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—THE vigor and brotherly love which characterized the Methodist General Conference at Omaha is pleasant for us to see, although we are looking at it over a denominational fence. The good brethren have not yet concluded to remove the time limit from the pastorate, but the strong and growing sentiment in favor of such removal foreshadows a better decision at some future time. With no uncertain voice the Conference spoke against dancing, card-playing, theatre-going and kindred amusements, refusing to take down or lower the bars at the church door. The women and the laymen are both coming to the front, as is right and proper, and promise to bear a more and more important part in the denominational councils and life. Among the many good things in which the Conference abounded we clip the following extract from the *Independent's* report of the Conference:

The Rev. W. M. Beardshear, the fraternal delegate from the United Brethren in Christ, delivered, Friday morning, one of the most stirring addresses of the session. He was crisp, witty, practical and enthusiastic. His speech was full of taking points which appealed to national and denominational pride. The Conference admired his courage, relished his wit, and applauded his sterling common sense. He frankly delivered an emphatic opinion upon questions now in process of settlement. He suggested the abolition of the time limit, and quoted the success of his own church as proof that an unlimited term would not be destructive of the vital principles of Methodism. He dipped into the woman question by sharply declaring that if the Holy Ghost called a woman to the ministry it was but a small thing for the church to ordain her to that holy office. He plunged into woman suffrage with overwhelming effect when he shouted that when it came to the exercise of the franchise he would give the preference every time to a woman who bore in her arms a babe as the divine seal of her highest mission over a man with a whiskey bottle in each pocket and the contents of two or three in his stomach. His unique descriptive powers found full play in describing the low lands as he had seen them with a pump in every hollow evidencing the great effort of the land-owner to get water for his home or his barn. He said: "coming to this Conference I passed many of these low lands and found the horse-trough floating in a pond, furnishing a platform for a frog hallelujah chorus; while the top of the pump projected from the surrounding waters with its handle at an angle of forty-five degrees, lifted to heaven as if invoking the Doxology, 'Praise God from whom all blessings flow.'" When the fun had subsided, he impressively expressed the hope that this condition of things might be but symbolical of the gracious outpouring of the Holy Spirit upon the Conference, the church and the nation. The effect was marvelously powerful. The inimitable address might be given in full and secure the most attentive reading from every Christian. His closing epigram was received with applause, spontaneous, bursting forth again and again. He said: "If all the world goes Methodist I say, let her go. It is said there will be no sects in heaven. We will be neither Methodists, Baptists nor Presbyterians. Whether or not the earth shall go Methodist, one thing is certain; in heaven we will all be United Brethren in Christ."

—WE confess to having less pleasure in the proceedings of the Assembly at Portland. We never could believe that the world is to be brought to Christ by fighting the heretics. Neither do we care to express ourselves in approbation of the action and temper of the parti-

cular heretic in question. Without going into the details, it is enough to say that the decision of the New York Presbytery, refusing to find a bill against Doctor Briggs, has come to naught, and that the trial for heresy is likely to take place under the direction of the General Assembly. The Union Theological Seminary proposes to stand by Doctor Briggs. As Director Brown expresses it, "There is not enough power in any ecclesiastical or civil body on this earth to make us swerve a hair's breadth from what we believe to be our duty." The struggle is an unfortunate one and bodes no good. Both sides are in the wrong. Let the Presbyterian Church remember that not only are Dr. Briggs and Union Seminary on trial, but the whole Presbyterian Church stands before the bar of Christendom.

—AT present writing the weather in many parts of the Mississippi Valley is still in a condition of chronic dampness. The constant, soaking rains have prevented plowing and planting and have put the soil in a sodden condition. The magnificent "bottom" lands along the rivers have been overflowed, even in many cases where protected by the levees. The damage to crops along the Mississippi is estimated at \$30,000,000, a very incomplete estimate of course. The effect of the discouraging outlook has been seen in the price of corn which has been leaping up until it is not very far below that of wheat. Although the outlook is still so uncertain, it is an occasion of thankfulness and congratulation that there has been no sign of a panic in Western finances. It is a gratifying sign, and the great, growing West may rejoice in the fact that, along with other blessings and honors which are coming upon her, she is provided with a great financial balance wheel which will carry her safely and steadily through the shocks and jolts of commercial life.

—THE Morgan Park student missionaries expect to hold their closing meeting in New Canton, Ill., Thursday evening, June 2d. Last night (Monday) they presented to the people of New Canton their reasons for observing the seventh day of the week as the Sabbath. The meetings have created quite a sensation in this section of country, and have brought out many who had not been in the habit of attending church. The drawing attraction has been the singing of the quartet. The audiences have varied in number from 150 to 350, according to weather, and have been very attentive to the preaching and singing. Twenty have expressed their desire to live the Christian life, and there are more to follow. Most of these will make strong, working Christians, and be a power in the community. The meetings have worked something of a revolution on the public sentiment in regard to religion. Yet seed sowing seems to be our main work, and the larger part of the harvest must be left to be gathered by others. No sensational methods have been used to draw the crowd and the services have not been marked by any "wave of excitement."

Gospel preaching and gospel singing have been sufficient to attract the people.

The name of Brother Niles Kinne is well and favorably known in this section, he having formerly preached here. There seems to be no prejudice against the Sabbath and there is already a disposition on the part of a few to consider its claims. The meeting last night for Sabbath discussion was, in many respects, a remarkable one. In spite of the very threatening weather the house was crowded. The first speaker stated that there were to be no jangling chords struck to mar the united and harmonious Christian work which was being done. We had been asked to present our Sabbath views, and the large and interested audience which had assembled to hear them was sufficient guarantee that this was the time and place to do it. Every Christian should follow the Bible. We had our own convictions as to what the Bible taught. We believed our denomination had more truth than any other,—if we did not we would not be in it. At the same time, if any brother could not see these things as we saw them we should not abuse him, but join hands with him in Christian work just the same. Throughout the denominational lines there should be hearty Christian unity and co-operation.

At the close of the discussion the meeting was turned for a few minutes into a gospel service. An excellent feeling seemed to prevail and at the close of the service a large number of people held out their hands for the Sabbath tracts which were waiting for them at the door. The presentation of the plain Sabbath truth will not, we believe, hinder our evangelistic work, but rather contribute to it. The tide of interest was high last night and we hope that our last days with this people will be the best of all.

On Sabbath night, June 4th, the campaign will be opened in Barry with an entertainment. Barry is a town of 1,500 inhabitants, and being only six miles distant our reputation has preceded us, and we are promised large audiences. We hope for the co-operation of all the Christians of the place.

So far as human agencies go, our three main stays are preaching, singing and personal work. It would be difficult, perhaps impossible, to place the three in the order of their relative importance. Perhaps the singing might be said to be more effective in drawing the crowds, the preaching more effective in sowing the seed. The personal visitation and conversation is certainly not the least important. A large amount of it has been done here, the plan being to visit every house in the village and in the immediate surroundings. The personal work both sows the seed and is the most important agency in harvesting it. Nearly all of the splendid young people who have come out on the Lord's side in this place have been influenced more, probably, by frank, straightforward and earnest personal talks than by any other human agency. I say *human* agency. It is no formality or cant when we confess our reliance on the "power from on

high." "Except the Lord build the house they labor in vain that build it." Absolutely no genuine work can be done for the Master without prayer. We are grateful to those who have invested their money and their prayers in this "experiment." God is blessing our work and may he bless it more and more and bring back a ten-fold blessing on those through whose efforts the work was made possible.

L. C. RANDOLPH.

NEW CANTON, Ill.

THE TWO CUPS.

BY M. E. H. EVERETT.

Once in my room I sat in happy leisure,
The lamps were bright, my books were at my side
And I was entertaining hope and pleasure,—
Twin guests that enter where youth doth abide.

There came a knock; I opened; lo, an angel
Stood on my threshold bearing in his hand
A wondrous chalice carven in great splendor,
With mystic figures hard to understand.

I took the cup and looked within astonished:
The draught seemed burning like the noonday sun;
"This is the holy wine of Consolation
That thou must carry to a fainting one."

"But not to-night! it is too dark;" I murmured;
"To-night," his even-voiced command I heard.
"O then send thou some one to walk beside me,
I cannot go alone!" my feet deferred.

"Alone,—to-night,—in darkness and in silence;
Lest that dear soul be past thine aid at morn
And every gift be futile; this will light thee
To one for heaven's high purpose surely born."

"I cannot, cannot go alone in darkness!
Send one more brave and wise;" I plead again.
Back from my hands he took the flaming chalice,—
"Not I alone must stand and plead in vain!"

He slowly emptied at my feet the portion;
"Till thou hast gathered back these drops," he said,
"Thou shalt entreat me but I will not answer,
Not until youth and hope for aye have fled.

"This was a draught from out the sacred garden
That lieth in the vale of Paradise;—
The wine of blessing, had'st thou wisely chosen,
To lighten many dark and mournful eyes!"

With no farewell, my heavenly guest departed;
The lamps burned dimly even until dawn;
And youth and hope and pleasure were forgotten,
I only signed, "I wish that I had gone!"

Slow years dragged by, my own lips often thirsted
But no one had a cup to offer me;
And night by night, a strange soul haunting presence,
Upon my threshold stood sad memory.

Again I sit with the bright lamps of evening;
My books are at my side; I scarcely read,
For in my heart there is a ceaseless longing
O'er those who mourn that no man knows their need.

My door stands open to the evening zephyr
That brings a whisper of spring's budding flowers
Or echo of some bird song in the forest,
To soothe the loneliness of my wintry hours.

Again upon my threshold stands the angel
Exiled so long, through years and years of woe:
Within his hands he holds a wooden vessel,—
Not carven silver of the long ago.

"Patience and peace at last to thee are given."
Once more I hear his tender, longed-for tone,
"Because thou hast subdued thy haughty spirit
Unto obedience to the Righteous One."

"There may still be some lips with fever burning
That this cool draught would give a little ease,
If thou canst bear man's look of scornful wonder
Enough to venture forth in nights like these?"

I put aside my tasks and rise up gladly;
"From whence," I ask, "hath this new draught been
drawn?"
For in its depths I see the tender starlight
And on its crest the crimson flush of dawn."

"Drop after drop," the angel saith, "I gathered
The tears of penitence that thou hast wept;
The dew drops of thy sorrow fresh at dawning,
The floods of grief poured forth while others slept!"

So though no more I hold the silver chalice
Carven with mystic figures wondrous fair,
And I no more may be accounted worthy
The golden wine of Paradise to bear,

This cup I bring; the waters of affliction
Thou shalt find sweeter, shared with lips like mine,
And whosoever mourneth, I entreat thee
Take thou and drink, and find its peace divine!

The only solid basis for civil government is
the proper enforcement of parental authority
in the homes of the people.

SOME SALVATION ARMY SCENES.

H. in Christian Secretary.

London is a microcosm. But in itself London is a Big World. It is no slight thing to estimate it. Its different spheres and departments of life, of government, of enterprise, of business, of labor, of study, of benevolence, of religion, of crime, are immense. John Bright, in a speech on his birthday, in 1881, said, "I have spent six months in London every year for forty years, and yet I know nothing about it. I do not believe that there is a man in it who is fairly acquainted with all the parts and districts of that vast city." I planned to learn something of the Salvation Army during a recent visit to London; and though I gave to the investigation some time and thought and effort, I feel that with that most interesting phase of life in London I am not fairly acquainted.

I read General Booth's book, "In Darkest England and the Way Out," and so got hold of the general purpose and plan of the Army leaders.

1. There is an every day work of individuals of the Army, who, both men and women, are designated by their uniform, in the streets and in the conveyances of London, which is patent to those who choose to observe it. They distribute the papers, the "War Cry" or whatever their sensational names may be, which are published by the Army and are designed to call the attention of all readers to those subjects which the Army considers of supreme importance. They advertise the times and places of the meetings of the different posts of the Army. They converse with men and women of their need of salvation and the way of salvation; this, not in any perfunctory or rude manner, but naturally and personally when fit occasion offers. They find persons in distress and they act the part of good Samaritans to them. "Kind words never die"; and they use them. I did not see anything repellent in their method or manner in this every day and all the time work. It seemed to be a matter of course with them. Religion was their business, and they worked it whenever there was a good opportunity, and they were neither blind to see, nor slow to improve the opportunity. In fact, they made opportunities, and so they had them at hand.

2. There is a work of the Army which I noticed particularly on Sundays; that of individuals who select a convenient place and gather a company, larger or smaller, and hold them by singing, prayer and the preaching of the word. This work can be done indefinitely. In this street-worship they are not molested in London, though in some parts of the Kingdom they may be. I saw no processions of the Army on the London streets; but we have known that in some places, particularly in Eastbourne, their noisy demonstrations, with banners and drums and instruments of brass, through the thoroughfares of the town, have roused against them violent demonstrations from which they have suffered in person and effects; in fact they were mobbed. Their street-meetings in London were quiet and decorous and did not appear to need protection.

3. At various points around London are halls of the Army, in which are religious services at certain stated times during the week. I attended one of these services, and took occasion, before and after the service, to have conversation with the officers in charge in respect to their work. The hall, on a fashionable and busy street, was plain and convenient and large enough to seat several hundred people. A Scotch Captain conducted the meeting; a man of common education, but tolerably familiar with the Bible, fluent of speech and with an intense manner. His exposition was sensible, though a bit fanciful in parts but fitted to impress the audience, which was made up of common people. He led the singing, led in earnest prayer, and preached with much force and gesticulation. He had the muscle and flexibility of an athlete. He knew nothing of weakness of the throat, although it seemed that he was in danger of straining the

vocal cords. He was on fire with his subject, which was fervently practical.

After the sermon was an opportunity for testimony and prayer. A woman of gentle manners and good sense spoke and prayed with great fervor. Then there was general hand-shaking and personal inquiry for the spiritual state of those who remained—a sort of after meeting. In it all there was nothing to criticise; one could wish that it might be successful in leading all who were there to Christ, Christians nearer to him, the unsaved in repentance and faith to him.

4. I attended a special meeting of the Army in the Great Hall of Exeter Hall, where 4,000 persons were present. The platform and the seats back of it were occupied by the officers and musicians, and the remainder of the hall by members of the Army and their friends and strangers. It was a meeting for testimony and popular effect. After a stirring speech by the presiding officer, individuals were called up to state their experience. Some of the speakers had been desperate characters, had been guilty of great crimes, had felt the iron hand of law, had been imprisoned, but had been led, through the fidelity and love of members of the Army, to repent and reform and to give their lives to Christ. The testimony was clear and plain and sincere. It was the testimony of renewed men, who had proved the genuineness of their conversion by their faithful lives in the sight of the officers before whom they spoke. It was not given for effect, nor in any manner of boasting, but with shame for the past, in warning to others, with humility, with profound gratitude for the love of the Army and for the mercy of God. Christ was praised and exalted by them as a Saviour and was commended to others for acceptance. There was a deep pathos to the witness which these men gave. It was an impressive occasion and no one could hear the statements of the rescued men without deep thankfulness for what God had wrought and real confidence in the work of the Army. The vast assembly was in sympathy with the speakers, and the whole service was decorous and solemn, though strange by reason of the ringing cheers of soldiers and the exultant roll of drums.

There were also present at this meeting officers who had been detailed for foreign work. General Booth was about to go forth to foreign and remote parts of the Empire, in the interest of the Army work, and these were of the volunteers to accompany him and to remain in that service.

5. A most interesting occasion and one that signalized the power of the Army was the twenty-sixth Anniversary of the body and a reception to General Booth at the Crystal Palace at Sydenham. Representatives of the Army were present from all parts of the kingdom. The great Central Transept of the Palace was filled with the mighty multitude. The *Times* of the next morning reported that there were sixty-four thousand people present. It was the largest assembly that I ever saw gathered under one roof. By the courtesy of the principal usher we were given a seat on the platform, near the desk, within six feet of General Booth, where we could see and hear all. Before us was the mass of people, orderly but enthusiastic. Back of us and rising from the platform, were seats filled with the solid ranks of soldiers, with thousands of brilliant banners and five thousand instruments of martial music. For some time, under the lead of an able officer, speeches were made and testimonies were given. All was done in a sort of military way. Responses were made by the roll of drums, the sound of musical instruments, cheers of Amen, presenting of bayonets, (*i. e.*) the lifting of hands pointing upward. At times the whole body was invited to respond; and then the mingled sound of drums and brass and stringed instruments and cheers of men and women was like the voice of many thunderings or the roar of mighty waters of the sea breaking on the rocky shore. It was an inspiration. In the midst of it came General Booth, a military-looking man, of fine presence, tall and erect, with a face of decision, wearing the simple uniform of the Salvationists, and having absolute control of the Army, to whom he made a sensible, stirring address. They were receptive, sympathetic, responsive, with faith in

their leader who is evidently commander of their hearts and lives.

He referred to their salvation, many of them from low depths of vice and crime, to their present faith and happiness and character, and to their glorious future. He assured them of toil and self-denial, possibly of obloquy and suffering, but of final victory and everlasting rewards. He charged them that the progress and power and triumph of the Salvation Army depended not upon its General, but upon its members; "not upon me, but upon YOU," he said, and the YOU rang like a clarion through their enthusiastic ranks. I never expect to see the like again.

In such fashion, an imperfect mode indeed, I saw the Salvation Army in London. I conversed with its members and learned something of their spirit and aims. I grew into real respect, not for all their methods, but for their purpose and endeavor. Of their positive goodness, of their Christian devotion, of their deep sympathy for lost men, of their willingness to make sacrifice and to endure suffering, of their loyalty to our one Redeemer, I could have no doubt. I did not seek out the work of the Army in the slums of London; that hard and extraordinary work which tests the courage and patience and faith of the workers; I only heard of it. It is easier and pleasanter to hear of it, than to take hold of it or even to be a looker on of it. I did not know where the slums are and did not care to know. I dislike to have touch or contact with the places or the people. It is far more to one's mind to let the Salvation Army do this work, to feel that it is their vocation. Alas! I cheer on the Salvationists!

WRITING AND ITS MASTERS.

Who invented the art of writing? Of course we shall have to go back to the ancient Egyptians, the Chinese, or even further back for the origin of picture-writing; but this was expressive of ideas rather than of sounds. The old Phœnicians are believed to have been first to use a syllabic form of ideographic writing, which was the germ of an alphabet. The Egyptians improved upon it with their phonetic alphabet, which denoted both syllabic and alphabetical sounds by means of objects; thus, "Ahom" being an eagle, the figure of an eagle stood for the A, and so on. This is what may be called an ideographic alphabet, and it seems to have been in use as long ago as 700 B. C.

It is beyond our purpose to trace the history of the growth of penmanship from these ancient hieroglyphs to the fluent forms of the modern master of calligraphy, and the rapid figures of the swift phonographer; but it is worth while giving a little attention to the development of hand-writing. At first men wrote from right to left, as Orientals still do. The Pelasgic or original Greek alphabet was also written in this way, and afterwards back and forward, from right to left and left to right, like the furrows in a ploughed field. But there are examples of left to right writings as old as the seventh century B. C.

Without attempting to trace here the history of the alphabet, it is sufficient for our purpose to assume that all the alphabets we know have come through various channels from the old Phœnicians, each nation in succession using the letters it wanted and dropping the rest. This is worth nothing, because the old Phœnicians were also the founders of commerce. Truly they have left us a magnificent legacy in return for the tin they came to extract from Cornish mines, centuries upon centuries ago! We got it, however, through the Romans, for the Anglo-Saxon alphabet was taken from the Latin. The now predominant Roman alphabet is, of course, from the Latin, but not direct, as it suffered some modification in passing through the Normans.

Now, why have the Roman characters been adopted for what we may call the cosmopolitan alphabet of modern times, in preference to the Greek characters? For two reasons. First, because Latin was the language of the educated classes of all nations during the Middle Ages; and second, and probably chiefly, because the

Roman characters are much more adapted for rapid writing than the severe, if elegant, forms of the Greek alphabet. The Greek characters will not flow into each other with the smoothness and rapidity of the Roman forms, as, alas! every schoolboy knows.

It is common to associate early penmanship with the monks—that is to say, with the literate members of society—but an examination of the Anglo-Saxon manuscripts of the ninth century reveals the fact that even then penmanship must have been studied as a separate art. Some of them have evidently been beautifully inscribed by mere copyists. The writing-master in this country (England) must be thus ten centuries old. At first he taught the "running hand" Saxon, which was a modification for the more facile movement of the "set Saxon," but the Norman invasion changed the character of our penmanship and prevented us from having a system of our own to be as great a vexation to the rest of the world as the German calligraphy is even unto this day. There is not much difficulty in tracing modern "round hand" to the old Roman letters in a more free-running form, and the birth of the modern "running hand" may reasonably be associated with the invention of italics, which was the work of one Aldus Manutius about the year 1500.—*All The Year Round*.

GIRLS OF PUSH.

There is an interesting group of bright girls at the New England Conservatory of Music, in Boston, who represent the quality of push characteristic of the American girl. There are some thirty-five of these girls, and they are being musically and vocally educated by *The Ladies' Home Journal* of Philadelphia. Some time ago this magazine offered, as a stimulant to girls to get subscriptions for it, free educations at the Conservatory. The American girl is quick to see a chance, and one by one these thirty-five girls have come from all parts of the country to Boston. They receive the very best the Conservatory affords, the most desirable rooms in the building are theirs, and they have all their wants carefully looked after by a wealthy periodical. Perhaps in no other country on the face of the globe could such a thing be possible. These girls, too, the reporter was told, belong to nice families, but they preferred to earn their own musical education rather than depend on the family purse. Of course, the particular girls are unknown to the scholars at large, and to all intents and purposes they are paying their own way. And they certainly are. It is said that the magazine is also educating a number of other girls at Wellesley, Smith and Vassar Colleges.—*Boston Journal*.

CHRIST'S deference to the authority of the Old Testament Scriptures is a very important feature of his character at all times to those who propose to follow his example and yield to his authority. His teaching and his example at this point have a special emphasis for these times, when so many and such strong efforts are being put forth which tend to discredit these Scriptures. If any one will impartially and prayerfully study the many instances in which Christ put such an emphatic indorsement on the Old Bible as being the Word of God, it seems to us that such fair-minded, earnest seekers would be forced to accept the divinity of these Scriptures or reject the divinity of Christ. They are so interrelated that they must stand or fall together.

THE following is a very curious puzzle: Open a book at random and select a word within the first ten lines, and within the tenth word of the end of the line. Mark the word. Now double the number of the page, and multiply the sum by five. Then add twenty. Then add the number of the line you have selected. Then add five. Multiply the sum by ten. Add the number of the word in the line. From this sum subtract 250, and the remainder will indicate in the unit column the number of the word, in the ten column, the number of the line, and the remaining figures the number of the page.

A VISIT TO THE CATACOMBS.

G. Boissier, in *Harper's Weekly*.

We must visit the Catacombs. It will be an excursion offering nothing attractive, and which at first sight does not appear to be very useful either. One soon gets tired of wandering through these endless galleries, the walls of which are pierced with parallel niches, not unlike the openings in chests of drawers, arranged in tiers one above the other, in which the bodies were placed. One soon finds it difficult to endure the clammy dampness and sickly smell emitted from them. But if we can get over this first disagreeable impression, and examine the Catacombs more closely, we find that these long monotonous passages have much to teach us. To begin with, their very immensity, which seems to us so fatiguing, will give us an idea of the great number of the faithful in the third century. It is probable that each tomb originally consisted of a small crypt which some Christian richer than his comrades had had hewn out as a grave for himself beneath land belonging to him. As amongst the heathen a place was given in funeral monuments to the closest friends and the most faithful freedmen of the deceased, so did the Christian collect about him those who shared his faith. But the number of those to be interred was ever on the increase; first, the tombs were packed more closely together, then the crypt was enlarged. Later, other parallel crypts were added, and when they too were full, the ground was hollowed out beneath them till the houses of the dead were several stories high. As we wander in the labyrinth of galleries intersecting each other at right angles, or springing from a common center, and climb or descend the narrow staircases leading from one story to another, we note with what care every inch of ground was turned to account, and we realize vividly with what rapidity the new religion spread.

The Catacombs teach us other more important lessons if we have patience to examine the tombs in detail. Let us glance for a moment at the inscriptions which time has not yet rendered illegible. Most of them consist but of one or two lines—the name and age of the defunct, the date of his death—just enough to guide those who came to pray on anniversaries at his grave. Was he a slave or a free man? Was he rich or poor? Was he a magistrate or a private citizen? What are these earthly distinctions when the soul is about to appear before its Saviour? Nor need we seek for the compliments with which epitaphs are generally overlaid. At the most, we have now and then the cry of some mother unable to contain her grief, who tells us of the child she has just lost, that it was a sweet and innocent little soul. Now and then, too, we come across one of those symbols which remind the faithful of their common belief—the anchor, the fish, the dove, and some pious formula which expresses in a brief sentence the hopes of those who survive—such as: "God be with thee," or "Rest in peace." How many things are brought vividly before us by this simplicity, this repressed sorrow, this faith which seems too deep for words! Nothing brings us into closer rapport with primitive Christianity than do these tombs.

Some few of the catacombs contain paintings which have suffered greatly from time. These paintings deserve careful study; they are the very earliest outcome of Christian art, and we see in them that from the very first art had to solve the problem which decided its ultimate development. To what extent was she justified in availing herself of an antique art? Was it necessary to find new modes of representation for the new belief? Or might Christian art without scruple borrow what suited her from the artists of the past? There was no need to hesitate with regard to decorative painting; there could not possibly be any harm in covering the walls with a series of charming arabesques, or even of introducing wonderful birds and winged genii amongst garlands of flowers. It was in this way that Christian artists reproduced ancient patterns without modification, so that we find in the homes of the dead elegant ceilings, reminding us of the pretty fancies of those of Pompeii. But when it came to regular pictures, the question was more difficult to decide, and the artists betrayed their embarrassment by always choosing the same subjects. The Bible supplied them with a few, which they reproduced perpetually in almost the same manner. We have Moses making the rock bring forth water; the three Hebrews in the fiery furnace, whose example was an exhortation to martyrdom; Jonah coming out alive from the mouth of the whale, which was to the Christian an allegory of the resurrection of the dead. In dealing with the New Testament the painters were less at their ease, and to evade their difficulties they sometimes had recourse to imitation of the antique. In this way they represented Christ, now as a shepherd carrying a lamb on his shoulder, now as Orpheus taming the beasts with his lyre; and although Christian artists certainly did modify the figures a little, so as the better to express their thought, it is impossible to deny that they borrowed most of the attitudes direct from the work of the heathen artists. In this we have an example of the path Christian art followed from the beginning to the end; her aim was ever to accommodate antique art to the faith of the church. We see the crude early efforts in this direction in the catacombs. We find their final outcome in the Vatican. We can examine alike the beginning and the end of this movement, and trace its whole progress without leaving Rome.

HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SALEM SEVENTH-DAY BAPTIST CHURCH, SALEM, W. VA.*

BY THE REV. THEODORE L. GARDINER.

The Seventh-day Baptist Church of Salem, West Virginia, was organized in the State of New Jersey more than a quarter of a century before the signing of the Declaration of Independence. Away back in the days before the nation was born, a company of Sabbath-keepers from Westerly and Stonington, in New England, settled in the "Shark River country," in Monmouth county, East New Jersey. In an old letter sent to Rhode Island in 1750, they designate themselves as "the scattered remnant of the little flock of Jesus Christ, living at Squam, Squamcum, Deal, in Shrewsbury and Middletown, all in the province of East Jersey, keeping the commandments of God, particularly that of his holy Seventh-day Sabbath."

Their old record book is indeed a valuable relic, nearly one hundred and fifty years old, and yet it is well preserved. It is evidently hand-made, with cover of leather and two clasps made of cut leather strings or thongs to tie when the book is closed. It is undoubtedly the one referred to on page 7, where we learn that "Brother John Davis presented a book which he had prepared for the record book of the church, which was accepted, and said brother was allowed for it out of the public stock to his satisfaction." Although five generations have come and gone since the fathers penned its pages, the record is still legible, with only here and there a word obliterated upon the first page, by much handling. We are able, by the aid of a strong lens and bright light, to furnish a list of those who came to New Jersey and united in Christian service for some years before the organization was perfected.

The first page gives the information that it is "a record book of the settlement and proceedings of the church of Christ, keeping the commandments of God." Then follows the same language quoted from the old letter above, and an item stating that they are a people "inhabiting Manasquam on Shark River, and places adjacent." It also informs us that the following named persons have, from their first settling in that place, endeavored to uphold the public worship of God upon the Sabbath by joining in prayer, reading of the Scripture, preaching and expounding the Word of God to one another. The list is complete, unless it may be a name or two entirely erased by wear, and stands as follows: "William Davis, an ancient minister of the gospel, and formerly an elder of a church in Pennsylvania, but some time since living in Stonington, in New England." "Joseph Maxson, a ministering brother in the church aforesaid; John Davis, a ministering brother; and members Thomas Brand, Thomas Davis, William Davis, Joseph Davis;" and sisters "Elizabeth Pavior Davis, wife of William; Judith Babcock; Elizabeth Clark Davis, wife of John; Ruth Babcock; Bethiah Maxson, Joseph's wife; Bethiah Davis, Thomas' wife; Elizabeth Brand; Mary Stillman; Judith Davis, wife of James; and Elizabeth Davis Maxson."

The venerable William Davis died in 1745, aged 82 years. But his sons and their families remained, and one of these was chosen to be their first pastor. The organization was per-

fectured in 1745, although it is clear that regular public worship began some time before that date. The occasion and circumstances under which the choice was made are so full of interest that we can do no better than to give the record in their own words: "June the 14th day being the Sabbath, 1746, many of the aforementioned persons being assembled at Joseph Maxson's house, at Manasquam, after divine service was ended, it was proposed that the awful dispensation of God on us, and on the land in general, by withholding rain and sending drought, did call for humiliation and heart searching, public fasting and prayer, to humble ourselves before God and seek for mercy." The following Fifth-day was accordingly set apart for that purpose, and "the Lord was pleased to return his mercy to us graciously by sending a refreshing rain the night and day following." It was at the close of this meeting, June 19, 1746, that they chose one of their number, John Davis, son of Eld. William Davis, to ordination as elder and preacher among them.

A letter was written to the church at Westerly, R. I. requesting his ordination; and the record stands that "John Davis and the aforesaid letter were sent away to New England on the aforesaid errand; and after a prosperous voyage arrived at Westerly in about seven days." There, July 12, 1746, he received ordination at the hands of Elders Joseph Maxson, John Maxson, and Deacon Thomas Clarke. He was born near Philadelphia about the time his father left the Society of Friends and moved to Rhode Island, and was 54 years old at the time of his ordination. Baptized by his father in Westerly, May, 1713, married Elizabeth Clarke in 1715, and after serving the church as pastor for six years he died, aged 60 years, in 1752 or 1753. Unfortunately, three or four pages of records are missing at this point, and the data for history during his labors are very scarce. The last time his name appears in the minutes is on Dec. 26, 1752, a short time before his death, when he presented the old record book already described. Early in that year Thomas Brand, Thomas Babcock, and Thomas Davis, were solemnly set apart to the office of deacons. Owing to the fact that the families were widely scattered, the meetings of the church were held in different neighborhoods, according to the convenience of the various families. Upon the death of the pastor, business meetings were discontinued, and held only as needed, or called. About this time several families removed to Pennsylvania, and other Sabbath-keepers came to Squam, making quite a change in the little society.

For upwards of twenty years they struggled along without a pastor, but the records show frequent visits made to them by Elders Edmund Dunham, of Piscataway; Jonathan Jarmann, of Cohansey, and John Davis, of Trenton, N. J. Regular semi-annual meetings were held, at which these brethren ministered. When the records again open, we read: "Here follows a continuance of the book of records since Bro. John Davis' decease, it being neglected for some time." Several baptisms and additions are recorded previous to 1774, when the church seemed to enter upon a year of trouble with unworthy members, some of whom were restored, and others received what they termed "the awful sentence of excommunication."

In June, of that year, the church extended a call to ordination to Bro. Jacob Davis, who had, for some time, been "on trial in the improvement of his gift." He was a son of James Da-

vis, and a grandson of Eld. William Davis, and a nephew of Eld. John Davis, the first pastor. He was also a grandfather to our own Elders Samuel D. Davis and James B. Davis, of this church. He was born in Squam, 1748; educated at Brown University; baptized by Elder Dunham in 1772; licensed in 1774; ordained in 1775 by Elders Dunham and Jarmann, and became the second pastor. He was also a chaplain in the army of the Revolution. It may be of interest to these, his grandchildren, to peruse both the questions propounded by the council of his ordination to the church and candidate, and also the charge given on that occasion. They are as follows:

"QUESTIONS TO THE CHURCH.

"Is it your free and voluntary choice to require Jacob Davis to be your minister, to take the charge and oversight of you, as you profess to be the flock of God, and he the shepherd under Christ?"

"Do you find a hearty freedom in your minds to receive him to be your elder, pastor, and teacher, to rule and govern you according to the Word of God?"

"Do you promise and engage to him to bear all the duties of a people to their minister, according to the Word of God, such as respects, honor and reasonable maintenance, as far as necessary to enable him to discharge the trust committed to him?"

"Is it your desire to endeavor to strengthen his hands and encourage his heart by your prayers for him, and consolatory discourse with him, as occasion may require, with a due respect and regard for his character, office, and interest?"

"Do you look on yourselves bound, by the nature of this engagement, as far as you are able, to furnish him such conveniences respecting his living as he stands in need of to make him profitable to yourselves and comfortable to himself?"

All of which was consented to by the holding up of hands.

"QUESTIONS TO THE CANDIDATE.

"And does the brother, Jacob Davis, heartily and freely accept the request of the church?"

"Do you receive them as the flock of God, as persons committed to your care and inspection?"

"Do you feel love for them, and cherish them as a Christian shepherd ought to love his flock?"

"Do you look on yourself and on this obligation, according to the nature of this engagement, to answer all their religious requests, as far as your ability will admit?"

"Have you entire freedom to administer the ordinances of God to them as a church of God, to pray with them and for them, and to endeavor to build them up in the faith?"

"Is it your desire and prayer, from this time forward, as far as God shall enable you, to be exemplary to them in life and doctrine, according to the Word of God?"

"Do you now give up yourself to the Lord, and to them, by the will of God, to be their pastor and teacher?"

"If so, lift up your hand."

"CHARGE GIVEN.

"Brother Davis, I charge thee before God, and the Lord Jesus Christ, that thou take the charge of the church of God dwelling at Shrewsbury. Preach the word in and amongst them; be instant in season and out of season; administer the holy ordinances amongst them; exhort and rebuke with all long suffering and patience, with meekness and humility of mind, as thou shalt answer the same, when thou shalt give up thy account to God at his appearing and kingdom. Amen."

(To be continued.)

*An address presented by the author, the pastor of the church, at the Centennial Anniversary of the church, May 21, 1892, at Salem, W. Va.

SABBATH REFORM.

A RECENT number of the *Normal Park Baptist Messenger* contains an editorial on the Sunday question in its relation to the World's Fair, from which we quote :

If the enemies of Sabbath observance succeed in overthrowing the guarantees which have hitherto, in some measure, preserved the first day as a day of rest, they will destroy at the same time all possible protection for rest and worship upon any day. Seventh-day Sabbatarians have far more to hope from the charitableness of their fellow Christians who worship upon the first day than from the possible gratitude of the infidels, anarchists, saloon-keepers, and Sabbath-breaking hoodlums, with whom they are at present allied. Their opposition, not so much from its own inherent strength as from the opportunity it affords the enemies of any rest day to urge that Christian people are not united in this matter, is most deplorable. It is no time for division of counsel among Christian brethren. If our Seventh-day brethren cannot fight with us, let them, at least, not fight against us, for, if we fall they will fall also, and our success, whether they recognize it or not, is also their success.

The evident earnestness and sincerity of the Baptist pastor who wrote these words give them an air of reasonableness which will vanish when you stop to think a moment. If the observance of Sunday as the Sabbath does not receive warrant in the Scriptures no possible good can come from saying that it *does*. Strength derived from error is a false strength—no strength at all. Let us have the truth about this matter, the whole truth so far as we can get at it. The Bible does not command or sanction Sunday-observance. Let the Sunday-opening question be settled in the light of that fact.

The writer of the article from which the quotation was taken, has since made a manly apology to one of the members of the Chicago church for saying that "Seventh-day Sabbatarians are allied with infidels, anarchists, saloon-keepers, and Sabbath-breaking hoodlums." He said it was an unfortunate expression to use, and indicated his intention of making amends in the next issue of his paper.

L. C. R.

MORGAN PARK, ILL.

AN INTERESTING CORRESPONDENCE.

To the Editor of the SABBATH RECORDER :

The following correspondence was the outcome of a Christmas sermon preached by the Rev. P. S. Henson, D. D., pastor of the First Baptist Church of Chicago, on the theme, "Crowded out," and to which I was a listener. Among others who received a reprimand for "crowding out" the Saviour were the Seventh-day Baptists. They were guilty of "crowding him out of "his day" (Sunday). To me it seemed that Pastor Henson and his followers in Sunday-observance were doing the most of the "crowding" and so I made bold to ask some questions as follows :

2914 COTTAGE GROVE AVENUE, }
CHICAGO, ILL., Jan. 2, 1892. }

Rev. P. S. Henson, D. D., Dear Bro. :—It was my privilege to listen to your sermon last Sunday on the theme "Crowded out." There are some questions in connection with the matter which I would respectfully ask you to consider, if you do not deem it wise to answer.

I. Have you any Scripture proof that Christ's resurrection did really take place on the first day of the week?

II. Granted that Christ's resurrection did occur on the first day, where do you find command, request, or even hint that the first day should therefore be observed as the Sabbath on that account?

III. Would you have us believe that the pas-

sage, Psa. 118 : 22-24, quoted by you, has any reference to the day of Christ's resurrection as a Sabbath? Is it not evident that the Psalmist asked us to "rejoice and be glad" in the fact of a coming Saviour rather than the time?

IV. Is it anywhere stated in the Bible that the first day of the week, commonly called Sunday, by you called the "Lord's-day," is to be observed as a Sabbath of rest?

If not I respectfully ask you to consider whether those who observe the first day of the week as a Sabbath or those who observe the Sabbath of the fourth command as a day of rest and worship are guilty of "crowding out" our Lord and Master from "his day."

Respectfully,

F. O. BURDICK.

CHICAGO, ILL., Jan. 7, 1892.

My Dear Brother;—Recurring to your favor recently received you ask:

1st. Have you any Scripture proof that Christ's resurrection did really take place on the first day of the week?

Ans.—"Now when Jesus was risen early the first day of the week he appeared," etc. The natural and plain construction of this language would be that he rose on the first day. It would have been very easy to have said he rose on the Sabbath, and then early on the first day appeared, if that had been the fact. If that be not the fact then this language is justified, otherwise it would be misleading.

Further, if Christ rose on the Sabbath then it is clear that he did not lie in the tomb three days, or parts of three days, as he said he would.

Question 2d. Granted that Christ's resurrection did occur on the first day, where do you find command, request, or even hint that the first day should therefore be observed as the Sabbath on that account?

Ans.—That there was some sort of observance of the first day in the early church is too clear to be questioned. Christ himself specially honored the day, not only by rising upon it, but it was the only day on which he ever appeared to his disciples after his resurrection, and it was the day on which he poured out his coronation gift at Pentecost, and it was the only day on which the Lord's Supper was celebrated and on which money was laid by for charitable uses.

The early church observed both days for a time because they were not yet prepared to swing loose from the old dispensation into the new, just as they observed both the Passover and the Lord's Supper. But little by little it dawned upon them that the Passover had had its day and that something better was to take its place and the Passover was abandoned, and that without any express command to abandon it, though there had been an express command to observe it. Even so it gradually dawned upon them that the old creation was not the great thing, but rather the new; that the day to celebrate was not that which marked the completion of the old creation, but the new; and so they began to realize that they were called to serve in the newness of the spirit rather than the oldness of the letter. We reckon not from the first Adam but the second. The first Adam entered upon the Sabbath the first day of his existence. So did the second Adam. Old things are passed away and all things are become new. You and your brethren are still dwelling amid the shadows of the old dispensation and celebrating a material creation. We are celebrating the new creation. That was not first which is spiritual but that which is natural

and afterward that which is spiritual. You still stick to the natural.

Question 3d. Would you have us believe that the passage, Psa 118 : 22-24, has any reference to the day of Christ's resurrection as a Sabbath? I would just that. You ask, "Is it not evident to every reader that the Psalmist asked us to rejoice in the fact rather than the time?"

I answer it is not evident unless one has made up his mind that he will have it so. How easy for the Psalmist to have said, This is the thing that the Lord hath done; we will rejoice, etc. But he emphasizes the day. What right have those who make so much of the word "day" when it occurs elsewhere to make light of it here?

Your fourth question is only a repetition in another form of questions already asked.

Allow me to say in conclusion that I do not propose to prolong this discussion. I have felt that it was a courtesy I owed you to answer your courteous letter, but you need feel under no obligation to answer this, and in case you do I hope you will not consider me unbrotherly if I do not write further.

With fraternal regards, yours in Christ,

P. S. HENSON.

Rev. P. S. Henson, D. D., Dear Bro. :—Yours of Jan 7th in answer to my letter of a previous date was duly received. Please accept my thanks. In closing you write, "you need feel under no obligation to answer this, and in case you do I hope you will not consider me unbrotherly if I do not write further."

In view of this gentle hint you may consider it impertinent in me to intrude again upon your attention. But I hope you will not feel it to be an impertinence if I write this once, and that you will permit me to apply to the evidences you give in answer to my questions, the Baptist principles of determining what is right doctrine and practice, and I will not ask you to take the time to answer.

The Pedobaptist relies on inferences drawn from certain passages, e. g., Lydia's family, the jailor's family, etc., for the practice of infant baptism and sprinkling for baptism. But the Baptist answers, "No, we want no inferences in this matter and no traditions of the Catholic Church, but the explicit teachings of the Scriptures, a 'thus saith the Lord.'" Now in a matter so vitally important as that of the Sabbath does not the Baptist principle require an explicit "thus saith the Lord" as an authority for, and guide in, its observance? In the fourth precept of the Decalogue we have an explicit "thus saith the Lord." That command specifies the day to be kept holy, and the reason *why that day, viz.*, "He rested on the Seventh-day," that is the creation week. Our weekly division of time is based on, and corresponds with, the creation week, six days of labor closing with a day of rest. All Christian nations agree in the time of beginning and ending the week. This fourth command remains the law of the Sabbath-observance so long as it remains unrepealed or unamended. If it is repealed or amended it should be by as clear an expression of the divine will as that by which it became a law. Where is it written that our Lord repealed or amended that law?

If, now, another day is some time to be instituted as a rest day, must it not be by a divine precept? The fourth command cannot be authority for the observance of a different day from that which it names, and for a different reason.

If another day is at some subsequent time

to be observed as a rest day and to commemorate a different event, it would be an entirely distinct institution, requiring a specific precept for its foundation, and it would not at all take the place of the commemoration of God's rest from his work of creation, unless his will is so expressed. So then, taking our stand on the Baptist principles, that a *plain* precept, a "thus saith the Lord" for its authority, let us look at the points you make in your answer to my questions. If in your answer you have not quoted a passage containing the direct expression of the divine will, it is because you know of no such precept. Your answer contains the following points.

I. That Christ arose on the first day of the week and in so doing he honored the day.

II. That it was the only day on which he appeared to his disciples after his resurrection.

III. That on that day he poured out his spirit at Pentecost, and that it was the only day in which the Lord's Supper was celebrated, and on which money was laid by for charitable purposes.

IV. That there was some sort of observance of that day in the early church.

Now, if we admit that all of these points are well taken, is it *any* where *written* that the day on which he arose, or the day on which he appeared to his disciples, the day on which he poured out his Pentecostal spirit, the day which had some sort of observance in the early church, the day on which the Lord's Supper was celebrated, should be observed as a rest day? If it is not so *written*, then there is no reason for its observance because of such events as named, for there is no logical or natural connection between them and the Sabbath institution, and they are never spoken of in Scripture in connection with the thought or fact of a rest day. And that it is not so written you virtually admit in the statement that both days were observed, for a time and that "it gradually dawned upon them that the day to celebrate was not that which marked the completion of the old creation but the new, and so they began to realize, etc." And so in the absence of a precept requiring the observance of the first day you base its observance on an inference drawn from passages in which the time of the alleged occurrence is only incidentally stated, and not in any case mentioning Sabbath-observance or rest. Can any authoritative observance be based on *inferences*? But now as to the grounds upon which the inferences are based.

I. The time of Christ's resurrection.

Now if it be admitted that Mark 16: 9, which you quote, is ceremonial, that Mark *did* write it, even then neither there nor elsewhere is the time of the resurrection emphasized as having any importance, any more than the time of his birth, or death, or ascension, the *fact* has the emphasis and is celebrated in baptism. But you are aware that the weight of authority among textual critics is that Mark did not write verses 9-20 or at least that is doubtful, "Meyer" calls it "the apocryphal fragment from other evangelical treatises." See also margin of the Revised Version. If Mark did not write that part, then no Scripture writer either in the Gospels, or Acts or the Epistles, state when Christ arose, all the evangelists say that he was risen and gone when the first visit to the tomb was made. If it be gathered from any of them that Christ rose on the first day it must be so from the circumstances and not from the direct statement in Mark 16: 9. Just as it stands in

the original it is very doubtful if the words translated, "first day of the week," mark the time of his rising, and not the time of his appearing to Mary. The punctuation of our English version is not authority. "Wescott and Hert's" Greek text, also "Hahns" places the first comma after "Magdalene," but change the comma in the English translation from after "week" to "risen," thus, "Now when Jesus was risen, early the first day of the week he appeared first to Mary Magdalene." Meyer in his Commentary on Mark quotes nine authors who connect *πρωτη σββατου* with *αναστασις* and ten authors who connect *εραρη*, and adds, "We cannot decide the point since we do not know the connection with what went before in which the fragment originally occurred," etc. But if we are to judge by the circumstances narrated that the resurrection did occur on the first day of the week, does it follow that the Sabbath should be changed on that account? What connection is there between the time of Christ's resurrection and the Sabbath institution? If the Lord had intended that his followers should celebrate the resurrection by resting on the day of his resurrection, two things should be expected, (1) that the Scriptures should state directly and explicitly that he rose on a certain day, and (2) that it should be written that it was his will that his followers should commemorate that day by resting. But there is no direct and explicit statement that he rose on the first day and there is no passage *intimating* that he would have us observe the day of his resurrection in *any* way.

II. You say the first day was the only day on which he appeared to his disciples. It is not stated on what day Christ appeared unto his disciples when they were fishing (John 21: 1, and following), but if it were the first day, he countenanced their work and directed them where to cast the net to obtain a draught. Unless it is shown that "after eight days" means seven days there is only *one* first day mentioned in the Scriptures as the day on which he appeared to his disciples, and that is the day of his first appearance.

III. You say that it was the only day on which the Lord's Supper was celebrated. It certainly was not instituted on that day. It is certainly not *written* that it was celebrated on no other day and only *one* occasion is named in Scripture where it was celebrated on that day, *viz.*, Acts 20: 7. If Luke followed the Scriptural method of dividing days, from evening to evening, and not the Roman method, this meeting was on the *evening after the Sabbath*, the first part, that is, the dark part, of the first day of the week, for it was a night meeting, and on the light part of the same day he pursued his journey. But if they did meet to break bread on the first day of the week, that circumstance does not prove that it was a rest day, for it is not any where specified on what day they should break bread. In Acts 2: 46 it is recorded that the disciples broke bread daily, "day by day" in the R. V. See also the 42d verse. You spoke of the commemoration of the "new creation instead of the old." Let me ask, (1) Where is it *written* that Christ's work is called a new creation in comparison with the old? (2) Where is it *written* that Christ's work was finished when he rose from the dead? (3) Where is it *written* that we are to commemorate a new creation by a rest day? The only places I find in Scripture naming a new creation are Isa. 65: 17; 66: 22, 2 Peter 3: 13, Rev. 21: 1. In reference to Isa. 65: 17; 66: 22 no commen-

tator that I have access to refers it to the work of redemption. Some understand it literally, some refer it to the deliverance from Babylonian captivity, some to the ultimate conversion of the Jews. Jamieson, Fausset and Brown think that the "former things," R. V., means the "troubles" named in the preceding verse. Peter evidently referring to this passage says, "Nevertheless" that is, notwithstanding the dissolution of all things, etc., "we according to his promise look for a new heaven and a new earth, etc." So to him the fulfillment of the promise was still in the future. In Rev. 21: 1, among the closing scenes presented to him, John says, "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away." The passage you quote, "the old things are passed away," etc. reads thus: "Wherefore if any man is in Christ, he is a new creature. The old things are passed away, behold, they are become new." R. V. This has no reference to an old creation and a new in the sense in which you quoted it, but explicitly refers to the change in a man when he is converted.

IV. You say that *both* days were kept for a time "because they were not yet prepared to swing loose from the old dispensation into the new, just as they observed the Passover," etc. and "that the Passover was abandoned without any express command," etc. In reply, the Passover and the Sabbath are not parallel institutions. The former was instituted for a purpose which was accomplished when Christ died, and passed away by limitation, just as other types did. The Sabbath was not instituted as a type of Christ. If a type at all it is a type of heavenly rest. "It was made for man." Its purpose is not accomplished like that of the Passover, the anti-type has not come. It stands in the heart of the moral law, and *not* in the *ritual* law, only as there were in the ritual or national code some things connected with it which are not in the moral law. There were, as you know, three departments of law when the nation of Israel was organized. The moral law—the civil law—and the Levitical or ritual law. Now are we "dwelling in the shadows of the old dispensation" because we keep the whole moral law? Because we keep the Sabbath which was instituted at the beginning of the race? Are we dwelling among the shadows of the old dispensation because we believe in the marriage ceremony?

Finally, in reference to your statement, "it is clear that there was some sort of observance of the first day in the early church," I reply, I find only one place where there was any meeting of the disciples on that day, after the evening after his resurrection, unless "after eight days" means in seven days, for which I have never seen any authority from contemporary writers. It seems to have been first *assumed* that that meeting was on the first day and from that assumption it was inferred that "after eight days" meant a week. Still it is possible there is some contemporary authority for it. 1 Cor. 16: 1 certainly cannot be understood as indicating a meeting. Each man was to "lay by him in store." A number of places in the Acts speak of the Apostles meeting with the Jews, Greeks, and disciples on the Sabbath. As to Paul's practice we find him addressing to the Jews at Rome this strong language, "Though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans." Neither *doing* nor *teaching* against the Sabbath was alleged against him by his accusers.

WOMAN'S WORK.

I MARKED the soft dew silently descend o'er plain and hill,
On each parched herb and drooping flower the heavenly
cloud distil.
As noiseless as the sun's first beams it vanished with
the day;
But the waving fields told where it fell when the dew
had passed away.
Lord, make me like the gentle dew, that other hearts
may prove,
E'en through thy feeblest messenger, Thy ministry of
love!

—Anna Shipton.

SAYS George Merriam, "A little thought will show you how vastly your own happiness depends on the way other people bear themselves towards you. The looks and tones at your breakfast table, the conduct of your fellow-workers or employers, the faithful or unreliable men you deal with, what people say to you on the street, the way your cook and house maid do your work, the letters you get, the friends or foes you meet,—these make up very much the pleasure or misery of your day. Turn the idea around, and remember that just so much you are adding to the pleasure or misery of other people's days. And this is the half of the matter which you can control. Whether any particular day shall bring to you more of happiness or suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself."

IT was Andrew Fuller who said: "We saw that there was a gold mine in India, but it seemed almost as deep as the center of the earth. Who will venture to explore it?" It is the whole Christian Church that knows who answered and what Carey said: "I will go down, but remember you must hold the ropes." It was Sidney Smith who branded Carey the "consecrated cobbler." And it was Sidney Smith who later confessed that his attacks upon Carey were "absurdity unadulterated and pure."

WHEN Carey began his work, feeling that it would be asking too much of the Missionary Society to pay him after reaching the field, he volunteered to assume his own support. During the forty years which he spent upon the field he earned and paid into the missionary treasury more than \$233,000. "Thus," says A. J. Gordon, "if in his spiritual work he was an example to missionaries, in his beneficence he was an even illustrious example to millionaires."

AND still India has but one missionary to 275,000 people. A chance for more people to hold more ropes.

FROM MISS SUSIE BURDICK.

The past quarter has been one of encouragement. As I write that and look back over the time to see what has happened to justify the statement, there seems to be little worthy of mention. For myself there has certainly been a great loss of time, as an attack of inflammation of the eyes has given me many days of enforced idleness. But there have been new visions of the possibilities in the Christian life, and while the girls have been very, very naughty, on the whole I think there has been real improvement. They have certainly done some very earnest work.

We have been much saddened by the word that one, of whose interest and prayers we have been often assured, has gone. The late Mrs. D. P. Rogers, of New London, Conn., has sent frequent words and other proofs of her interest in

the school girls, and they have thought and talked much of her. In a recent letter she wrote, that at the hour of twilight she was accustomed to think of, and pray for us. — The girls were very much touched by this, and when her death was made known to them, a great silence came upon them, and the quick tears filled the eyes of some of the older girls. It seems that but a little time before, in talking together about Mrs. Rogers, they had said that if this friend should die they would certainly want to put on mourning, and since they have known of her death they have all been wearing white on their hair.

I hope there are many at home who are praying constantly and with hearts full of faith for this work. Sincerely yours,

SUSIE M. BURDICK.

—SHANGHAI, China, April 14, 1892.

HISTORY OF THE TITHE.

By right of historic priority the tithing system stands first in the matter of so-called systematic giving. The Old Testament gives the first records. Abraham gave tithes to Melchizedek, King of Salem. Gen. 14: 20. Jacob gave tithes. Gen. 28: 20, 21, 22. The Mosaic law did not institute the tithe. It recognized it as already binding. Lev. 27: 30. In Numbers 31: 31, it is said, "Moses and Eleazar the priest did as the Lord commanded Moses," and by this, commandment was given concerning the Lord's tribute of the spoils of war, such a tribute as was likewise given by other peoples to their rulers. The first tithe was for the service of the Levites. Out of this they—the Levites—were to pay a tithe to the high priest. The second tithe was for the maintenance of feasts and sacrifices.

The tithe was not burdensome to the people until, under Moses, they grew restive, and desired a king. Under a king the expense of government increased, and new dissatisfactions arose, and with them came this, that they complained of the tithe. Being in the line of disobedience to God, and acting upon the basis of a self-willed spirit, the tithe soon partook of the general neglect into which the observance of the law itself had come.

Hezekiah—726 B. C.—upon the restoration of religion re-established the tithes. 2 Chron. 31: 5, 6, 12. Upon the return from the captivity they were re-instated by Nehemiah—446 B. C.—see Neh. 10: 37; 12: 44; 13: 5. Malachi—397 B. C.—reproves the people for withholding the tithes, and promises blessing to follow upon their restoration. Mal. 3: 8-12.

Nothing is ordained in the New Testament respecting tithes. The principle is recognized, and that by distinctive favor, by Christ and by the apostles. Christ says—Matt. 23: 23—"Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, faith; these ought ye to have done, and not to leave the other undone. See also Luke 11: 42.

In the Christian dispensation the very circumstance of the existence of a clergy as a distinct class supposed a certain fixed provision for their maintenance. The necessity of such provision and the right in which it is founded is distinctly expressed in many passages and allusions in the New Testament. Matt. 10: 10, Luke 10: 7, Rom. 15: 27. The obligation in the general sense which the passages involved has been put forward in ecclesiastical legislation from the earliest period. Paul covers the point in 1 Cor. 9: 7-14. He says, verses 13 and 14, "Do ye not know that they which minister

about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar." Even so hath the Lord ordained that they which preach the gospel should live of the gospel. That the apostles do not speak of tithing as still practiced, nor distinctly declare it to be that which should be practiced, indicates, together with the history of the state of the church at that time, that the offerings for the church were in those days sufficient. The charge to lay by "in store as God hath prospered," (1 Cor. 16: 2.) must have been understood, as God had in mind that it should be.

The zeal of the church began after a time to wane, and while in its down grade nothing is heard of the tithe. Papal hierarchy becomes the property of the historic page. The pope holds the headship of the church, alienates her revenues, and himself controls the questions pertaining to them, how unselfishly for himself and for the priesthood is not difficult for that historic page to record.

But from the church in the East there came a demand for the re-instating of the tithe according to the transcripts of the Old Testament. The Christian fathers in the West also spoke in favor of the same idea. Several councils recommended it, the second Council of Tours, 567; the second Council of Macon, 585, even commanded it, and that under penalty of ex-communication; the Council of Rouen in 650, of Nantes in 660, and of Metz in 756, and still other councils distinctly sanctioned that method of supporting the church. The legislation of the first Christian emperors pre-supposed the duty of maintaining the clergy, assigned lands and other property for their support, although they did not make enactments for the payment of the tenth of the produce of the lands.

Down to the 17th century it was generally thought to be the case that the Mosaic law lay at the bottom of the tithing system, and that through it alone it had come to be introduced into Church and State. But the search of historians reveals the fact that tithes were known to the Roman law, and had in many cases been introduced from it into the economical organization of the mediaeval state. "The most barbarous nations, and the heathen Greeks and Romans out of a principle of religion common to all men have often dedicated their tithes to their gods. Some have made it a standing obligation, others have done it upon particular occasions, and by the impulse of a transient devotion." The Phœnicians, Arabians, and the Carthaginians paid voluntary tithes to their gods. The tithe became firmly established in the Frankish Empire, so say the records, and it was imposed upon all newly converted Saxons by Charlemagne. Offa, king of Mercia, introduced it into England near the close of the 8th century, and later Ethelwulf carried it throughout Saxon England. It was introduced into Portugal and Denmark in the 11th century, and into Sweden in the 13th century. In France the National Assembly in 1785 abolished the tithe.

The reformation wrought a gradual change in the tithing system, introducing secular tithes, and modifying the ecclesiastical tithe. The political economy of the times was a strong factor in the change. The antipathy of the Christian Church to the rulings within the Catholic Church was the other ruling factor.

Only small and detached portions of the Christian Church of to-day practice the tithing system. The membership is in good financial condition, educated and independent. But the treasury of the church suffers as if from cold, and hunger, and want.

The papal church perverted the revenues of the church. Her extortions upon her membership keeps it poor, ignorant, and in chains, but her extorted and perverted revenues keep the priesthood sleek and fat, her aggressive warfare backed always by the money power, and her coffers forever more full unto bursting—exemplifying the mighty power of accumulated littles.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.

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J. NO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"It's wiser being good than bad,
It's safer being meek than fierce;
It's fitter being sane than mad.
My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That, after last, returns the first,
Though a wide compass round be fetched;
That what began best can't end worst,
Nor what God blessed once prove accurst."
—Robert Browning.

WE have received the minutes of the South-Eastern Association, but too late for use in this issue of the RECORDER.

THE tent committee of the General Conference has procured a tent, with a seating capacity of about 1,000, for next session. The Nortonville people have decided to locate it near the church, which can be used for serving dinners, smaller meetings, etc.

PEOPLE who may be looking for some kind of business or profitable work in the South will notice the announcement of "Chances" made by C. H. Greene, of Daytona, Fla., in another column. It is especially important that such opportunities are open in a community where there are already Sabbath-keeping interests. This is a point which too often we do not consider.

THE *Congregationalist* says: "It is noticeable that no layman was assigned any part in the program of the Massachusetts Association except on the subject of temperance. The same absence of laymen is seen in the report of the other State meetings. Would there not be more interest and larger attendance at these gatherings if the invited speakers were less exclusively ministerial?" We think so; at least that has been our experience for several years past with our own anniversaries.

IN another column we repeat the story of some Salvation Army scenes in London, as witnessed by a visitor to that city. In this connection it may interest our readers to know that the leaders of the Army,—Generals, Colonels, Captains, etc.,—in this country have just closed their annual council in New York City. Representatives from East and West, North and South, for four or five days, have discussed methods, and planned the work of the Army for the ensuing year. This council followed the week of self-denial which is observed the world over by officers and privates, by acts of actual self-denial, usually in the matter of diet. The saving which is thus effected is used in promoting the work on fields where it is not self-supporting. The revenue from this source alone last year was over \$200,000, of which the United States division contributed \$7,500. At the public meetings in New York last week, many experiences of rich personal blessing and spiritual exaltation from these denyings of the flesh were reported. From this annual council the soldiers of this unique army have mostly returned to their several fields to wage, with

renewed zeal, courage and strength, the warfare against the world, the flesh and the devil. May they have abundant success.

TWO ITEMS appeared, the one after the other, recently in a Baptist paper which furnish food for thought. They were in substance, that the Baptists in the State of Massachusetts contributed more money last year for Christian work than those of any other State in the United States, the total being \$1,937,438; and that more Baptist churches were constituted, during the same period, in Texas than in any other of the States, aggregating 140. Such facts as these, instead of furnishing ground for jealousies and sectional feelings between the extreme portions of the country, ought to draw these extremes into close sympathy and fellowship in the common work. Texas ought to be glad that Massachusetts Baptists have plenty of money and that God puts it into their hearts to use it liberally for the progress of the common cause. The Baptists in Massachusetts ought to rejoice that Texas has wide open doors for Baptist missionaries or evangelists, and that there, if not in their own conservative State, the truth may have free course, run, and be glorified. Has not God designedly and wisely planned that thus the extremes of our country shall be brought together upon a common plane of mutual interest, and be bound to each other by bands stronger than tempered steel? "What God hath joined together let no man put asunder." These things are no allegory, but are plain matters of fact, which we commend to the prayerful consideration of all Seventh-day Baptists, East and West, North and South.

THE Presbyterian General Assembly made quick work with the Briggs matter when they came to it. It will be remembered that the doctor has not yet been on trial for heresy. The question before the New York Presbytery last fall was whether or not he should be put upon such trial. This question was decided in the negative by a dismissal of the case. An appeal from this action was made to the General Assembly, at Portland; and that body has overruled the action of the New York Presbytery, by sending the case back to New York with orders that the case be tried. The question of revision of the creed is very much more troublesome. All agree that some changes should be made, just how much and what, is the troublesome question. The changes proposed by the committee are advocated by the extreme conservatives and equally opposed by the extreme radicals, for substantially the same reason, viz. that they do not mean much. It looks as though, ultimately, there would come a re-statement of the Standards, although it may take years to accomplish it. Let us hope that when it comes it will be a clearer and truer statement of Biblical truth, which will strengthen this church so rich in mighty men of God, past and present, and make the whole body more united and effective in winning men to Christ and a pure life. Since writing the above we have learned that the Assembly adjourned on Monday, May 30th, having deferred the matter of the revision to the next Assembly. The Union Seminary question was referred to a body of fifteen arbitrators, which seems to be a fair way of disposing of the matter, which at best is a difficult one. On the whole, considering the difficulty which beset the questions which came before the body, it must be a cause for congratulation that they have been disposed of with so much dignity, Christian forbearance, and general satisfaction.

It will be a matter of interest to our readers to know that a copy of the following Memorial against National Sunday Legislation, has been introduced in due form in both houses of Congress, and referred to proper committees. A copy has also been sent to each member of Congress as a personal matter:

A MEMORIAL AGAINST NATIONAL SUNDAY LEGISLATION
To the Honorable, The Senate of the United States, (or House of Representatives.)

In view of the fact that your honorable body is urged to forbid the opening of the Columbian Exposition on Sundays by National Law; and because such legislation is sought in order to protect Sunday as a religious institution, under the deceptive plea of enforcing only the "Civil Sabbath," therefore the undersigned, officers of the American Sabbath Tract Society, which represents thousands of citizens who are Seventh-day Baptists; earnestly petition and respectfully urge, that your honorable body do not thus enter upon the work of legislating concerning religious questions. Your petitioners believe that such a law would be contrary to the principles of religious freedom, and the entire separation of Church and State, upon which the National government of the United States is based.

In support of this we beg leave to recall attention to the report upon a similar question made to the second session of the twentieth Congress, and communicated to the Senate by Hon. Richard M. Johnson on the nineteenth of January, 1829, in which report it was truthfully said:

"If the principle is once established, that religion or religious observances shall be interwoven with our legislative acts, we must pursue it to its ultimatum."

In the corresponding report, also by Mr. Johnson, made to the House of Representatives, at the first session of the twenty-first Congress, March fourth and fifth, 1830, it was further said:

"If Congress shall by authority of law sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians are at issue."

Your petitioners submit that the correct position taken at that time, with reference to the mail service, demands even fuller recognition at this time, and in the matter of the Columbian Exposition.

We urge our prayer in the name of religious liberty, and the non-interference of Congress, directly or indirectly, in religious matters.

In behalf of the Seventh-day Baptists of the United States, and of all lovers of religious liberty,

We have the honor to remain, your obedient servants,
CHARLES POTTER, President.

ARTHUR L. TITSWORTH, Rec. Sec.

THERE is an old fable which relates that a fox, passing through a lonely wood, came suddenly upon a wild boar who was industriously sharpening his tusks upon a huge boulder beside which he was standing. The fox watched him in silence for a few moments, and then asked why he took so much pains to sharpen his tusks when no danger was near, and received the wise reply that "When an enemy is making an attack there is no time to sharpen one's weapons." The moral of this fable for the present hour seems to be that in the warfare against the hosts of sin we are in danger of spending too much time in whetting our swords. The higher criticism in the study of the Word of God may have its place, but that place is not the field of battle. "Take the helmet of salvation and the sword of the Spirit, which is the Word of God." Will that sword slay the sinner that he may be healed by the blood of Christ? Let the work of such men as Spurgeon, Moody and hosts of others, whose preaching is so largely biblical, make answer. Then, what practical difference does it make whether the Epistle to the Romans was written by the apostle Paul, or by "some other man by the same name?" The preparation which is most needed to-day for the conquest of the world for Christ is in the hearts of men and not in the Word of God. If Christian men, Christ's hosts in the world, will put their hearts into full sympathy and fellowship with the truths and methods of

the gospel, God, by his Holy Spirit, will sharpen the sword. Take it, O men of God, and slay for Christ! The authorship of the Pentateuch, the dual authorship of Isaiah, the extent and method of inspiration, the canonicity of certain books of the Old Testament, etc., are interesting questions, and not unworthy of careful and devout study by the man of God; but it may be fairly questioned how far it will all go towards saving men from the vice and misery of sin in this life, and from the hopeless despair of an impenitent death. We would be understood. We have no disparaging words to speak of the most critical and scholarly study of the Bible; but we venture to suggest that, just at the present time, the amount of talk about the Bible is vastly out of proportion to the use that is made of the Word in winning men to Christ and the truth. Jesus prayed to his Father concerning his disciples, "Sanctify them through thy truth, thy Word is truth;" and Paul exhorted his son Timothy: "Preach the Word," not preach about the Word. Returning to the figure of the fable; the time is peculiarly a time of battle with all manner of sin; the Christian's weapon is the sword of the Spirit, which is the Word of God; and the distinctive, paramount duty of the Christian soldier is to use, not to sharpen, that sword.

It is interesting to note the progress of men who begin to reform backwards. A year ago the Rev. Howard McQueary became too "liberal" in his views to remain in the Episcopal Church, and was welcomed by the Universalists. We have already recorded the fact that his views have become too notoriously bad to be tolerated by that liberal people. About the same time that this man found the Episcopal Church becoming narrow too for him the Rev. W. S. Rainsford, a Baptist clergyman of New York, wearied with the restraints of that Bible-loving people, sought larger freedom in the fold of the Episcopal Church. And now his restless mind has found congenial work in the discovery, or invention and propagation, of a scheme for the mitigation of the saloon curse, which can best be told in his own words. In the church of which he is rector—St. George's, New York—on Sunday, May 29th, Dr. Rainsford said:

I have spoken of the need of education. I would express the greatest possible sympathy for men of earnest and godly faith who feel that for the Christian man, and especially for the priest, to touch evil, is a sin well nigh unpardonable. That this is the view of many good men you would not doubt if you should see the letters that have come to me during the past week. It is very hard still to protest that a thing is right, when with tears and groans in the name of Him whom you should love above all others, the name of Jesus, you are implored to hold your peace, but I am just as certain that I ought to protest as that I stand here. My friends, the saloon has come to stay. You cannot abolish it. Men will drink, nor is it a sin to drink, nor is it a sin to keep a saloon. If in the vast body of civilized men the use of alcohol in some form or another is universal, you may be sure that the Creator of all things meant the vast body of civilized men to use alcohol in some form. I don't care how loud opposition bellows, or how it lowers its head, that is so. The religion of to-day must be in touch with the world of to-day. We no longer think of a God who speaks through one book, when the volumes of all ages teem with what he has spoken.

Let me for one moment indicate why this subject must be taken up before any great lapse of time. We are threatened with the solidification and amalgamation of the drink traffic. In England and London no other business has been so solidified as the liquor traffic. London is mapped out in accordance with its drinking capacity. A great public house or saloon is put into a district in accordance with its capacity. Every man who runs one has a standard to which he must sell, say 5,000 gallons of beer and 500 gallons of spirits a month. If that man can sell above the standard it ad-

vances his interest, and he is a first-rate saloon-keeper. If he goes below he goes out. The overwhelming tendency of such a system is to induce the publican to adulterate his liquor, salt it that men may drink more, sell to minors and those already drunk, in each of which points he breaks the law. The saloons are owned, through chattel mortgages, by brewers, who are masters of the situation. The whole tendency is to drive the drink traffic forward with leaps and bounds. I am told that more than one-half of the saloons in New York are held under chattel mortgages. It is a terrible system.

The saloon has come to stay, and should be made as good as possible, not left to be as bad as it can be. To have only an upright bar is a most unsatisfactory arrangement. Its tendency is toward drunkenness. What should be is more space—room to sit and read as well as drink. As it is the tendency is that every man who comes in shall drink; drink with every neighbor who jostles him. He didn't go there to get drunk. He can't sit in his tenement all the evening. Every city missionary will tell you that. Drink after drink standing up at a bar makes a man drunk. This will continue until an element takes hold of the saloon and makes it not entirely evil. We want some one to take hold and be content to make a reasonable profit. Room is necessary. Give a man room to sit down, read, and converse. We have our clubs where we may pass the time. Shall we stamp with utter condemnation the poor man who wants his little club? He must have it, and should have it. I agree with R. Fulton Cutting, who at a great temperance meeting of an organization which was afterward captured by our prohibition brethren, said, "If holding my finger up would close up every saloon to-day I would not do it."

It is no use trying to ignore the needs of human nature. The New-Englander is a persistent force, but when he undertakes to make excise laws for New York he is beyond his depth. This is not a New England city. It is an Irish city, unfortunately. It is a German city, and we are told there is danger of its becoming an Italian and a Jewish city. We are not a city of one party. You cannot convince an Englishman that it is wrong to have beer on Sunday. That perhaps is why I am not convinced. If there is one day when the housewife ought to make a special effort for dinner it is Sunday, when the husband and children are at home, or ought to be. We Christian people ought to encourage that idea. If a man, tired with the sweat and grime of New York life, wants his beer, he ought not to be tempted to send out his children to break the law. It is not right to make him a lawbreaker for his beer. All saloons are open on Sunday. You might issue orders for weeks and months, but the 500 policemen on duty at this moment, good fellows as they may be, can't close the saloons if they want to, as long as a great public sentiment believes that liberty is infringed in closing them. We ought to say that we will have them open certain hours on Sunday, and then shut them and keep the blinds up. Then we should know when the law was enforced. We should not have saloons where only strong and stimulating drinks are sold. There ought to be a choice of drinks. I don't want the boys to fill up with ginger ale. I am not at all in favor of "soft" drinks. Many of them are wretched concoctions. Light beer is better and healthier than many of the "soft" drinks. We need light, healthy drinks for our people. Surely it is not altogether impossible to hope that the great churches will move in this matter. Must the church draw her skirts aside and say she cannot touch this great evil? Will we say we don't know anything about the saloons? It is now rather a feather in a minister's cap to say he doesn't know about saloons. He ought to know about them.

My friends, we need to understand the spirit of our times. Neglect its law and futility in every single department of life awaits you. These are days of association. If you want money, pleasure, education, you must associate. If you want to do good to men you must associate.

There is an occasional man so abnormally good that he carries all necessary charity, pity, character, morality, under his own hat, but he is rare, and not always pleasant to live with. Make a brief visit to the country and in a pleasant spot you will see the volunteer apple tree which promises great things; but it is only the hopeful boy who expects much from it in the fall. If you want fruit you must have the orchard. This is the law of association applied to the Christian Church. If you want to bring forth the fruit of idealism, and worship God or serve man, you must associate, for the church is God's organization for the service of mankind.

Ergo, the church must take charge of the saloon business and run it so as to serve mankind thereby worship God! This is the logic of the

whole argument. Was ever anything more blasphemous? We have no desire to call in question the sincerity of Dr. Rainsford, or pass upon him any uncharitable judgment; but no better illustration could be given of the fact that a man may be entirely sincere and entirely wrong at the same time. It is easy to say, as has already been said of Dr. Rainsford's plan, that the only proof of its fallacy or its utility, is in its trial; but when a plan or a doctrine involves fundamental principles, as this does, we need not wait for such trial. Without going much into details, there are two points in the Doctor's argument which show its fallacy. In the first place he argues that whatever is right, which everybody knows is not true. He says: "If in the vast body of civilized men the use of alcohol in some form or another is universal, you may be sure that the Creator of all things meant the vast body of civilized men to use alcohol in some form." If this conclusion follows, then the same conclusion would follow with respect to anything that is equally near universal. Adopting the Doctor's formula, we may say that if sin in any form is universal among mankind, you may be sure that the Creator of all things designed that that form of sin should be universal, and therefore, of course that sin is not sin. The conclusion does not follow, because the premise is a false one. Any theory built upon such false conclusion will go down with it. In the second place, the Doctor assumes that the root evil of the saloon business is in the surroundings and not in the drink habit, pure and simple. A single fact, which has been proven ten thousand times, will show the folly of this assumption, and that is the physiological fact that alcohol taken regularly into the human system goes to the brain, vitiating its cells, and ultimately destroying all its proper activity, making madmen, utterly annihilating all moral sense, and fitting men for the committal of any or all crimes in the long, black list. Since this is the result of the physical action of alcohol upon the brain it would follow on the drinking of liquor in a Rainsford church saloon as surely as in a low dive. Besides, the air of respectability which the church saloon would give to the drink habit, would make it a snare into which multitudes would be allured who would never begin in the saloon as it now is. We can scarcely conceive of a more gorgeously gilded device for leading men blindfolded into wreck and ruin for this life and that which is to come than this Rainsford church saloon scheme.

REPORT OF THE NEW YORK TRACT DEPOSITORY,

For the month of May, 1892.

Receipts for Reform Library.....\$49 41
Expenses " " 38 73

Leaving balance of..... 10 68
New subscribers 27
Number letters written..... 39
" postal cards written..... 21
" " received..... 16
" packages tracts sent..... 38

Copies of *Reform Library* mailed during the month, about 10,000. I would like to remind our people that this means of distributing Sabbath truth is very excellent, and we ought to push this work for all it is worth. It takes money to pay postage, etc. Let us make this office self-supporting. You can do it if you purpose in your hearts to do it. Another thing, we have large quantities of books on hand, but our people do not seem to be very large book buyers. We ought to be faithful to our own publications. Let us rally about our publishing interests, and I believe that grand results will soon follow.

J. G. B.

Room 100, BIBLE HOUSE, New York.

YOUNG PEOPLE'S WORK.

HOME.

Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart hath builded.
Home! Go watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where there's one to love,
Home is where there's one to love us.

Home's not merely roof and room,
Needs it something to endear it;
Home is where the heart can bloom;
Where there's some kind lip to cheer it.
What is home with none to meet?
None to welcome—none to greet us?
Home is sweet, and only sweet,
Where there's one we love to meet us.
—Selected.

LET us all who can attend the Y. P. S. C. E. Convention in New York City.

THE following letter from the Secretary, Mr. Baer, will give information of interest to us all.

ONE thing we would suggest to our Permanent Committee, if it meets their approval, and that is that they arrange for a Seventh-day Baptist meeting Sabbath afternoon, at 2 o'clock, agreeable to the plan below. Let there be a grand Seventh-day Baptist rally!

THE CHRISTIAN ENDEAVOR CONVENTION.

As the time draws near for the coming International Christian Endeavor Convention, which is to be held in New York City, July 7th to 10th, the interest in all the arrangements and in the programme runs high.

The opening session will be called to order at 2.30 P. M., Thursday, July 7th, and after a prayer and praise service words of welcome in behalf of the New York City and Brooklyn pastors and their young people will be spoken. President Merrill E. Gates, LL. D., of Amherst College, will respond, after which the annual report of the general secretary will be read. The Convention sermon and President Clark's address will come Thursday evening. At the close of the session the officers and trustees of the United Society will hold an informal reception.

The regular morning session, beginning at 9 o'clock, will be occupied by the pastors' hour, at which time pastors, representing eighteen evangelical denominations, will speak briefly. The reports from the officers representing States, Territories, and provinces, will then be given. The morning will close with a rousing address.

The afternoon session will open with a "free parliament," to be followed by an address on "Junior Christian Endeavor work," which will be followed by an "open meeting," with suggestions from the floor on methods of work for juniors. Then three short addresses by natives of India, Africa, and China.

Friday evening promises to be a memorable session, with two addresses on two immensely interesting topics.

Saturday morning's early prayer-meeting will prepare us for the missionary session, which will be opened by an address on home missions. Proportionate and systematic giving to the Lord will be recommended in an address with no uncertain sound. An open meeting, or "parliament," will follow, under the general topic, "What is your society doing for missions?" The closing address that morning will present the needs of the foreign field.

From 2 o'clock until 3, Saturday afternoon, many denominational meetings will be held in

as many churches centrally located. What can be more appropriate than a rally under denominational banners? Think of how profitable an hour or more will be spent by the Baptists from all over the land meeting together as Baptists, Presbyterians as Presbyterians, Lutherans as Lutherans, Methodists as Methodists, etc. There are six committee conferences planned for from 4 until 5 o'clock.

A junior rally, with a carefully prepared programme, will be held in Dr. Taylor's church that afternoon also.

Saturday evening has been set aside for receptions, social re-unions, alumni meetings, etc. There will be no session in the Garden that night.

The only session Sunday morning will be a prayer-meeting from 9 to 10 o'clock, adjourning in ample time for the regular church services.

The Sunday afternoon session will be another popular meeting. A half hour at the beginning will be devoted to hearing "boiled down" reports from six committee conferences held simultaneously on Saturday afternoon. The rest of the afternoon will be devoted to three ringing addresses. Then, at the closing session Sunday night, two short addresses, and the consecration service will bring to an end the great meetings in the Madison Square Garden.

Carefully prepared programmes, with unusually attractive speakers, are being arranged for overflow meetings on Friday and Sunday nights.

Let me call your attention to the fact that the number of societies asking for enrollment on my lists during April was 541. God is richly blessing the spread of Christian endeavor.

May I ask you to remind the pastors of the evangelical churches of the country, and their young people, that it is suggested that Sunday, July 3d, be set apart as a day of prayer for the outpouring of the Holy Spirit upon the great convention. God grant it.

JOHN WILLIS BAER.

BOSTON, Mass., May, 1892.

OUR MIRROR.

THE Christian Endeavor Union of the churches of Southern Wisconsin convened in connection with the Quarterly Meeting at Utica, Sunday morning, at ten o'clock, May 29th.

After devotional exercises by Rev. F. O. Burdick, President Shaw placed upon a blackboard reports from the different societies. These five societies reported:

Members, active,	234
" associate,	49
" affiliate,	51
Total,	344
Additions during quarter,	24
Withdrawals,	5
Gain,	19
Baptisms,	7
Average prayer-meeting attendance,	16.3
Money raised during quarter,	\$70 62

An interesting missionary programme consisting of the following papers was then presented: "Missions and the attitude of Seventh-day Baptists to them," W. D. Burdick. "The joy of giving," Fannie Wells. "The work of the Society of King's Daughters," Jennie A. Dunn. "Systematic giving," W. H. Whitford. "Personal missionary work," Eli Loofboro.

The session was closed with a conference meeting led by A. L. Burdick. The work of the Morgan Park theological students was remembered in a prayer by Eld. Babcock. Although there was a small attendance of young people at this meeting yet we were encouraged by the consecrated spirit exhibited by those present, the good reports from the societies, and the anxiety on the part of some to adopt the "iron-clad" C. E. pledge.

The Union adjourned to meet with the church at Rock River, the first Sunday in September.

W. D. BURDICK, Sec. pro tem.

POPULAR SCIENCE.

A CONCLUSIVE THEORY.—A famous French doctor and professor of medicine contended that every disease was attributable to a process of inflammation. On dissecting one of his patients, not a trace of inflammation could be found. He explained the circumstances to his pupils as follows: "Gentlemen, you see that our mode of treatment was thoroughly effective. The patient is dead, but he died cured."

TOAD VENOM.—That Shakespeare was correct in saying: "Toads' sweat venom," is claimed by some correspondents of the *Lancet*, who state that the toad does secrete a venom of a tolerably powerful character. Instead of this secretion taking place, as in the case of snakes, entirely through the salivary glands, it is actually secreted by the skin, so that the word "sweated" is most accurately descriptive. This secretion, Dr. Guthrie states, also occurs in the toad through the parotid glands, the venom being a thick milky fluid, like the juice of dandelion stalks in taste and appearance. When injected under the skin, it kills small birds in six minutes, and dogs and guinea pigs in half an hour to an hour and a half. The symptoms in birds are loss of coordination followed by death; in guinea pigs convulsions; and in dogs depression, vomiting and intoxication. Dr. Guthrie kept a small toad in a cage with some lizards, and one of them, having bitten the toad, became convulsed and died in less than two minutes. His dog having siezed a toad, was attacked by instantaneous and profuse salivation, violent vomiting and colic. He also noticed that the venom has a most powerful local action on the skin, so that after carrying a toad in his hand it tingled and felt numb, with slight swelling and dryness of the skin, which lasted for several hours.

MONTANA SAPPHIRES.—What with emeralds, hiddenite, and rutile from North Carolina; topaz, phenacite, and aquamarine from Colorado; garnets and peridots from Arizona; opals from Oregon and Idaho; thompsonites, chlorastroites and amethysts from the Lake Superior region; tourmalines from Maine; golden beryl from Connecticut; pearls from Wisconsin, Tennessee, and the Pacific coast; sphenes and diopsides from New York; turquoise from New Mexico; agate and onyx from the Rocky Mountain belt; rock crystal and smoky quartz from the Alleghanies and Arkansas; and sapphires from Montana, it seems as if the United States had become one of the principal gem-producing countries of the world. Unfortunately, for some reasons, the sapphires of Montana have slipped through the fingers of the people who should own them, and are now mined by an English syndicate, that has paid in \$2,000,000, the best stones being sent to London, where high prices are demanded for them. The diggings are known as the Spratt sapphire ground, and are about twelve miles north of Helena, on the Missouri River. A fact that is not generally known is that the soil is rich in gold as well as gems, and that two assays from the tailings have shown \$58 and \$71 to the ton respectively. There are three important bars—El Dorado, Ruby, and French—where the stones are found, and such is their abundance that 1,016 of them were "jigged out" of two wheelbarrow loads of gravel from El Dorado bar in a few minutes. The material of the bars appear to be glacial drift, varying in depth from 30 inches to 30 feet, but also includes rock that seems to have been broken down from a dyke a thousand feet high and nine miles up the river. Gold, silver, and galena are found in the neighborhood, and it is whispered that another deposit of sapphires was recently found, and that the land is being quietly bought up by American miners, but the country immediately about is a grazing land, encircled by mountains. Nodules of limonite—round, oval, lenticular, and reniform in shape, with mamillary markings—are of common occurrence in the bars. The Kleinsmith collection of gold specimens found along the Missouri at this point, and on view at the national bank at Helena, numbers 500 gold crystals, for which \$4,500 has been refused. The stones grade from almost water-white to sky-blue—none have been found of the deep blue color shown by Oriental sapphires—and incidentally exhibit green, lavender, pink, and gray. A few show dichroism, green and blue being discovered in alternation, and in a few cases blue and red. Stellation and chatoyancy are not uncommon, but perfect stars have not been discovered. One interesting stone cut with facets shows a series of "concentric phantoms" that are revealed in milky lines when the gem is held with the table before the eye. These stellations and phantoms occasionally make the interior of the stone appear turbid, but there are several gems of good size, three or four carats in weight, that are magnificent in brilliancy.—*Minerals*.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

SECOND QUARTER.

April 2.	The Way of the Righteous.....	Psa. 1:1-6.
April 9.	The King of Zion.....	Psa. 2:1-12.
April 16.	God's Works and Words.....	Psa. 19:1-14.
April 23.	The Lord my Shepherd.....	Psa. 23:1-6.
April 30.	The Prayer of the Penitent.....	Psa. 51:1-13.
May 7.	Delight in God's House.....	Psa. 84:1-12.
May 14.	A Song of Praise.....	Psa. 108:1-22.
May 21.	Daniel and his Companions.....	Dan. 1:8-21.
May 28.	Nebuchadnezzar's Dream.....	Dan. 2:38-49.
June 4.	The Fiery Furnace.....	Dan. 3:12-25.
June 11.	The Den of Lions.....	Dan. 6:18-28.
June 18.	Review.....	
June 25.	Messiah's Reign.....	Psa. 72:1-19.

LESSON XII.—REVIEW.

For Sabbath day, June 18, 1892.

INTRODUCTION.—1. Singing. 2. Concert reading of Psa. 119:105-112. 3. Prayer. 4. Singing. 5. Short map exercise. 6. Brief paper on books of Psalms and Daniel. 7. Singing. 8. Assemble for class review.

REVIEW QUESTIONS FOR CLASSES.

LESSON I.—Title? How are the two ways of life here shown? Where does each way lead? Compare life to a train of cars and a railroad switch. In what does a godly man delight? What three steps downward in the career of the ungodly?

LESSON II.—Two kingdoms set forth. What are the characteristics of each? What marks by which we may know where we belong? Leading Thought? What is this Psalm sometimes called?

LESSON III.—The book of nature and of revelation. What lessons taught from both? Golden Text? What prayer closes the Psalm? What does this prayer show?

LESSON IV.—Title? Who is the good Shepherd? How is his shepherd care shown? Outline? What does the anointing signify? What is it to dwell in the house of the Lord? Recite Golden Text.

LESSON V.—What is redemption from sin? What precepts of the Decalogue had David violated? What evidences of his repentance? What was his prayer in brief? What is a new heart? What does Christ say about the new birth?

LESSON VI.—Title? Text? What helps in daily life here presented? What is Bunyan's thought concerning "The House Beautiful"? Leading Thought? What is the Church called in Revelation? What does Christ say concerning its not being overcome?

LESSON VII.—Golden Text? Mention five things in the Psalm for which we should praise God. Give Outline answering question "Why praise God?" Should there be any form of praise? Mention some of the results of true praise.

LESSON VIII.—What four captives named? What temptation came to them? Were they drawn away of their own lust, or did temptation come from without? What enabled them to resist? What were some of the fruits of their victory?

LESSON IX.—What was Nebuchadnezzar's dream? How were the wise men tested? Briefly give the interpretation. What three-fold bearing has this incident? What is the grand object of history? What encouragement in this lesson for all Christian workers? Some results of Daniel's wise course?

LESSON X.—Golden Text? What was the king's command? Who were the men of principle? What principles involved in this transaction? Where did this trial of principle originate? How did the Hebrews meet it? Why does God often permit such trials? What did God do for his faithful servants?

LESSON XI.—What plot against Daniel? How did his life express the value, power, and triumph of righteousness and truth? What lessons in Daniel's course suitable for modern statesmen? How are we here taught something of the philosophy of trouble? How were Daniel's accusers caught in their own net? What further results of Daniel's obedience to God? Next lesson?

CLOSING EXERCISES.

1. Primary class song.
2. Brief summary of quarter's lessons by the pastor.
3. Blackboard exercise.
4. Closing responses:

Supt.—Serve the Lord with fear, and rejoice with trembling.

School.—Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.

Supt.—God is greatly to be feared in the assembly of

the saints, and to be had in reverence of all them that are about him.

School.—Vow, pray unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared.

Supt.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might

School.—To God, only wise, be glory through Jesus Christ forever. Amen.

5. Closing hymn.
6. Dismissal.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning June 12th.)

God's Promises. Our Promises.

In our special service this week let us briefly notice first the promises of God. There are engagements with men into which God has entered by pledging his word according to their conduct. To the doers of evil God gives threatenings. To the good he makes promises. In these promises he is faithful, and they will certainly be performed to those who have a claim to them. Read 1 Thess. 5:24, 1 Cor. 1:9, 2 Thess. 3:3, Heb. 10:23. Promises are of two classes, absolute and conditional. The first are suspended upon no condition. Should they fail, truth would be violated. Read Num. 23:19. The promise of a Saviour, and to him of a spiritual seed, are among this class of promises. Conditional promises are numerous. The promise of salvation is not to all those who hear it, but to those alone who believe it. The promise is published to all, but is specified as follows: "He that believeth shall be saved." Again these promises are a source of spiritual joy. God's application of them to the hearts of believers fill them with joy and peace. How faithful, then, is our God and Saviour Jesus Christ. Read 1 Kings 8:56, Psa. 105:42, 1 Cor. 1:20, 2 Pet. 3:9.

But what about our promises? Are we likewise faithful? Sometimes we are rash in making them and cannot fulfill them. The impossibility which often arises is discovered, perhaps, after the promise is made, but it excites false expectations and makes us guilty of falsehood in many instances. Of course a promise is not binding unless it has been accepted. The acceptance constitutes the obligation. Promises are not binding where the performance would be unlawful. An engagement must not be fulfilled which would transgress God's holy law. Such a promise is better broken than kept. Herod, "for his oath's sake," became a murderer. Many young men, "for their oath's sake," become drunkards.

But our promises to God, how often broken! What a contrast between us and God!

- Righteous way, a prosperous way. Psa. 1.
- Ever blessed are they that trust God. Psa. 2.
- Visible in the heavens is God's glory. Psa. 19.
- I shall not want. Psa. 23.
- I confess my sin and need. Psa. 51.
- Every one should love God's house. Psa. 84.
- With my whole heart will I praise thee. Psa. 103.

- He would not defile himself. Dan. 1.
- Interpretation of a dream. Dan. 2.
- Neither shall the flame kindle upon thee. Isa. 43:2, or Dan. 3.
- The safety of believers. Dan. 6.
- Safe guides are God's commandments. Prov. 6:23.

—WITH the question, How to secure "Home Readings," comes that of how to induce the scholars to study their lessons at home. It arouses perennial interest among our Sabbath-school workers. Where is the trouble?

—OFTEN with the teacher. Especially if he does not truly teach the lessons in the class. The scholar will seldom supply the teacher's deficiency and study unaided outside of the class. School-teaching on the teacher's part is quite apt to secure home study on the part of the scholar.

—OFTEN with the parents. They do not attend the school, perhaps, and they leave the work of interesting their children in study to the teacher. It is for the parents to know that their boys or girls do whatever it is their duty to do, by way of preparation, and give needed assistance.

—OFTEN with the superintendent. Especially if, with the aid the secretary or pastor or assistant superintendent could give, he does not

devise and maintain some good system whereby all concerned shall receive reminders of duty, and helps to its performance, and recognition in return for the good work done. The writer has a most faithful assistant and secretary, who work in perfect harmony together, and are ready to give any help in their power to furnish. Harmony among workers, and interest in the work and method, well studied, will keep the machinery in good order.

—OFTEN, and perhaps mostly, with the scholar. He ought to feel a sense of responsibility for the doing of his part. Of course administrative machinery, however good, will not always brighten dull minds or warm up cold hearts. Of course the best of machinery or system will not "run itself." Watching, pushing, will be necessary. System has its place, and the best system is that which does not attract most attention to the system. The best preacher, or superintendent, or teacher, has a skeleton, an outline, but each so covers it that only the beautiful form is seen. Just as man, complete and perfect in all parts, has within the skeleton. Plan for your schools, your classes, your study. Be systematic, for there is time for these needful things, and then many of these questions so difficult of practical solution will be answered.

THE MIDNIGHT MISSION IN HOLLAND.

I am desired to sketch concisely the rise and progress, and some of the most striking facts out of the history of this remarkable movement. On several occasions it has been observed by many Christians that they knew no other mission having in so short a time become so generally known and exercising such an important influence on public opinion. Surely with the appearance of our mission and all the questions connected with this work the disposition towards immorality of many a magistrate, formerly hidden, becomes manifest. And it was many a time the touch-stone which in this and many other respects brought very deplorable conditions into light. According to the Saviour's appeal we went into highways and hedges, to compel sinners to forsake the ways of iniquity and come to Christ. In obedience to the apostolic exhortation we also rebuked the works of darkness and found confirmed what is said in Phil. 5:13.

From the Nazareth of the Sabbatarians, formerly despised little less than Mormons or such ones whence nobody expected any good to come, the Lord raised this important mission which now everybody knows. One of our youngest brethren, now about five years ago, very active and deeply compassionate, knowing by experience what privation and trouble mean, felt strongly urged to work among the poor and neglected children in the most forgotten quarters of our birth-place. And, as we mentioned on a former occasion, out of the work among the children grew a mission among the desolate fathers and young men. A mission to train them at the places of the most shameful temptation. Evidently the Lord was with us in that labor. Though coming in contact with the roughest men and the worst promoters of iniquity, it was striking to observe how we were preserved from all danger, for which blessings we might praise the Lord! Moreover, the hearts of some Christians were moved to join us and a salutary rumor spread among the visitors of bad houses so that the less perverted and those that had still any shame stayed out, and the keepers of such houses were in hot

anger against us as they saw their patronage decreasing.

Many an effort has been made to save fallen women, but for the men who float down with the stream of temptation, nobody seems to care. Vice in man is generally colored and excused, at least among worldly people, and thousands of young men are ruined by this spirit of the age.

The Haarlem police was of a good disposition toward our work. But very soon they got into a very annoying scrape. The keepers of bad houses and especially the woman at the head of the one that was licensed, and where the women are under sanitary control of a municipal physician, requested protection of her legal trade against our mission. And under higher authorities the commissary began to hesitate in his protection. None the less we continued, not vainly, trusting in the highest Helper.

Meanwhile, the work has attracted the attention of Christians acquainted with a similar mission in Denmark. They had before, without our knowledge, in the larger towns insisted on the necessity of such a work in our midst, but in vain. Rev. D. Pierson, a man of great courage in the combat against iniquities of our age, was the foremost among the Christians to promote and defend our cause, and ever since he has done so. It has been now a little more than three years that we were called to begin the same work in other places. We could not doubt it was the will of God we should go. There were no funds, nor was there any association that was responsible for our support. Still we went and never wanted anything needful.

First of all we directed our steps to Amsterdam. There are many good people with a warm heart for Christian endeavors, though as a rule they are a little conservative. But wickedness also numbers here its tents by hundreds, streets that are the focus of temptation for the higher classes of the whole country. Other vicinities full of dancing houses and saloons of an infamous character and most frequented by sailors, artisan and soldiers. Others are overcrowded with more quiet houses in the manner of the French *Maisons de tolerance*. And palaces of lust arranged with the greatest luxury, where the poor white slaves out of all nationalities are imprisoned for the rich voluptuaries, even such are not wanting.

At the brutal appearance of vice in the streets and alleys frequented by the sailors and poorer people we are exceedingly frightened. Released prisoners do not choose to change their lives, and similar persons live there on the wages of iniquity of the unfortunate women, and stealing and fighting is there the prevalent custom every night as people are drunk. So we felt for a short time inclined to think we had desired impossible things. However in prayer, as we too surely were convinced of our calling, courage was granted us to enter in the core of such quarters and speak words of warning. How high the enmity rose at intervals, though there passed almost no single night that we were not beaten, kicked or even many a time was poured out over our heads the dirtiest dirt, we continued and were strengthened by many proofs of blessing. And soon we won even the sympathy of many of the visitors, robust sailors who defended us against the mob. And after some weeks we found our first fellow-workers. The first, a former pupil of my father's Sunday-school, the second, a man with one leg walking on crutches, who was also but too

much acquainted from times before his conversion in such vicinities, and as we used every occasion to speak of our missions, after six or eight weeks we had a small circle of friends around us. Then we wanted a meeting place. In a remarkable manner this was granted to us. We made acquaintance with a socialist Democrat converted not long before, who wished to work for the Lord's cause. He went with us, but he felt not able to endure the insults, he was too passionate. So he agreed with his wife in allowing us to make use of his spacious working place and front room,—he was a cap maker—to meet there every evening at about light and at midnight. And so our friends found ever the information in which part of the field we were.

In those days we had not kept silent about the perverted conditions we had witnessed. The police was in the habit of opposing indirectly or even publicly. The police are generally bribed by the keepers of the bawdy-houses not to observe any transgression, and are in no respect with the public, nor are they worthy of it. People happily are not quite so bad, but the police is in a bad condition. In a public meeting we complained of our treatment by the police, and afterwards we had, by mediation of a Christian member of the municipal council, a conversation with the Burgomaster. Then and there we described all we had seen in particularities, we had even seen the policemen go along drunk with the women in their houses. The Burgomaster promised the help of the police, notwithstanding the reluctant attack towards us of the commissary who are sent for, and who could not restrain from insulting us in the presence of his superior.

It would take too long to relate all the striking proofs of divine delivery in many a danger. If you like I will do it at another occasion. After a stay of about eight months we left Amsterdam. Then there were about forty working members of the mission, out of seven denominations, almost all were workmen. The more cultivated and well-to-do people shrink back from the difficulties. In this time the work has been growing very much in importance and has been known through the whole country among the Christians not behind their age.

Our next station was Utrecht, a city where already much had been done to break down the municipal system of regulation of vice. Our mission promoted this movement. At present the houses of shame are prohibited, but this measure is not exercised. The discord among different denominations made it possible there to found a flourishing mission. However, even at present there is a nobleman, though of no doctrine of very lax principles, still working by his position with much success among students.

In the Hague we found an excellent friend in the commissary of police, who, though no professing Christian, is a decided protector of morality. From the beginning he did not conceal being on our side. This fact had a very favorable effect on public opinion. We were considered with respect by many. With the police we saw the luxurious interior of some infamous houses and found girls of all nationalities even a Caledonian negro girl. There were girls from Asia Minor, Russia, Spain, and the more adjacent countries. Intimidated or enslaved in such a degree in the bondage of sin they all pretended to be quite contented in their lives. Last year the said commissary has begun to apply the

law on these girls that commands the removing of foreign persons without sufficient means of subsistence; he refuses them to enter in the houses of shame and causes them to be sent back to their country if possible. Government did not venture to interfere. In the Hague also we left a small association and departed from Arnheim.

The contrast between the police in those places was enormous. From the beginning the Arnheim police refused all protection. Entertaining with strong drink dissolute soldiers and other rough men, the keepers of bad houses incited them to ill-treat us. Even to such a degree that the former drew their swords and we were forced to fly. At our complaint the commissary called us, instead of our enemies, perturbators and revolters. And in presence of his policemen, nay, even of his daughters, he made fools of us, and left us at the grace or disgrace of the mob. The Burgomaster, too, treated us with disdain. In these circumstances we experienced a quite unexpected help. An officer, a captain in the army, having heard of our labor, went to witness the dangers we were exposed to. He is a man of great courage. No sooner had he appeared on the scene than all soldiers took to their heels, fearing to be punished exemplary. Ever since, as often as he was able to do so, he joined us, till at last it cost him his position, though not the least insubordination ever occurred. At last the measure was full. Of all our experiences concerning the police we made a complaint, assured by Mr. Pierson, who made a request to the ministers of justice and interior, and from all sides the commissary received letters of indignation from Christians of high position in this country. Seeing we had such friends the men felt uneasy. Not long afterward the government ordered the necessary protection for our mission. Before this order the commissary, fearing to lose his position, had quite changed his conduct, came at night personally to inquire whether we had any complaint and was full of the most insipid flatteries. And since, our friends have ever found assistance.

(To be concluded.)

HOME NEWS.

New York.

BROOKFIELD.—On a recent visit to the Second Brookfield Church, at the ordination of Bro. W. C. Whitford, I was forcibly impressed with one feature of pastoral work that has been very helpful to that church and to our common cause. During the pastorate with that people of our beloved brother, J. M. Todd, it is said that he attended nine hundred funerals and the greater part of these outside of his church, and many of them outside of any church. What blessed opportunities to present the gospel under the most tender circumstances beside their precious dead and with eternity before them. No wonder that he became a spiritual father to multitudes, and instrumental in leading many to Christ. Then too, he went as a Seventh-day Baptist minister and a representative of the Sabbath, and I am not surprised that so many by his devoted life and loving words became favorably impressed with the Sabbath truth and gladly embraced it. And now the new pastor, Bro. Clayton A. Burdick, is following in the footsteps of his predecessor, carrying the gospel and the consolation of the spirit to sad homes and tender hearts whom sorrow and death have fitted to receive them, just

as Eld. Gillette in New Jersey used to go from Camden to Cape May, and Eld. N. V. Hull at Alfred used to travel from Bath to Belvidere. So the Brookfield pastors have been magnifying their office in carrying the gospel and the Sabbath to homes and hearts otherwise unreached, and so extending the kingdom of Christ and the truth of God. And may God help us all to do likewise.

L. R. S.

Wisconsin.

MARQUETTE.—We still have a church at Marquette. It is but a remnant of what it once was. Emigration did the work of diminution. What was her loss was the gain of North Loup, Neb., and other places west. The few members left at Marquette are loyal and faithful souls. God bless and keep them. They greatly and deeply feel the loss of Sister Tickner and her daughter, who died last March. They were greatly beloved by the whole community.—We had the pleasure of spending the Sabbath and a few days with this little church the fore part of May. We met there Bro. J. M. Todd, and had some good meetings. On First-day, at Pleasant Valley, near the home of Deacon J. H. Noble, after an appropriate and excellent sermon by Bro. Todd in the school-house to a good-sized and attentive audience, we had the pleasure of baptizing in the creek near by, the daughter of Deacon Noble, and a son of Dr. W. D. Tickner, of Randolph, Wis.; and on the bank of the creek, Bro. Todd and myself, in behalf of the church, gave them the hand of welcome and of fellowship into the membership of the church. The day was beautiful, and we were all made happy by the day and the service. May the Lord bless, strengthen, and build up the little churches.

O. U. W.

Iowa.

WELTON.—We are making our first missionary trip in Iowa. The day we went to Welton was a very rainy and cold one for May, and we have had not a few such days this spring in the West. The streams, big or little, and even the fields were more than full of water, they were running over. Fortunately the bridges were in their places and safe, and we got there. The pleasantest place in or about Welton is the Seventh-day Hill, as it is called, where our church is situated and where quite a number of our Seventh-day families live. There are two new houses going up on it. There is a good place on the hill for a store for general merchandise, it is needed and wanted, and we believe there is here a good opening for some Seventh-day Baptist business man. I am pleased with the farming lands all about. They are fertile and are rolling. It is an excellent corn, oats and grass country. In fact it is good for most everything. It is a good place for Seventh-day Baptists to buy farms, make homes, enlarge the church, and have Sabbath-day and sanctuary privileges;—much better than to scatter all over the West as so many of our people do, and under the pressure and influences of Sunday environment are lost to the Sabbath and our people. Our people at Welton are generally in good health and are very busy.—Mrs. Dea. J. O. Babcock met with an accident. In getting out of a buggy her dress caught to the step and threw her heavily on the ground, breaking her right wrist. She is doing nicely.—On account of the wet weather but little planting is done, making the farmers a little blue. I preached in Welton six times and am much pleased with our people here. There is an excellent class of young people and a fine live Y. P. S. C. E. It has chosen two delegates to represent the

society at the North-Western Association to be held at Milton. There is a good spirit and activity in the church, and the members are interested in all of our denominational work. Our people here need and ought to have a pastor. We trust they will soon have one. May the light of the gospel and the law never go out at Welton.

O. U. W.

NOTES FROM THE EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association convened with the church in Ashaway, R. I., Fifth-day, June 2d. The attendance thus far is quite good though the delegates have not all arrived yet, and the delegation from outside the State will probably not be as large as it has sometimes been.

After an excellent introductory sermon by W. C. Daland, from Heb. 3: 12, 13, in which the keynote of the sessions seemed to be happily struck by emphasizing the importance of faith in Christ as our God and Saviour, the Association was called to order by B. C. Davis, Secretary. The Moderator, B. F. Rogers, having removed from this Association, his successor as pastor of the Berlin Church, W. C. Whitford, was chosen moderator, *pro tem.* L. E. Livermore was chosen Assistant Secretary and reporter.

The reading of the letters was listened to with marked attention as they noted the points of interest in these various fields of work. The churches stand as recruiting stations for the regular service of the Lord, and these annual reports either show a healthy, vigorous state of Christian activity, with the fortifications well officered, manned and protected, or a decline, through want of faithfulness. There have been some reports showing that faithful soldiers have fallen at the post of duty, either in old age or youth, but others are filling up the ranks. A communication from the Providence Seventh-day Baptist Association was read showing a new and hopeful field for mission work so near to the foundation stones of the first Seventh-day Baptist church in America. This is not as yet a church organization, but an effort to encourage the families of Sabbath-keepers in Providence and vicinity and prepare the way for a more substantial church organization in the future if deemed expedient. The delegates sent from this Society to the Association are Dr. E. P. Small and James Blanchard, both recent converts to the Sabbath. We have also present at these sessions other converts to the Sabbath, among whom are Rev. A. T. de Learsy, D. D., from Ohio, and Rev. Mr. Grogan, of New York City.

The meeting Thursday evening was opened by a praise service conducted by J. G. Burdick. This was followed by a stirring, practical sermon, by T. L. Gardiner, delegate from the South-Eastern Association. Text James 4: 8, "Draw nigh to God and he will draw nigh to you." Then nearly an hour was spent in prayer and conference in which service a goodly number participated. This service was led by L. F. Randolph.

MINISTERIAL CONFERENCE IN SOUTHERN WISCONSIN.

At the Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin, held at Utica in connection with the Quarterly Meeting, commencing May 27, 1892, at 10 o'clock A. M., the following papers were presented and discussed:

1. Exegesis of 1 Cor. 15: 35-54. N. Wardner.
2. The Higher Criticism. Geo. W. Hills.

3. Are the books of Job and Jonah literal history; if not, what are they? S. H. Babcock.

The following papers were assigned for presentation at the next session of this Conference:

1. What is the true relation between Church and State? E. A. Witter.
2. Exegesis of Galatians 3: 23-25. O. U. Whitford.
3. How is the book entitled "The Songs of Solomon," to be interpreted? What are its teachings? E. M. Dunn.
4. What conditions are essential to the prosperity of the church? H. Hull.
5. What is regeneration? What are the methods of God's procedure in regeneration so far as we understand them? What is the difference between regeneration and conversion? N. Wardner.
6. Is it advisable for our Tract Society to be represented at the Columbian Exposition? If so, in what way should it be done? Geo. W. Hills.
7. What is the best mode of conducting a revival? E. B. Saunders.
8. What is the office work of the Holy Spirit? Is the spirit of Christ and the Holy Spirit one and the same? If not, how is Christ present with his disciples, even "unto the end of the world?" S. H. Babcock.
9. What is effective preaching, and what are the conditions requisite to secure it? William B. West.
10. What do the Scriptures teach with reference to progressive sanctification? Is the idea of progressive sanctification in the intermediate state contradicted by Scripture or reason? F. O. Burdick.

Adjourned to meet in connection with the next Quarterly Meeting at Rock River.

CHANCES.

If you are thinking of changing your location please consider the following:

One paying jewelry and repair business, employment for one.

One bakery and restaurant, will be sold singly or together; gilt-edged; employs four; income nearly \$1,000 per annum.

One old-established meat market; employment for three.

One printing office and newspaper of 500 circulation; employs three persons, with an occasional extra one. Paying business.

Orange groves from \$800 up, according to size, location, and condition.

Vineyards seem to be the thing most talked about now. They bring returns in the second year.

The right man could start an oyster canning factory here and make a good thing of it.

A truck garden stand with a vase for roses and flowers, would yield a very comfortable living; flowers are always in demand in the winter, but there is no regular home supply.

Poultry and eggs are a paying business anywhere if rightly conducted, and Daytona is no exception.

Land and house rents are not any higher than in other places in the South.

We want more resident Sabbath-keepers, and are willing to offer them business inducements to get them to locate with us. Our climate is unsurpassed, and living is very reasonable. Malaria is unknown, unless it be brought here from some outside place. Will gladly answer all questions relative to the above, or to Daytona.

C. H. GREENE.

DAYTONA, Fla., May 30, 1892.

TRACT SOCIETY.

Receipts in May, 1892.

Church, Plainfield, N. J.	\$ 41 59
" Milton Junction, Wis.	14 00
" DelRuyter, N. Y.	6 15
" Leonardsville, N. Y.	26 19
" Chicago, Ill.	1 85
" Hebrew Paper	2 50
" Adams Centre, N. Y.	27 01
" New Auburn, Minn.	3 46
Sabbath-school, Daytona, Fla.	3 00
W. H. H. Coon, Utica, Wis., completing L. M. for Mrs. W. H. H. Coon	10 00
Income, Memorial Fund	39 87
" Bequest, D. C. Burdick, Hebrew paper	205 00
Woman's Ex. Board	38 89
J. F. Hubbard, Plainfield, N. J.	25 00
Y. P. S. C. E., Milton, Wis.	11 50
" Tract Depository, Chicago	25 00
Mrs. N. M. Frank, Alfred, N. Y.	20 00
Mrs. Content Potter, Alfred, N. Y.	50 00
Ezra Crandall, Milton, Wis.	10 00
" Hebrew Paper	15 00
	\$ 576 21

E. & O. E. PLAINFIELD, N. J., June 1, 1892.

J. F. HUBBARD, Treas.

TEMPERANCE.

—THE retail liquor-dealers in the United States in 1891 numbered 240,797.

—A "HAND-BOOK ON temperance" in Bengali has just been published in Calcutta.

—SEVENTY-EIGHT thousand voters of Glasgow, Scotland, declare themselves in favor of local option.

—ILLINOIS is said to be the stronghold of the whisky power. The internal revenue collections of this State for the year ending in June were more than twice that of any other State—New York yielding \$16,565,522, while Illinois paid \$38,464,312.

—MRS. HITCHCOCK, president of the Nebraska Woman's Christian Temperance Union, writes that they have the names of 8,000 children on the pledge cards, which will be used to decorate the white-ribbon department of the Columbian Exposition.

—THE "drink question" is a large one, and it confronts every nation. In Germany it is discussed under the title of "Die Deutsche Alcohol frage," and the Englishman who knows no language can make a pretty good guess at what the German words mean. The discussion of the question has brought out some statistics which are altogether startling and depressing. "One quarter of the productive energy of the country is devoted to making some kind of intoxicating drink. That is one fact. Another is that the production of material manufactured into beer, wine and spirits in Germany occupied in 1889-90 just about one-fifteenth of the cultivated land of the country. As a consequence, "bread riots" break out occasionally, and the "food question" is seen to be intimately related to the "drink question," and both to the stability of the government, and to good order throughout the empire.

—BEER AND BOOZE.—No one knows just what strong drink will do to a person, for two reasons. First, no one knows just how a particular constitution will be affected; and second, no one knows just what infernal drugs and poisons the rum-seller may have mixed in that particular lot of booze, in addition to the regular "bottled devil" it contains. Says a physician: "Persons who are heavy and lethargic should never touch beer—I do not mean physically, but for its mental effect. If I drink half a glass of beer at dinner nothing on earth interests me for an hour afterwards but an easy chair, slippers, and a quiet nap. If my wife, on the other hand, drinks a glass of beer, it sets her nerves tingling and she wants to dress and go to a theatre or a dog-show. There is no telling exactly what the effect of drinking beer will be on a man, but it is always interesting to me in traveling to note the differences in the faces of people who drink various beverages. In the West, for instance, whisky is the staple; the men are sharp, active, nervous, lean, thin and intense. They can get along with six hours' sleep, because they take a cocktail before breakfast which stirs up the energy which the short hours of sleep have taken away. In Berlin, where they drink beer all the time, the men are heavy, stout and loggy. They sleep nine hours a night, and very frequently take an hour's nap in a chair in a beer garden during the day. In France, where they drink wine, the men have sallow skin and wrinkled faces. The wine has a slightly stimulating effect, but not as much as one as the whisky of our nobility of the West. The best thing for a man to drink is water. Never make any mistake about that. I am not a teetotaler, but I am able to look at the thing clearly, and I know, as every other man of the world does, that nine-tenths of the mischief in society comes from drink. Many a woman goes wrong who would never have thought of it if it had not been for the preliminary champagne. Besides, it is the best opinion of medical experts everywhere in the world that a man is healthier without wines or liquors of any sort than he is with them."—*Safeguard*.

SPECIAL NOTICES.

☞ A CALL FOR VOLUNTEERS.—If there are any persons who are willing to give a few days' time to the American Sabbath Tract Society, will they please to signify the same by postal? Direct to Tract Depository, Room 100, Bible House, New York.

☞ THE Seventh-day Baptist Western Association will be held this year with the church at Little Genesee, June 16-19. The Executive Committee has prepared the following programme:

FIFTH-DAY MORNING.

10. Call to order by Moderator. Prayer and praise.
- 10.30. Introductory Sermon, by L. C. Rogers.

Report of Executive Committee. Communications from churches and corresponding bodies.

AFTERNOON.

- 1.30. Devotional exercises.
- 1.45. Communications continued.
- 2.15. Appointment of standing committees.
- 2.30. Essay, Organic Christianity, H. D. Clarke.
3. Miscellaneous communications; annual reports.

EVENING.

- 7.45. Sermon, Delegate Central Association, C. A. Burdick.

SIXTH-DAY MORNING.

- 9.30. Daily order.
10. Missionary Society's hour, conducted by A. E. Main.
11. Sermon, Delegate North-Western Association, S. R. Wheeler.

AFTERNOON.

- 1.30. Daily order.
2. Educational work, conducted by L. C. Rogers.
3. Woman's work, conducted by Mrs. J. B. Whitford, Sec.

EVENING.

- 7.45. Prayer and conference, L. A. Platts.

SABBATH MORNING.

- 10.30. Sermon, Delegate Eastern Association, L. E. Livermore. Joint collection Missionary and Tract Societies.

AFTERNOON.

- 1.30. Sabbath-school, conducted by the Superintendent of the Little Genesee Sabbath-school.
- 2.30. Y. P. Prayer-meeting.

EVENING.

- 7.45. Young People's hour. Programme prepared by Miss Mary C. Burdick, Sec.

FIRST-DAY MORNING.

- 9.15. Daily order.
- 10.15. Essay, The Church and her Work, L. A. Platts.
- 10.45. Sermon, Delegate South-Eastern Association, T. L. Gardiner. Joint collection for Tract and Missionary Societies.

AFTERNOON.

- 1.30. Daily order.
 2. Tract Society's hour, conducted by L. E. Livermore.
 3. Unfinished business.
- W. L. BURDICK, Moderator.

☞ PROGRAMME of the North-Western Association to be held with the church at Milton, Wisconsin, June 23-26, 1892.

FIFTH-DAY—MORNING.

- 10.30. Call to order by the Moderator; report of Executive Committee; introductory sermon, by Madison Harry, E. A. Socwell, alternate; communications from churches.
- 12.00. Adjournment.

AFTERNOON.

- 2.00. Devotional exercises.
- 2.15. Communications from churches continued; communications from corresponding bodies; miscellaneous communications; reports of delegates to Sister Associations; appointment of standing committees; miscellaneous business.
- 4.30. Adjournment.

EVENING.

- 7.45. Devotional exercises.
- 8.00. Sermon by delegate from South-Eastern Association.

SIXTH-DAY—MORNING.

- 9.30. Devotional exercises.
- 9.45. Report of standing committees.
- 10.30. Essay, "How to secure personal activity among all our membership," by L. C. Randolph; annual reports; miscellaneous business.
- 12.00. Adjournment.

AFTERNOON.

- 2.00. Devotional exercises.
- 2.15. Woman's Board hour.
- 3.15. Missionary Board hour.
- 4.15. Essay, "What is the chief weakness of our denomination as an evangelizing power?" by J. W. Morton; adjournment.

EVENING.

- 7.45. Praise service, led by the choir.
- 8.15. Sermon by the delegate from the Eastern Association.

SABBATH—MORNING.

- 10.00. Sabbath-school, Prof. A. Whitford, superintendent.
- 11.00. Sermon by the delegate from Central Association, followed by a collection for Missionary and Tract Societies.

AFTERNOON.

- 3.00. Sermon by delegate from the Western Association.
- 4.00. Young People's hour.

EVENING.

- 7.45. Praise, prayer and conference meeting, conducted by S. H. Babcock and E. A. Witter.

FIRST-DAY—MORNING.

- 9.30. Devotional exercises.
- 9.45. Reading minutes and correcting list of delegates.
- 10.00. Tract Society hour.
- 11.00. Sermon, followed by collection for Missionary and Tract Societies.
- 12.00. Adjournment.

AFTERNOON.

- 2.00. Devotional exercises.
- 2.15. Unfinished and miscellaneous business.

N. WARDNER, Moderator.

E. M. DUNN, Cor. Sec.

☞ AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

☞ COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale nowhere else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

☞ A GREAT OPPORTUNITY.—For 10 subscribers to the *Reform Library* accompanied with the cash, \$2 50, we will send the following booklets by Prof. Drummond. This offer is good for 30 days: "The Greatest Thing in the World." "Pax Vobiscum." "First." "Baxter's Second Innings." "The Changed Life." With a little effort these excellent books can be obtained. Also, for 5 subscriptions, with cash, we offer: "The Greatest Thing in the World." "A Talk with Boys." These books have been so widely known because of their intrinsic worth it will not be necessary to say anything further about them, only that we wish to put them into the hands of our young people, and we take this honorable method to do it. Now it only rests upon a little exertion on the part of our young people, and the books are theirs. J. G. B.

☞ FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

☞ SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

☞ THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

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

☞ THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

CONTENTS

Contributed Editorial Paragraphs 373
The Two Cups—Poetry; Some Salvation Army Scenes 354
Writing and its Masters; Girls of Push; A Visit to the Catacombs 355
HISTORICAL AND BIOGRAPHICAL.—History of the Salem Seventh-day Baptist Church, Salem, W. Va. 356
SABBATH REFORM.—An Interesting Correspondence 357
WOMAN'S WORK.—Paragraphs; From Miss Susie Burdick; History of the Tithes 359
EDITORIALS.—Paragraphs 360
Report of New York Tract Depository 361
YOUNG PEOPLE'S WORK.—Home—Poetry; Paragraphs; The Christian Endeavor Convention; Our Mirror 362
POPULAR SCIENCE 362
SABBATH-SCHOOL.—Lesson; Christian Endeavor Topic; Paragraphs 363
The Midnight Mission in Holland 363
HOME NEWS.—Brookfield, N. Y.; Marquette, Wis; Welton, Iowa 364
Notes from the Eastern Association; Ministerial Conference in Southern Wisconsin; Tract Society—Receipts 365
TEMPERANCE 366
SPECIAL NOTICES 366
BUSINESS DIRECTORY 367
CATALOGUE OF PUBLICATIONS 367
CONDENSED NEWS 368
MARRIAGES AND DEATHS 368

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder ABSOLUTELY PURE

N. Y., but moved to Nile 23 years ago, where he has since made his home. In 1856 he was married to Ann Eliza Clarke. To them were given three children, two of whom are living. In 1875 death claimed his companion. In 1877 he was married to Ellen Adele White, who survives him.

JONES.—At Marlboro, N. J., May 30, 1892, Mrs. Sarah Ann Jones, aged 82 years.

Sister Jones was the daughter of Daniel and Abigail Campbell, who were two of the twenty-six constituent members of the Marlboro Church, which was constituted in 1811.

CONDENSED NEWS.

Storms, floods, prize fights, and partizan politics now afflict the country.

Sidney Dillon is reported to be dying.

The annual examinations at the United States Military Academy at West Point began June 1st.

Four thousand two hundred and eighty-nine emigrants landed at New York in one day, May 29th.

The Paris communists have chosen a queer place for their demonstration in the famous cemetery, Pere la Chaise.

Florence Phillips, the two-year old daughter of D. C. Phillips, of Utica, N. Y., while at play at her home, June 2d, fell out of a second story window and fractured her skull.

In response to a letter from Archbishop Corrigan, of New York, requesting the Pope to disavow Archbishop Ireland's school plan, the Pope has sent a letter to the bishops of the province of New York re-approving the Faribault-Stillwater scheme.

Henry Behring, grandson of Captain Behring, who discovered Behring sea, was perhaps fatally injured in a runaway accident lately on the Brooklyn bridge.

MARRIED.

BERNO-DUNN.—In the church, at Shiloh, N. J., June 1, 1892, by the Rev. I. L. Cottrell, J. N. Burno, of Chicago, Ill., and Anna E. Dunn, of New York, N. Y.

DIED.

WITHEY.—In Alfred, N. Y., June 3, 1892, Mr. Philander Withey, in the 81st year of his age.

ROBERTS.—In Nile, N. Y., May 23, 1892, of dropsy, Jesse Davis Roberts, aged 53 years, 6 months and 16 days.

The deceased was born in Pitcher, Chenango Co.,

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Desirable property for sale; situated about one mile west of Daytona post office, consisting of ten acres, more or less, of rich hammock land, containing 300 orange trees, peaches, plums, etc.

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The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs.

For Sale.

The house and lot in Alfred Centre, N. Y., the property of the late Jennie R. Sherman, is now offered for sale. The property is very desirable, the house being convenient for either a dwelling or boarding house and is built in a thorough workman-like manner.

For further particulars, inquire of A. B. Sherman, Alfred Centre, N. Y.

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and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts FEES MODERATED.

I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters.

Correspondents may be assured that I will give personal attention to the careful and prompt prosecution of applications and to all other patent business put in my hands.

Upon receipt of model or sketch of invention I advise as to patentability free of charge.

Your learning and great experience will enable you to render the highest order of service to your clients.—Beul. Butterworth, ex-Commissioner of Patents.

Your good work and faithfulness have many times been spoken of to me.—M. V. Montgomery, ex-Commissioner of Patents.

I advise my friends and clients to correspond with him in patent matters.—Schuyler Duryee, ex-Chief Clerk of Patent Office. BENJ. R. CATLIN, ATLANTIC BUILDING, WASHINGTON, D. C.

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will occur TUESDAY EVENING, JUNE 21, 1892, at 8 o'clock, in the UNIVERSITY CHAPEL, ALFRED CENTRE, N. Y.

ARTISTS.

Miss Eleanor E. Ellsworth, Soprano. Miss Nell G. Lemon, Contralto. Mr. Mark C. Baker, Tenor. Mr. Alfred Williams, Bass. Miss Sophie Reynolds, Reader.

Admission, 50 cents. Reserved seats may be secured without extra charge at the store of Mr. J. R. Burdick.

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