forth the distinctive views which we as a people hold. The theories we hold do not comprise all the truth, yet they form an integral part of Bible teaching. Not to teach them, or present them occasionally is to belittle them, and tell the world that they are “non-essentials.” We cannot afford to compromise the truth by a compromise literature in the school or a compromise of the nature of the school.

A SEVENTH-DAY BAPTIST school should have Seventh-day Baptist helps and literature, or else we have no business to be Seventh-day Baptists. Every utterance of teacher, superintendent, and the printed page should speak directly, plainly, Scripturally. The whole truth should be designedly met, looked in the face, or the teaching will not beget people of principle, people who have roots, grounded in the truth, and who see it on all sides.

SABBATH-SCHOOL leaders cannot be truly successful who have not the principle of Paul, who said, “For I shrank not from declaring unto you the word of God.”

TEACHERS sow thoughts, and a life time feels the impress of the teaching. Can any of our schools afford a literature, or to select teachers that now Pedobaptist seed, or the seeds of no-lawism, no-Sabbatism? If any do, then the crop will be of a like character. If our churches are not the duties of the school in Jesus and a perfect law, then must we see to it that that which comes before our schools, by our sanction at least, is thus true. The young people of to-day are the ones who will make the men and women of the years to come. What kind shall they be?

Envy is fixed only on merit, and, like a sore eye, is offended with everything that is right.

NEW YORK.

FIRST ALFRED.—We are pleased to mention again the visit of Eld. Velthysen to this place. After an absence of four or five weeks, spent in Wisconsin, Illinois, and Michigan, he returned to Alfred last week, and on Sabbath, 26th, preached for us. His simple and earnest manner, with earnest and straightforward spirit made his words deeply impressive. His account of the work in Holland, in its various phases, was intensely interesting.—In these notes last week, it was said, that Mr. and Mrs. H. Davis spoke to the primary Sabbath-school and Susie Gunn’s work among children in this city. It was of Susie Gunn’s work of which she spoke.

NEW JERSEY.

PLAINFIELD.—On March 12th we had the pleasure of receiving three members into our church—one by baptism and two by letter.

The last quarterly review in our Sabbath-school was one of our best. A “key-word,” such as Hope, Safety, Rest, Help, Sacrifice, etc., had been chosen for the occasion, and these were developed by so many short, but excellent papers or addresses, by members of the school. The superintendent had also drawn upon the blackboard a ribbon, and the colors being in sections, and in various shades of light or dark, represented very strikingly the general character of our school.

As the soul does not live in anything so much as in its interest and love, is implied. The work of which she spoke.

Ohio.

GRAND JUNCTION.—There is not very much of interest to write about in a small society like ours, but we are willing to contribute what we can toward making the Home News column interesting, and should be glad to see news from many of our small societies who do not now let us hear from them through this medium.—Eld. Sowell was with us last Sabbath, and preached several times; the attendance was good, notwithstanding the cold weather and rough roads.—Welcome Wells, of Milton, Wis., is visiting among us and says to enjoy the privileges of our country and society. Brother W. H. Ingram, of the same place, spent last Sabbath and Sunday with us. On Sabbath afternoon he led our young people’s prayer-meeting, and encouraged them very much by his earnest words of helpfulness. He promised to return in the future; all will be glad to welcome him.—Our young people’s prayer-meeting, lastly organized, meets each Sabbath afternoon at 3 o’clock, and is well attended by nearly all of our young people.—We wish to thank the Sabbath-keepers who contemplate changing their location would come and see our fine country instead of the ordinances as delivered, to which it loves, is implied.

A>SABBATH-TEACHERS are true leaders cannot be truly successful who have not the principle of Paul, who said, “For I shrank not from declaring unto you the word of God.”

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O UR PRIVILECE.*

"By the plain teaching and commands of the Word of God, by the manifest proofs that the missions are authorized, and by the attempts that are called upon to help publish the gospel in the world with renewed consecration of our powers and possessions." Does not Christ say to us as plainly as to his disciples of old,—“Go ye into all the world and preach the gospel to every creature?” He also said, “If ye love me ye will keep my commandments,” and one should not show our love to him by keeping this command?

When we think that three-fourths of the human race are without the gospel, how can we be satisfied with less? Every three people in the world have never heard the good news, and our efforts to bring them to Christ ought we not to be aroused?

We talk about home missions and foreign missions, but the Bible does not. That speaks of only one kind of missionary work to be done, the preaching of the gospel to every creature, to the Indians upon the frontier of our own land as well as to the Indians in the far East; to those down trodden by sin in darkest America as well as those in darkest Africa. An unsaved soul is precious in God’s sight.

Do not ask us whether it is found in China or in this village.

When I say that it is the duty of every one bearing the name Christian to be a missionary, do not think that I mean that we should leave our homes, cross the ocean, or in this land labor and toil. The Christian is the missionary as the Christian is the laborer in every walk of life by methods which increase its commercial success. Unsaved souls are saved, and often, when we think we will never reach them. Others have left no impression on the minds of the people.

The great principle of the liquor traffic, “he said, “can never be undermined until we cease to protect and strengthen it by methods which incite its commercial growth and its money influence.”

Iowa.

GRAND JUNCTION.—There is not very much of interest to write about in a small society like ours, but we are willing to contribute what we can toward making the Home News column interesting, and should be glad to see news from many of our small societies who do not now let us hear from them through this medium.—Eld. Sowell was with us last Sabbath, and preached several times; the attendance was good, notwithstanding the cold weather and rough roads.—Welcome Wells, of Milton, Wis., is visiting among us and says to enjoy the privileges of our country and society. Brother W. H. Ingram, of the same place, spent last Sabbath and

*An essay by Miss Nettie Crandall, read at the Missionary Concert recently given by the Y. S. B., C., of Milton Junction Seventh-day Baptist Church, and requested for publication in the SABBATH RECORDER.
will be ready for our work whatever it may be, whether at home or abroad.

Upon those now classed as "young people" the burden of the responsibility of church and denominational work must soon fall. We hear a great deal in this day about skilled work. The object of the Junior and Young People's Endeavor Societies is to prepare the young for active service when the moment for the work of the Endeavor is the work of the Evil One, when our motto is "For Christ and the Church?"
The Society does not aim to take the place of the church or the work of the church. It is as much a part of the church as the branch is a part of the tree. We must remember that there are helpers for the church in the home, as well as for the church in the locality. The results have been very encouraging up to this time. I have held several public meetings and have witnessed good results in every place. I am pleased with the work and so glad our young people are taking hold of the work thoroughly. I am glad to be thus closely connected with them in the good work, and to know I have their sympathies and prayers. I only wish I could do more for the cause of the Master. I expect to labor some time next year, spending the winter with Mrs. Clawson. He and his wife have been constant attendants and earnest workers in the meetings. The pastor of the Methodist Church was with us during this part of the meeting. Besides these, Bro. Huffman, our missionary, and Bro. E. W. P. S., agent of the Bible Society, were present and took part during the latter part of the meetings.

On the whole, the meetings have been of an unusually interesting character. The sermons, about forty-four in number, if I count correctly, were well prepared, and the sentiments expressed on sin which the Word of God must be, and on the most occult and mysterious truths within the sphere of revelation, are such as the present time so greatly needs. I make this suggestion with no desire to have the young people think I do not value the services of the old and experienced workers, but I do wish to bring before the attention of those who are waging a continual battle for the cause of God, that the Spirit of God is not the only one to be depended on in the work."

As for the work, I will first say that I am laboring among the small and pastorless churches and in communities where there are no churches or denominational workers. I am glad to see the feeling that is spreading among young people in every part of the country to work for the church in different ways, and to take an active interest in the work of the Church, both at home and abroad.

One of the interesting features of our meetings was the way in which the minister, or the pastor, would stop the meeting to pray for the sick, or to read from the Bible, or to tell us about the work of the church in the locality. The results have been very encouraging up to this time. I have held several public meetings and have witnessed good results in every place. I am pleased with the work and so glad our young people are taking hold of the work thoroughly. I am glad to be thus closely connected with them in the good work, and to know I have their sympathies and prayers. I only wish I could do more for the cause of the Master. I expect to labor some time next year, spending the winter with Mrs. Clawson. He and his wife have been constant attendants and earnest workers in the meetings. The pastor of the Methodist Church was with us during this part of the meeting. Besides these, Bro. Huffman, our missionary, and Bro. E. W. P. S., agent of the Bible Society, were present and took part during the latter part of the meetings.

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Mr. Glanstone writes to a correspondent: "Our present licensing system is a discredit and a calamity to the country."

Gomara in Japan is a total abstinence village, and his house has a motto on the door, "Pray in all things, buy in nothing." The latter is a very curious maxim.

There are ten thousand teetotallers in the railway service of Great Britain, and twelve thousand among the sailors of the Baltic and Channel fleets.

The value of the food products of our country for a single year is about $4,000,000. The cost of alcoholic drinks is about $450,000.

In the Hawaiian Islands there are about fifty native temperance societies, with a membership of over two thousand. Their pledges include opium and awa as well as alcohol. Awa is a intoxicant manufactured by the natives, and sickness be more disastrous in its effects upon the human system than even the imported liquors.

The Cleveland, Ohio, W. C. T. U. are in comfortable rented quarters. The large room is nicely furnished, a new piano purchased, books and temperance papers for sale, a superintendent engaged to be in constant attendance, and the meetings are well attended. At noon tea and coffee are furnished to working girls at a nominal price.

The Woman's Christian Temperance Union of Muscovy, Indian Territory, is erecting a new and commodious structure, a church, hall, and library, which will be used for a school-room and assembly hall and the second as a library and reading-room. The cost of the building when completed will be $3,000. It is intended to form a school for boys, and as there are several schools for girls and none for boys in this town it will be seen that no better location could be found. Teachers are promised, and it is expected that the society will be able to double itself within three years. W. C. T. U.

The books used and the course of study will be under their control.

It is said by Oswald, M. D., in a recent article in The Congregationalist, of Boston, on "The Progress of Temperance," cites the following concerning alcoholic medication from Dr. Greenes of Boston: While physicians and English physicians had to offer an apology for their private disuse from the days of the Stoics, and Dr. Greenes of Boston, holds that no exophytes can excuse the indirect encouragement which the liquor traffic receives from the precedents of medical prescriptions. He says: "As a result of thirty years of professional experience and practical observation, I feel assured that alcoholic stimulants are not required as medicines, and I believe that many, if not a majority, of the physicians, after a fair trial of the experience are satisfied that, alcoholic drinks are worse than useless, and we are only to overcome the force of habit and of prevailing fad to find a more exalting way, and a time will come when they will all look back with regret on the time of indulgence and partake of the dividends and members of an honored profession, should have been of far higher pretensions."

Worse than the times comes indulgence in intoxicating liquors and offering them in hospitality calls out an encouragement which the liquor traffic receives from the precedents of medical prescriptions. He says: "As a result of thirty years of professional experience and practical observation, I feel assured that alcoholic stimulants are not required as medicines, and I believe that many, if not a majority, of the physicians, after a fair trial of the experience are satisfied that, alcoholic drinks are worse than useless, and we are only to overcome the force of habit and of prevailing fad to find a more exalting way, and a time will come when they will all look back with regret on the time of indulgence and partake of the dividends and members of an honored profession, should have been of far higher pretensions."

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The State Sunday School Commissioner, of Georgia, under notice from the Bank of Scotland, dated March 2, 1865, will not secure a large sum of money lent by the Bank for the education of colored people. The story of this fund starts when Archibald McLear was dying on the Georgia plantation, on the Savannah River, in 1828. The faithful attendance of his negro slaves so won his gratitude that he sent a dying message to his brother, John, in Glasgow. The message, it seems, was carried across the water and delivered, and when John McLear made his will six years later, he left $1,000 for the education of the faithful negroes. Georgia trustees were appointed, but as the laws of Georgia forbade the education of slaves they could not apply the bequest and the trustees resigned. Others were appointed in Glasgow, and the money lay in the Bank for more than a century. It is now, and as Georgia now appropriates money for the education of negroes there is nothing to prevent the carrying out of the intention. Active steps to this end were taken by the late School Commissioner, Gustavus J. Orr, in 1855, and the matter has finally come to a point where something should be settled. Dr. Greenes of Boston is in correspondence with the facts through a letter from the son of William Lloyd Garrison. The matter is now in charge of the United States Consul, R. West, at Savannah, and the negro problem will soon be solved. There is a large and growing (we believe) element among the Catholic laity of this country in favor of our public schools, but its existence will not prevent the occurrence of that "greatest and hottest battle."
TREATY OF PEACE.

FRANCIS DEBROCHER.

A SIXTEEN-PAGE RELIGIOUS MONTHLY FOR

HOLY PLANTATION, HOLLY, HOLLAND.

Published by

FRED. U. HAM, HOLLY, HOLLAND.

This work is opened and dedicated to the Holy Plantation of the Bible (the Seventh-Day),

in the name of the living God, and to the end of doing good, and of image making, to all that are true to the Holy Name.


discipleship is the only way to salvation. The only way to salvation is to be committed to the Holy Name.

[Address]:

The Sabbath Record, 104 N. State St., Tampa, Fla.

Subscription.

[Cost]: $1.00 per year.

[Discount]: 50 cents per year.

[Publisher]: FRED. U. HAM, HOLLY, HOLLAND.

[Address]: P. O. Box 200, Tampa, Fla.

[Editor]: W. T. BLeTT, HOLLY, HOLLAND.

[Address]: 104 N. State St., Tampa, Fla.

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The Behring Sea matter still remains unsettled.

The Standard Oil Company Trust has been declared a monopoly.

The oldest widows now living of Revolutionary soldiers are said to be Ann Very, aged 101, and Nancy Edwin, 100 years.

Twenty ex-convicts from Italy were detained at Ellis Island, March 24th. They admitted that they were Catholics and will be promptly returned.

The Republic of Brazil will be well represented at the Chicago Fair. The government and the Brazilian people have made liberal appropriations for that purpose.

Private advice received from Santiago de Cuba state that an American syndicate is in the way of obtaining for the purchase of several large producing silver mines in that country.

Dr. Agnew, one of the consulting physicians in the President Garfield case, and the surgeon who performed the most delicate operation, died at his home in Philadelphia last week, aged 70 years.

The Vatican recently sent instructions to Paris for the formation of a Republic Conservative party in the Chamber of Deputies. This party is to be derived from the Vatican in order to fight Radicalism. When this fact came to the knowledge of the representatives of Austria, Germany, Portugal, and Spain, it has been understood that they requested an explanation of the pope's abandonment of his monarchical policy. In reply they were told that the instructions would only apply to France, and that the Vatican did not intend to display hostility to existing monarchies.

Mrs. Elizabeth Puivre was the daughter of Jesse H. Puivre, and was born in Virginia, now W. Va., in 1841. She was married to William S. Puivre, April 20, 1864, in Clark county, Ohio, to which they moved some years ago. Her husband has been a member of the Seventh-day Baptist Church since 1871, and the marriage of the twelfth child born to this family, only two years ago, is welcomed by the church.

Mr. Puivre was born in Steuben county, N. Y., and in an early day moved with the family to Willsboro, where he was born. About fifteen years ago he made a move to the Sabbath school and joined the Seventh-day Baptist church, to which he has since been faithful and has been a consistent and steady member. He has been a consistent member since 1871, and the marriage of the twelfth child born to this family, only two years ago, is welcomed by the church.

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