

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

"THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XLI.—NO 52.

ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 24, 1885.

WHOLE NO. 2133.

## The Sabbath Recorder.

Entered as second-class mail matter at the post-office at Alfred Centre, N. Y.

### THE TEMPERANCE QUESTION.

BY A. E. MAIN.

Each of several great evils is declared, by different persons, to be the greatest evil of all, and now one, and now another reform, is said to be the most important of all reforms. Whether the temperance question is more important than any other, may be sincerely doubted; but that intemperance is a dreadful evil, which should be banished from our land, ought to be acknowledged by all good people. That true temperance men and women will differ as to ways and means for the destruction of this evil, should be expected; although it seems a hard thing for us to grant to one another this right to difference of opinion concerning the best methods of accomplishing the same great end.

A question so closely related to all human interests is worthy of the most thoughtful attention; and all candid discussion of it, ought to be helpful in promoting charity and substantial co-operation among those who have a common love of right and a common hatred of every wrong. With this end in view, it is my purpose to state in this article, as frankly and clearly as possible, some of my thoughts respecting the temperance question.

My interest in the cause of temperance has, for years, steadily increased; but many of the methods and means employed by men that have taken a leading place in the work, have seemed to me so unsatisfactory, and so out of harmony with the real worth and dignity of such a cause, that it has required a conscious and conscientious effort on my part to cultivate that interest which I think every Christian man ought to feel and manifest towards all good work and workers.

The temperance question, in its first and foundation principles, is one of morals and religion; and not at all one of politics or human legislation. I firmly believe in the principle of total abstinence from the use of all intoxicating beverages; first, on the ground of personal safety; second, even were it possible for me to be a moderate drinker without special harm to myself, others through my use of liberty and by my example, might be led into the sin and wretchedness of intemperance. This holy law is found in the New Testament; but it has no place in the statutes of men.

If it were my desire to secularize every day of the week, human legislation has no right to hinder me; but it ought to protect others in their equal right to sacredly regard one day in seven. If it were my wish to drink a glass of ale or wine each day, and to add that to the luxuries of my table, I deny the right of human law-makers to interfere; for I would violate the rights of no one to life, liberty, and the pursuit of happiness. But drunkenness does trespass upon the rights of others to their life and liberty, and the pursuit of happiness; and at this point, and not before, human legislation has a right to speak, and to demand to be heard and obeyed. Human law has an honorable and important sphere to fill but it has always gone out of its sphere when it has tried to make men keep a Sabbath, attend public worship, or observe other religious practices, and it has met deserved failure. Good men are now seeking to unwarrantably enlarge its scope, by their efforts, through prohibitory legislation, to compel men to practice the moral and religious virtue of temperance or total abstinence.

Human legislation, as already stated, has something, very much indeed, to do with the temperance question; but it is time to stop allowing radical prohibitionists to almost make one feel that he can scarcely pretend to be a true friend of the good temperance reform, unless he is wholly on their side.

Inasmuch as drunkenness is, as a rule, a most cruel violation of the plain rights of others in domestic, social, and business life, and "a crime against God and man," therefore drunkards and those who furnish the means of drunkenness, should be regarded and punished as criminals. There ought also to be laws against selling to persons of known intemperate habits, and to minors

against the wish of parents or guardians; and laws regulating the sale of alcoholic liquors for medical and mechanical purposes. What laws should be enacted relating to taxes for government revenue is very largely a different question from those now being considered. These, briefly stated, are the kinds of temperance laws that I would like to see made and enforced; and I do not think any one professing love for God and man, can pronounce them unreasonable or unjust.

The Seventh-day Baptists, in General Conference lately assembled, passed, by a majority vote, a resolution, that, among other things says:

We endorse the principles of Prohibition and while as churches we leave our members free in the exercise of their political rights, we do earnestly exhort them to withdraw from any unholy alliance with the rum power. We declare the license system, high or low, as applied to the liquor traffic, wrong in principle, and a crime against God and man.

A paper published in Allegany County, N. Y., makes the following comments:

"The resolution does not commit the denunciation to the prohibition party as a third party. It seems strange to an outsider that ministers of the Lord Jesus Christ should oppose such a resolution. They did so, however, and solely because they were Republicans. That they will live long enough to correct their mistake is the sincere wish of many friends."

As one of the ministers that opposed the resolution, I wish to say that the explanation given is wholly without truth. Personally, I do not believe in licensing the sale of alcoholic beverages; but I stated my unwillingness to have our denomination declare such a man as Dr. Lyman Abbott, for example, to be a friend and advocate of crime against God and man, because he believes that high license is one of the best means to be employed for the overthrow of this great evil. It is claimed that moral suasion, as it is termed, has failed in our warfare against intemperance, and that we must now try legal suasion or prohibition. On the contrary, temperance principles are well-known to have made great progress among native American citizens. And when the increase in the use of alcoholic beverages is explained by reference to the large immigration of foreigners, the reply is that the use multiplies more rapidly than the population; and the argument is thought to be gained. I answer that, if, into a community of one hundred persons who use no liquor or even 100 gallons a year, there come one hundred men who use 200 gallons, the use increases faster than the population. This fairly illustrates the case in hand; and I feel justified in maintaining that moral suasion has gained grand victories for temperance, and will gain many more, if we do not lose faith in God and in the gospel of his Son.

In Sunday legislation Christianity virtually confesses its inability to secure obedience to what it holds to be a moral law, and asks the State to come to its aid; and some temperance conventions are also calling for laws to enforce Sunday observance, as well as prohibition. In this they are in harmony with the doctrine of the union of Church and State, one of the greatest of all evils. For one I am not ready to confess that there is one "fruit of the Spirit" that Christianity cannot cultivate without the help of human laws and political power; and to ask the State to provide support for a feeble gospel by prohibiting the manufacture, sale, and use of intoxicating beverages. The gospel of Christ has been, is, and is to be the power of God unto the salvation of men.

One of the strongest of human forces for good or evil is the public sentiment or conscience. The voice of the people is indeed, in some real sense, the voice of God or of devils; it speaks on behalf of heaven or of hell; its influence is mightier than legislation, whether for or against temperance. Foremost in power to mold and direct the sentiment and conscience of the people, young and old, are the Church and Home, the Press and School. And the tardy progress of truth, justice, purity, benevolence, and order among men, is due to the neglect of these agencies to improve opportunities and fulfill obligations, far more than to inadequate legislation in the interest of goodness.

Ancient Israel, in dread of the Assyrians,

looked, in their unbelief and blindness, not unto God but to Egypt for help and deliverance. Dreadful evils now threaten to enslave and destroy men; but in God and righteousness, and not in law, is our refuge and our strength.

In new western towns, the home missionary and the little Bible-school and church are doing the best work for temperance, purity, and godliness. In Eastern villages and cities, the faithful Christian parent and the earnest, wise Christian worker, ought to be the best builders in the cause of temperance; and the home and the church the most efficient temperance organizations.

A person who abstains from the use of intoxicating drinks, commonly passes for a temperance man; and one who speaks in behalf of such abstinence, for a temperance worker. But Bible temperance requires self-control in all things, in thought and feeling, in word and deed. Our temperance standard, for living and working, needs to be lifted higher. My heart grieves over my personal lack of a complete, symmetrically developed Christian character and conduct. And I am sometimes pained by the slow progress we as a people seem to make, in rising to the broad, New Testament view of the nature and relations of all sinful and selfish acts, and of all right doing, by our apparently slow individual growth in obedience, even to the least of the commandments of our Lord and Master, in their letter, and in their broader spirit, and by our unwillingness to hear the divine orders for the salvation of men, and for their instruction in the observance of all things commanded.

That in our common purpose to build up truth and righteousness among men, we may be led to adopt right and wise measures from pure motives, and to work with charity for all, may the love of God, the grace of our Lord Jesus Christ, and the fellowship of the Holy Spirit, abide with us all. Amen.

### YOU DON'T PRAY.

A Christian brother who had fallen into darkness and discouragement was staying at the same house with Dr. Finney one night. He was lamenting his condition, and Dr. Finney, after listening to his narrative, turned to him with his peculiar, earnest look, and with a voice that sent a thrill through his soul, said: "You don't pray! that is what's the matter with you. Pray—pray four times as much as ever you did in your life, and you will come out."

He immediately went down to the parlor, and taking a Bible he made a serious business of it, stirring up his soul to God as did Daniel, and thus he spent the night. It was not in vain. As the morning dawned he felt the light of the Sun of Righteousness shine upon his soul. His captivity was broken, and ever since he has felt that the greatest difficulty in the way of men's being emancipated from their bondage is that they "don't pray." "Pray without ceasing." "Men ought always to pray, and not to faint."

### FROM C. A. S. TEMPLE.

READING, MASS., Dec. 6, 1885.

To the Editor of the SABBATH RECORDER: I left Lebanon Springs Nov. 27th, and, as you see, am again at home. My health, which was simply miserable, is now much improved, thanks to the rich, crisp, mountain air (with the divine blessing) of Columbia county, N. Y.

Were I able to do so, I would at once go somewhere into that region, I think at Berlin, where, though not a Baptist, I could enjoy the privilege of keeping the true Sabbath, in "holy convocation," with the people of God. Bro. Rogers may have told you of my visit there the first Sabbath in September. It was the first and only Sabbath-day on which I have had that privilege, to me "a feast of fat things, of wines on the lees, well refined." The conviction that the seventh day is now, as of old, the Sabbath, has already with me ripened into confirmation. I see it in that divine precept concerning the law (Deut. 5: 32), "Ye shall not turn aside to the right hand, nor to the left;" in the example and the teachings of Christ and his holy prophets and apostles, culminating in Paul's assurance that "neither against the law of the Jews," nor "against the customs of the fathers," had he "offended anything at all;" and in the universal custom of the Christian Church for long ages after the apostolic era. I see it too in the special pleading of Sunday

defenders, whose too evident uneasiness, when this great question is presented, betrays an inward consciousness of something wrong.

I am told that certain Seventh-day Advent brethren on the Pacific coast are taking the question of the constitutionality of Sunday laws for believers in seventh-day observance, into the United States Supreme Court. Whatever the result may be, the agitation which it must cause must do good. God grant that the eyes of the whole body of the Christian Church may be opened, that the truth on this great subject may be seen, believed, adopted and practiced.

I am more and more pleased with the Recorder, more and more interested in reading it. In fact, when it comes, it takes the precedence, over all others, with me. The only thing in it to which I have taken any serious exception, and what I could not but regard as unchristian—at least, in the spirit manifested—has been an occasional sneer, or fling, by one or another of your correspondents, at what they contemptuously call "baby sprinkling." Now, as long as so large a proportion of "the body of Christ" both believe in and practice household baptism, on account of the faith of the head of the household, and in view of the fact that almost every form of modern Christian missionary, Bible, tract, and educational enterprise originated among that class of Christians, and that they still do more, in each and all, than any others, it does appear to me, that, however widely others may differ from them, they are at least entitled to the same courtesy which their opponents claim when their views of "immersion" happen to be the theme of adverse criticism by their Pedobaptist brethren. Think of it. I had intended, when I should write this letter, to say something about "the time of the resurrection of Christ." There is one point which neither of the writers who have just been discussing the question has made clear, at least to my mind. But I cannot write now.

Yours in the truth,

O. A. S. TEMPLE.

### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Dec. 19, 1885.

Washington has already assumed a holiday appearance. The stores and shop windows never presented more attractive displays, and on the business streets crowds of promenaders and shoppers make a scene full of color and spirit. Christmas purchases occupy the minds and take much of the time of a large portion of the community. Many people are wise enough to follow advice of merchants in buying early, thus avoiding the great rush, and having at the same time the benefit of selection from complete assortments. This activity will go on until it reaches its climax the night before Christmas.

Capitol Hill, too, has been made lively during the week by the people's Representatives, although the Senate has given itself to little else than a temperance debate, and the Presidential succession bill, which it passed, while the House has been confined to the seemingly dull subject of a new code of rules. Startling revelations were made regarding whisky in the Senate committee rooms, however, and in the House Mr. Randall, the Chairman of the powerful appropriations committee, was sharply attacked because of his unwillingness to have his own wings clipped.

As I have probably mentioned before, all the less fortunate members of Congress are more or less envious of the fifteen men who compose the Committee on Appropriations. All Congressmen are anxious to make appropriations, and a large majority of them favor that feature of the new code of rules which distributes the appropriation bills among different committees.

Mr. Randall holds that such a disposition of his bills would lead to unparalleled corruption and extravagance, something that has never been charged upon his committee. But members talk about the prosperous growth of the country, and argue that the appropriations should keep pace with it. They also talk about individual honesty and capacity. They say, "Why should fifteen

men assume all the honesty and economy in the house?"

This discussion of the rules will most likely consume the entire week, if not a longer time; and, though the new code may not pass in its present shape, it will probably be adopted with amendments. Those who want to get on the several appropriation committees will vote for it, those who favor some of the other propositions involved in it will vote for it, those who want to beat Mr. Randall will vote for it, and those who want some change and don't know just what it is will vote for it. This category includes a majority of the House.

During the discussion, Mr. Randall had received some very hard personal thrusts regarding his official course and his management of the people's money. On more than one occasion he was tempted to lose his temper, than which there is nothing a statesman can so ill afford to be without. In debate he mentioned that, notwithstanding the fact that President Arthur had declared in his message against it, the Committee on Rivers and Harbors, in the Forty-seventh Congress, had a large appropriation made. An excited republican member sprang to his feet at this point, and declared that it was the most injudicious and uncalled for act of ex-President Arthur's administration. "My four republican colleagues and myself," said he, "voted for that appropriation, and we came back to the House." "Well," replied Mr. Randall, "I voted against it, and I believe I, too, came back to this House."

In the Senate, prohibition was sprung by the proposition to prohibit the sale, exhibition, or use of liquors in the Capitol restaurants. It led to an animated and rather farcical discussion of temperance, in which Senators Cockrell, Vest, Ingalls, Frye, Maxey, Saulsbury, Manderson and Teller took part.

Senator Cockrell, of Missouri, made some grave charges of dissipation in committee rooms. He had also seen Senators so completely under the influence of whisky in the discussion, that for the sake of decency the Senate had adjourned. He volunteered to give names if Senators desired them, at which proposition there was laughter.

Senator Frye, of Maine, said no reform had ever made such strides as temperance. He had been in the Senate six years but had never seen two Senators in the condition indicated by Cockrell; he did not know that he had ever seen one unfit for business. Personally, he wanted to see all liquor excluded from the Capitol, but temperance people could not get all the temperance they wanted, they had to take all they could get. The old rule, prohibiting the sale of fermented liquors in the Capitol, was adhered to.

### SOME ODD AND COSTLY BLUNDERS.

Mistakes are expensive sometimes. A New Yorker had a lot seventy-five feet wide, intending to build four houses of equal fronts on it, and one of the middle ones first. He employed a firm of surveyors to locate the house, and they located it so that the remaining space on one side was only ten feet wide. The mistake was not discovered until the house was done, the proprietor having no time, probably, for such trifles. Then he sued the surveyors for damages, but they won a verdict on the ground that their plan was accepted and paid for as satisfactory, although it located the corner stone nine feet farther in one direction than was intended. This mistake was rather more serious than that played upon a resident in a brown-stone front in Forty-seventh street, who returned from business one night to find the entire stoop of his house in ruins, the heavy stone work having been pulled to the ground. His wife said a man had come with orders to demolish, and had done so. Although she did not know enough to demand a halt for explanations, she did observe the name on the wagons. The indignant citizen took measures to prosecute, when it was found that the employer of the men had ordered them to go to the same number in Forty-eighth street instead of Forty-seventh. He had learned of the mistake and had contracted to have the wrong stoop rebuilt, and he was surprised to learn that the work had not been done. These incidents of metropolitan life show that mistakes are there regarded with very little concern, those responsible not taking the trouble to apologize or even explain. The same amount of pains spent in doing a job well that is spent in getting the job to do would pay.—Baptist Weekly.



Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

NOT UNDER LAW.

Dear Brother,—While sitting here this afternoon in Mr. Main's comfortable sitting-room, within a stone's throw of the Portville Church, my mind has been carried back a few months, and I have been almost unconsciously led into a train of thought, in which the strange inconsistencies and absurd reasonings of my former associate Christians in Sunday observance has formed the most prominent feature.

I confess, Mr. Editor, that I am deeply, very deeply, interested in this question. If I am putting myself "under law" by observing the seventh day as God's Sabbath, I am curious to find out how the rest of my Christian brethren in the ministry and in the church, are not equally "under law" by observing Sunday.

E. RONAYNE.

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

THE Musical Department of Alfred University numbered, in its several organizations of choruses, band, orchestra, and

private instruction, about one hundred and fifty, for the last term.

THEOLOGICAL LIBRARIES.

Carlyle is quoted as having somewhere said that "the true university of these days is a collection of books," and as also saying that the real purpose of an education is to teach one how to read.

In looking over, just now, a somewhat elaborate paper upon "Libraries" in an encyclopedia, we find every other kind of library mentioned besides theological ones. Why these are omitted we cannot guess, unless it be upon the general principle that whatever has any connection with religion is unworthy of notice.

In point of fact, the richest books anywhere to be found are in theological libraries. Did the reader ever go through the catalogue of an ordinary public library, or take an hour or more for an inspection of its shelves? It is the place, of all others, to get an idea of the amount of trash which is poured out upon a long-suffering world in the shape of current literature.

The idea in sending the above communication to the officers named was, that the county attorney is the prosecuting officer, and the clerk of the court has the record of all the criminal cases prosecuted in the district court of his county, hence the information would be from an official source, and as reliable as it is possible under the present condition of law to obtain.

authorities upon every subject investigated. In what is strictly "literature" besides, and what is best in that kind, this collection is especially rich.

THE habit of reading until one has made it a necessity of his life, is one of the defenses of virtue. When one's appetite is formed, it takes away from him the necessity of accepting what company he can find, and such excitements as may happen to be in his neighborhood; for a man who is armed with the books he loves is independent of all other companionships and pleasures.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

FACTS AND FIGURES.

Without making any comparisons, we all agree that the drink curse is a giant evil. Whatever may be our personal opinions as to the manner in which the suppression of this evil can best be accomplished, we can all rejoice in every practical demonstration of the fact that it is being accomplished, in some measure.

STATE OF KANSAS, Executive Department, Topeka, October 6, 1885. Hon. S. B. BRADFORD, Attorney General of Kansas.

My Dear Sir,—In view of the many conflicting statements concerning the administration of justice in this State, would it not be well for you to ascertain, by inquiry through official channels, what the real facts are, touching, especially, the enforcement of the prohibitory law of 1885?

How many criminal cases were on the docket of the District Court, in your county, January 1, 1885? How many of that number were prosecutions for violations of the prohibitory law of 1881? How many criminal cases have been docketed since January 1, to date?

How many injunction suits against places for selling liquors have been commenced since January 1? How many injunctions granted? Is the prohibitory law of 1885 enforced in your county? Have the saloons increased or diminished in your county since the passage of the law of 1885? Have you any saloons in your county now?

In reply to this circular letter, I have answered from sixty-two counties in the State, out of eighty-five. This being the first attempt at procuring such statistics, I confined my inquiries to a limited number of questions, conspicuous among which are inquiries on the subject of the enforcement of the prohibitory liquor law of 1885.

The number of cases remaining on the dockets in the several counties reported, on the first day of January, 1885, were 949, and 199 of that number were for violation of the prohibitory law of 1881.

Thirteen counties of the sixty-two reporting, answered that question in various ways; some say, "The law is partially enforced;" some say, "It is enforced as far as I know;" others say that "the drug stores have taken the place of the saloon."

Twenty-three cases of injunctions have been brought under section 13 of the law in the sixty-two counties reporting, and twenty-three injunctions granted. I have commenced two cases personally in Leavenworth, and five cases in Atchison county, not included in the twenty-three.

Twenty-three cases of injunctions have been brought under section 13 of the law in the sixty-two counties reporting, and twenty-three injunctions granted. I have commenced two cases personally in Leavenworth, and five cases in Atchison county, not included in the twenty-three.

How many criminal cases were on the docket of the District Court, in your county, January 1, 1885? How many of that number were prosecutions for violations of the prohibitory law of 1881? How many criminal cases have been docketed since January 1, to date?

In the cases commenced in Atchison county there is a petition on the part of the defendants, asking that the cases be removed from the State to the Federal court, they (the defendants) claiming that the prohibitory law of 1885 is in contravention of the constitution of the United States.

The importance of the question, and the ability of the court before whom it is pending, has caused a great interest to be taken, and considerable speculation as to the final result. The same proposition was raised in

the injunction proceeding brought against John Walruff, in Douglas county court. The judge of that court, who is also an able man, held that the case was not transferable, after a lengthy and able argument on both sides.

I am clearly of the opinion that no Federal question is involved, and that the cases are not removable.

From all the information I have been able to obtain, it appears to me that the prohibitory law is no longer an experiment, but, on the contrary, is being enforced as successfully as the law against horse-stealing, murder, arson, or other crimes known to our statute.

At this point, I cannot refrain from saying a few words in defense of the public prosecutors in this State. As a rule, I find them able, earnest and industrious officers; there are some exceptions, but the percentage is not great.

Neither the county attorney nor the Attorney General can reasonably be expected to play the part of the detective in order to bring persons to trial for the violation of any criminal statute. The names of the defendants, and the names of the witnesses by whom the offense can be proven, are absolutely necessary ingredients to have before the commencement of a case.

It is the duty of the officer to exert himself in ferreting out the offenders of the law, and it is clearly the duty of the citizen, especially those who feel aggrieved because of an infraction of the law, to assist the officer by bringing to him the necessary information, if known to them.

It is safe to calculate that there are now in Kansas one and one fourth millions of people, made up from all nationalities, trades, and professions. While the communications do not report the number of convictions in all the counties of the State, yet it is safe to say that it reports a large majority, from the fact that the reports made, with but few exceptions, are from the oldest and most populous counties of the State.

Wc have, then, 525 convictions in the district courts of sixty-two counties, which, it is safe to say, is a fair representation, and a reliable basis upon which to figure the percentage of convictions of crime committed in a population of one million people. To say the least, it shows that the condition of the State relating to crime is very flattering.

In conclusion, allow me to say: Kansas has a population of about one and one-quarter millions of people; it has eighty-five organized counties; in sixty-two of these counties, only 525 convictions have been had for the violation of the various criminal laws of the State since January 1, 1885. That two hundred and thirty of that number are convictions for the violation of the prohibitory law. Fifty-two of the eighty-five counties in the State report that they have no saloons. Eight of the other counties report that the law is partially enforced.

You wonder at the intensity of your neighbor who is fighting against drunkenness; but it is not strange; his boyhood was shadowed with shame, and his mother died a broken-hearted drunkard's wife.

S. B. BRADFORD, Attorney General.









