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TESTS OF TRUTH.

BY H. B. MAURER.

IV. THE PARTY TEST.

Truth unifies those who hold it, while those who, though unconsciously, oppose the truth, are, as Dryden puts it, "driven by the winds and waves of the sea," and scattered. An error may be known by the diverse opinions held concerning it by those who hold it as a truth. Of infant baptism, Origen tells you it is "for the washing away of original sin!" Cyprian says, "it seems to have been a supposed universality of grace." Augustine says, "it is given on the faith of the church." Luther and others say, "the faith of infants themselves"—asserting that they either have imputed faith, or passive faith, or relative faith, or the faith of the covenant, though not the faith of the covenanters. Calvin, Melancthon and others say infants have faith in the seed. Beza says, "federal holiness," others say, if the parents be heterodox, "the requisition of the magistrate." Witsius and others say, "a relative state of grace." The Church of England says, "the faith of sponsors." Baxter says, "the faith of the parents." Others say, "the faith of pious ancestors." Presbyterians, in their Shorter Catechism, seem to rest it on the benefits it confers. Dr. Lightfoot says, "baptism is for privilegial ends." Dr. Doddridge says, "no argument can be drawn to the prejudice of infant baptism." Dr. Williams says, "from baptism results the obligation to repentance." Mr. Wesley, the founder of Methodism, says, "if infants are guilty of original sin, then they are proper subjects for baptism." Dr. Clarke pleads their innocence. Dr. Priestly says, "the infants own profession." Dr. Macknight says, "its reasonableness." Dr. Bloomfield says that "infant baptism rests on its necessity or lawfulness." The Congregationalists say, in a tract "inference." It will be noticed that these authorities are at sea among themselves, while not one of them places baptism where the Scriptures do, namely, as following faith in the Son of God. Look now at some of the reasons culled from the writings of defenders of infant baptism, not one of which is Scriptural:

The analogy between circumcision and baptism—the baptism of Jewish proselytes—the Abrahamic covenant—the covenant of grace—family baptism—apostolic tradition—the tradition of the fathers—the authority of councils—the command of the magistrate—the decrees of the church—because it is not forbidden—its usefulness—its decency—its convenience—its custom—the majority favor it—infants are the property of parents—its harmlessness if it does no good—it makes the soul immortal, says Dodwell, as quoted by Booth—it is fashionable, said a state clergyman, and I am obliged to conform to it—it ratifies the promises—plants infants in the nursery of the church—places them under the guardianship of the church—is a recognition of membership—it is generally necessary to salvation—its superiority to adult baptism.

A book setting forth the various meanings attached to adult baptism would not only furnish some curious reading, but if it could be read by Peter or Paul would surprise them. Some associate it with the gift of the spirit, others with inward cleansing, others again with inward

grace, whatever that may be, etc. While if the Bible, rather than human notions were followed all would be agreed with Paul in making it a symbol of the death and resurrection of Christ, and of death to sin and a resurrection to righteousness in the believer.

To drive disciples in diverse ways
That one dissents from what the other says,
Sunday-observance still holds its own
Among the errors men have sown.

Some admit that the seventh day only is sacred, but that it cannot be observed, others assert that since the apostles' time Sunday took the place of the Sabbath in honor of Christ's resurrection. This class is opposed by those who show that long after the resurrection the Sabbath was still observed, and only once in the Acts is the first day of the week mentioned, and that was not kept as a Sabbath. Some, like Alford, Meyer, Schaff, Lange and Ellicott, all Sunday-observers, see no reason for Sabbatizing on the first day in the texts mentioning the resurrection which all confesions of faith and church manuals quote. Others still assert that since the Sabbath was a part of the old dispensation it was abolished by the death of Christ, which is opposed by those who truthfully point out that as the Sabbath was instituted before sin entered the world, and as Christ's death had only to do with those things relating to sin, among which the Sabbath is not, therefore it is in no wise affected by the atonement any more than marriage, which is contemporaneous with the Sabbath. Still another class are spending time and money to enforce, by civil law, the observance of the Sabbath (Sunday) on civil and sanitarian grounds, leaving the religious element out of the consideration. In a word, anything or everything will do, so long as Sunday, not recognized as such in the Bible, be made sacred. Dr. VanDyke, an eminent Presbyterian, pungently sets forth this confession in an article in the *Independent* (Oct. 15, 1885).

We want a clear view for the authority of Sunday. Has it nothing more than tradition and churchly authority to enforce it upon us? Or is it firmly fixed and definitely declared in the Word of God? Are there only nine commandments in the Decalogue, or is the fourth still binding? Did Christ do away with the necessity for a sacred rest-day, or only with the Jewish Sabbath? Does the Lord's-day really rest upon the fourth commandment and perpetuate its spirit?

God's Word is plain enough concerning the truth, but since men will substitute for it humanly devised observances, there must of necessity be confusion. "And there was a division among them." John 9: 16.

Believers' baptism, immersion and the Sabbath, stand the tests of truth, while their opposites, infant baptism, sprinkling and Sunday-observance, in whose interests the policy of silencing and suppressing the advocates of the truth has always been resorted to; to maintain which bitter persecutions have been waged; to give a Scriptural semblance to which the plain meaning of the Bible has been set aside, while a foreign meaning has been placed upon it, and concerning which there are diverse views among their friends, are condemned as errors.

Will anyone answer that all this is contending for mere forms, minutiae, things of no moment. Then to the infernal infamy of the sects and to their lasting shame, let it be said that *small things* have caused the violent suppression of godly men, have deluged many a fair place with blood, and sent toward heaven the smoke of burning martyrs, while for the sake of these small things, still taught by the majority of Christians, the Bible must be wrested, while more infidels are made by the fact, that God has spoken in such a manner to his people that he is understood so variously, than by all the attacks of the ungodly on our common faith. If they are small things, it is sad that men should pick them up, hold them so tenaciously, when truth has dashed them to the ground. If they are small things, all the more reason for discarding them, and in the name of Him who prayed for the unity of his disciples, let the work of unifying them not be retarded by small things and "mere forms," especially as these are proved so palpably erroneous; especially as they still cause the honest inquirer, with perplexity, and the sneerer, with disgust, to ask, "What is truth?"

I plead not for an amalgamation of the denominations, but that each, retaining his individuality and his name, renounce these pernicious errors. To withdraw moral and active support from an error may involve sacrifices of a financial, social and even domestic nature (Matt. 10: 34), but that should not deter any truth-loving disciple of him "who, though he was rich, yet for our sakes became poor," since loss, in view of so much which our Saviour had to say on that subject, and as witnessed in the lives of his followers, may often be, as it willingly should be, when necessary, the lot of Christ's disciples, and would be in the interest of truth and hence of Christ and men. Not to be willing to undergo it would be putting less faith in Christ than in the present sources of comfort. Such a disciple might find something more than a theory in our Lord's words:

I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's.

But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Blest too is he, who can divine
Where real truth doth lie,
And dares to take the side that seems
Wrong, to man's blindfold eye.

HOLIDAY SERMON.

BY THE REV. THEO. L. GARDINER.

(Preached at Shiloh, N. J., December 28, 1889.)

"But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 13-14.

This is an illustration from ancient holiday games; and it is a good text for a modern holiday sermon. It was the foot-race, the oldest festival contest. Most suggestive, and oftener used in New Testament than any other Olympic game. It was characterized by the most rigid and careful discipline in preparation, desperate and un-

tiring earnestness in execution, and exuberant joy when successfully accomplished. Anxious hearts pressed into it, while encouraging friends aided and cheered by every possible demonstration of interest in their welfare. The racer had no cumbersome hindrance, wasted no time or strength in thoughts of the past, but thought only of the goal, saw only the pathway before him, and bent every energy to secure the much desired crown.

Christian life is the race, Christly character the goal, and the crown, a crown of righteousness; while the unending triumph is to reign with Christ in glory. Tremendous issues await this contest. God, angels and men are the interested witnesses. Every action is momentous, every moment precious. A crown of glory to be won or lost! An eternity of peace, or everlasting shame and disgrace, must be the issue! Which shall it be? Who of us will win? Who of us will lose? The judge holds out the prize, our souls press toward it, while loved ones in both worlds await with intense interest the result of such momentous action. No racer ever pressed toward the prize in Olympic game with inducements so cheering, or honors so great, as does the Christian, striving "for the prize of the high calling of God in Christ Jesus." With them, dark uncertainties overshadowed the whole course. Striving to the uttermost did not mean certain victory, for only one of the racers could win the prize. But there are no uncertainties in the Christian race. Whoever strives to the uttermost under God is sure of victory. He shall receive a crown of life, and obtain an inheritance, incorruptible and undefiled, that fadeth not away.

The words and spirit of this text are highly appropriate for this holiday season. The last fleeting days of the year are sending their record on to the judgment. The cycle is nearly full, and we shall count another mile-stone upon our life journey. Ere we again assemble for worship the leaf will be turned, and a clean unspotted page awaits our record. The blots and errors of the past are beyond our reach. We would gladly turn the "new leaf," and heeding the words of the text, we would "press toward the prize," unburdened by the hindering things which we ought to forget. While every new day is in some sense a beginning day; yet there is an influence attending "New Year's" that no one can escape. To the most obtuse it is an epoch, a new departure. It has been so regarded among ancients as well as moderns; and heathen as well as Christians have marked the season with special observances. This is the time when most people take a retrospect, and lay plans for future work. It is a time for squaring accounts and starting anew. Even the most morally thrifless of men will try to take some account of spiritual stock, and attempt to open a new account with heaven, though all the old, bad debts be left uncanceled and stand recorded against him. And the best of men, feeling conscious that with all his efforts the record of the past contains many blots, is now glad to turn the leaf and begin a new page. Growth in grace means the frequent turning of new leaves, with each one better than the one before. And he who takes the right kind of retrospect, even for a single day, must see the importance of constant effort after better things. The copy at school whose last page is no better than the first shows culpable carelessness on the part of the scholar. So with the record of the years. And now, here we stand at the threshold of 1890. As one who is making a journey is sure to glance backward and forward, whenever he

reaches a suitable point of view, so is it with us in life's pilgrimage, when we reach these prominent days in the calendar. But when the traveler has scanned the past sufficiently to take in the situation, instead of dwelling upon those things that may have retarded his progress and augmented his labors, he now sets his face toward home with renewed zeal, and presses forward. So may we look backward long enough to see where and how we came upon hindrances during the past years, and where we might have made better progress and done better work, and also where we have gained victories, but this must be to the end that we may "lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us." The best things for all, both young and old are in the future and not in the past. And the face of everyone who would succeed must be turned forward and not backward, skyward and not earthward. It is therefore ours to carry over into 1890 all grateful memories of the past, all noble inspirations and helpful things, but we should strive to leave behind all thoughts of the worthless and bad, and every stumbling-block, and memory of whatever has tended to dishearten and hinder in days gone by. We have come to a new starting point. A good time to break away from evil habits is here. A good time to set out boldly upon the heavenly road. A good time to be neighborly, sympathetic, tender toward loved ones, and patient with the erring. Then let the voice of the new year speak to us in the language of God's servant of old: "forgetting those things which are behind, . . . let us press toward the mark." Our crown is before, and not behind us. We find the work of true manhood not by going back, but by pressing forward.

There is a world of pithy, fruitful suggestion in the first part of this text: "*Forgetting those things which are behind.*" It implies that men are benefited in being able to forget. The mind could never carry the burden of all that we have to learn and experience. While the power to remember is indeed a wonderful source of blessing, and the duty to "remember" is enjoined in God's word, we must not lose sight of the Bible teaching, that a judicious forgetting is also taught and urged as a means of grace. What a hindrance it would be if the daily vexations, annoyances, and burdens of life, persisted in remaining vivid in our memory, and were thus ever present to weigh us down and depress us. When one is making a pleasure journey his course is beset with delays, disappointments, vexations, petty deceptions and extortions from those who care only for his money. At the time, he is thoroughly tried and disgusted. But it is well known that such things are soon allowed to fade from memory with him who would make the most of his journey. And he who can erase from memory things that mar his pleasure, will hold the beauties and the joys of that journey in unsullied vision in the mind. This is true also of our life journey. And he who can brighten the past by illuminating its shadows, brings to his heart a world of present sunshine, and rids himself of many a cumbersome burden that would hinder him in all his future.

It is my desire to-day, to note a few things that the Christian needs to forget in order to succeed in his heavenly race. I fear that many a Christian is standing still to-day, and in danger of losing his crown, simply because he is not willing to forget "those things which are behind." It is well to hold in remembrance "things which are behind," if by so doing we

are better prepared to advance. But he makes a fatal blunder who scans the past only to rake up some stumbling-block that shall impede his march heavenward. Whenever past grievances, sorrows, and disappointments, become so many anchors to hold men stationary, the cables must be cut and their memory no longer cherished. The word "forgetting" in the text means to lose thought of, not to care for, or cherish and treasure in mind.

First, then, some Christians will need to forget the things of the flesh wherein men glory, before they advance much in divine life. There was a time when Paul gloried in being a "Hebrew of the Hebrews," and in this chapter, he claims that if any man had a right to trust in past goodness and attainments, he was that man. He then enumerated the things which they cherished, and upon which they were building hopes, all of which had been his in the past, and these are the things which he forgets, in order to press toward the prize and obtain the crown. Thus I gather, that the "things which are behind," spoken of in the text, are not merely the world and sins which we have forsaken, but also our own virtues, and past attainments, upon which men are prone to dwell with complacency, as though they had already attained the end. No matter what progress a Christian may have made, he must never rest upon his laurels. Paul made wonderful attainments, and had plenty of chance to compare his record with that of others to his own advantage, and to boast of his past goodness, but he knew that such things would be likely to unfit him for God's use, and counted them among the things to be forgotten. Whoever fancies that his past goodness is enough to insure to him the prize, is doomed to fall out by the way and never obtain it.

Again, I would have you take the suggestion of the text in regard to the sins and errors of the past. I believe that many who start for Canaan, actually delivered from Egypt by the strong hand of God, fall out by the way and perish, because they will not forget the "flesh pots" they have left behind. He makes poor progress in his journey heavenward, who still longs for the sins of his past life. To obey God simply because he *must*, while in his heart he wishes it were not wrong to indulge in the sins of by-gone days, is to lug a load into the race that is sure to dishearten and ruin. Many a death in the wilderness stands as unimpeachable evidence of this truth. Fleeing from the burning Sodom of human sin and passion, look not back with longing eye, lest you stop forever!

But I am persuaded that this class is outnumbered, many fold, by those who go through life retarded in the race by anxieties over past sins which they truly hate, and of which they have thoroughly repented. Truly every human being has been a creature of weakness and sin. No one has made such use of his powers as he ought. Inexperience has necessitated many an experiment that has proven a failure. No one of us but has had battles with the tempter, in which scars were received that must be carried on beyond. Indeed, every living soul has his *past* out of which might be drawn haunting spectres and hateful things. These are lost and misspent opportunities, broken promises, sins indulged, and character stained. Now while the ghost of a sinful life ought to haunt the guilty and impenitent, until he seeks refuge with God, the Christian who has sought pardon has no right to be burdened by such memories. The Bible repeatedly assures us that if we repent of, and forsake our sins, God forgives and forgets them. He puts them behind him remembering them

no more, they are put as far away as the east is from the west. What can these expressions mean, but that he regards us as though our sins had never been? They no longer separate between us and God. Buried in eternal oblivion, never can they come up to confront and condemn us. And if God does not remember them, why should we? Yet in spite of this resplendent truth of the Bible, there are Christians who feel called upon to look back and recount in a sort of liturgical recitation the many sins of their past lives. Many a soul goes through life with half a hope, moping and sorrowing, with little progress, just because he is unwilling to forget the sins which God declares shall be remembered against him no more forever. This burden darkens their every testimony, pervades every prayer, deadens every speech, and disheartens the soul. What progress can the Christian racer hope to make, who attempts to run with so many dead weights! The runner in Olympic games might as well go back and lug his thrown-off garments into the race with hopes of victory, as the Christian to carry the burden of repented sins and hope for Christian peace and growth. And furthermore, such a course is an expressed distrust of God. He has promised to take away that burden, upon the conditions that you repent and forsake. If you have complied with the conditions, the responsibility and the burden is upon him, and he is sufficient for it. It is your business to leave it all there, and forgetting the load, to press onward in the race.

In the next place, I think the spirit of this text appropriate for all Christians who may be excusing themselves from duty on account of past *disadvantages* that have come to them. How sensitive some men are over the contrast between their own lot and that of others! Instead of pressing forward to make the best use possible of whatever gift or culture they may possess, you find them idly standing in the way of others, dolefully bemoaning their small ability and poor advantages. "If I could only have been educated like such an one, or cultured as so and so, then I could do something." "If I had been blessed with gifts of speech, or prayer, or song, how gladly would I work." "My poverty has always been a hindrance." "I had no advantages in my childhood, and am nothing now but a plodder." And so the wail goes on until the child of God settles down into abject melancholy, to lament over past discouragements and present inability. Now my friend, what good is there in all this? You cannot begin life over again, and even if you could, the chances are that you would make worse blunders than you have now. Suppose you do regret the losses that have come to you through circumstances that prevented your better culture? You are only repeating the very blunders you lament. And such melancholy not only arrests your progress, but it palsies the foot that would go forward. The present is yours, the past you cannot help. But you may still make a future that will bring victory. I have read of one who stood watching the tide of a battle as it surged about him, lamenting that with his dull weapon he could do nothing of value. "Alas!" he cries, "were I but armed as the king's son, with his sword of steel, what valiant service would I render." The clash of battle came nearer, and this one, seized with panic, broke his despised sword in two pieces and fled from the field. Presently the king's son, borne down by superior numbers, sore wounded, and disarmed of his sword of steel, picked up the dull and broken sword of the coward, and with it wrenched victory out of the

grasp of apparent defeat. So the fault was not so much in the weapon as with the possessor. And thus it is also true, that no better powers than you possess, as much as you bemoan their worthlessness, would, if in the hand of another, do noble service for the Master. The manly thing for you to do, is to cease despising your gifts, and setting your face Zionward at the beginning of this new year, "*press toward the mark for the prize.*"

Again, how wise it would be if everyone would heed the suggestion of this text regarding *past grievances, and fancied injuries*. Retrospections that dwell upon these are all but sure to stop your march heavenward. They are like vultures in the soul, and prey upon every Christian *grace*, and drive out every dove of peace. Here, for instance, is a brother who has fallen out of the race, and for years it may be, has ceased to be active in God's vineyard. Ask him why he is there, and instantly he points back along the years to show you where some one put a block of stumbling in his way, or it may be that some fellow-racer failed to run according to the rules, or made some step that was displeasing to him, and therefore he stopped pressing toward the prize. He gives up striving for the crown himself because some others have not striven as he wished them, and he cannot forget it. Here is another brother fallen out by the way, and does not seem as near the prize as he was years ago. Ask him the reason for his neglect of duty, and you find him nursing the memory of some old affront, given, it may be, unintentionally, and he cannot pursue the highway cast up for the people of God, while that offender is walking therein. Or it may be, some brother has gotten the best end of a bargain with him, or failed to treat him as a neighbor should, or said some unkind thing to his back, and he cannot forget these "things that are behind," and so lets them rob him of his prize! And thus it is that the heavenly course to-day is strewn with unhappy souls, who lose much of life's sunshine, and grope in darkness and trouble with no good hope, because they will not forget, but magnify and cherish some little grievance of by-gone days. Oh! how much better it would be for all, if we could overcome our sensitiveness, and forgetting such hindrances, press on together for the prize. The Christian racer, who is *looking* for any thrust that may come to him from others, will have hard work to "run with *patience* his race." And he will soon find a burden sufficient to stop him if he cannot forgive and forget. For men are not yet angels, and you cannot expect perfection in your fellow mortals. The Christian must not think to escape the tongue of the tale-bearer. Some jealous-eyed evil seeker will spy out something upon which to raise a cry and defame you. Plenty there are, who are anxious to build themselves up by pulling you down! They would rob you of the warm place you may hold in the confidence of others, and give false colorings to your best endeavors. The Saviour could not escape these, and the disciple cannot hope to. Now when such trials come, supposing you are over sensitive, and "lay it up against them." You get angry, and cherish evil thoughts, and instead of trying to forget, you constantly repeat, and perpetually remember all, and brood over it.

Now, my brother, enter the mansion of thy soul, and where is thy peace that was so sweet in days gone by? Thy hope that was like an anchor, thy spirit of charity, and all the sweet graces of love, what has become of them? Alas! they are gone. They took their flight

when that miserable, hawk-eyed, hungry vulture of sensitiveness and censure took possession. Oh! that men could drive him out of human hearts forever! Come my brethren and let us try. New-Year's is a good time to begin. Heed the thoughts of Paul and, forgetting these troubles, press on for the prize. Thus may we make it a "happy new year" indeed, both for ourselves and others.

The opening year will give to you just as precious *opportunities* as did the past. I have read of a child who received three coins, one each of gold, silver and copper. She was told that she had three *opportunities*; a golden, a silver, and a copper opportunity, and was urged to use them rightly. Alas! She lost her golden and silver, in foolish self-gratification, and had only the penny left. So it may appear to us, as we stand amid shattered hopes and broken resolutions, that we too have thrown away our golden and silver opportunities, and have only the copper one left. But thanks be to God, there comes no "*baser coin*" from the mint of heaven! Though you may have squandered all the past, yet the Master comes, and in the new year places at your disposal a golden coin, bearing the royal stamp of heaven, and says to thee, "Behold thy golden opportunity." Properly improved, it will speed you toward the gate of heaven. Neglect it, and you trifle with your soul's eternal welfare.

But I must not close without noting briefly the *conspicuously present tense* of the text. "This one thing I *do*." Not "I hope to do," or "I want to do," or "will do;" but "I *do*" and "I *press*." It shows that his desire for future good, inspired him to *faithful improvement of the present*. Whosoever would realize the joys of future victory, must learn well the meaning of the word "*now*." The present is the eventful day. The future is only the summing up of life's to-days. It is not an actor but a result. And he makes a fatal blunder who dreamily passes the present, hoping that the future may bring the realization of his dreams. Yet you can scarcely go amiss of those devotees who worship at the shrine of the future, and are *just going* to do something. Their day of action is forever just ahead; "to-morrow" with them is perpetually neutralizing to-day, and so their present is empty and worthless. Thus does many a one pass his life *intending* to do good, and dies with the unexecuted intention just out of reach. There is no great good in store for you in time to come, except as you are busy in present time, pouring good things into your future. Thus, he who is not already living his true life, has no reasonable ground to hope that life's great prize can ever be his. Upon this ground, the new year will bring us nothing better than the past, unless we cease this delay, and go immediately about the work of executing our good intentions. Then there will be no time for vain and unchristian retrospections, and, relieved of these burdens, you will be surprised to see what a joy it is to live.

Friends, the flight of these years reminds us that we hasten with rapid measure to the grave, and to the judgment. We may not love to dwell upon this truth, but there is no choice left us. Banish the thought if you will, but the fact still remains. The past is beyond your reach. No amount of brooding or regrets can change it. The future will be what you make it. Destiny is in your own hands! Therefore, "forgetting those things which are behind, and reaching forth unto those things which are before," let us "*press toward the mark for the prize of the high calling of God in Christ Jesus.*"

MISSIONS.

FROM J. F. SHAW.

My report must of necessity be brief, as my labors have principally been done at Texarkana, and in the neighborhood of Beech Centre, fifteen miles from Texarkana. The cause at Texarkana is once more gaining ground since our set back last spring. The attendance, both by the membership and by the public generally, is constantly increasing. Our Sabbath-school, which suffered much with the church, is once more growing to prosperity. The arrival of some families, who came to enter our colony, has given much encouragement to our members. In October, Bro. S. I. Lee, with whom I held considerable correspondence three and four years ago, while he resided in this State, and to whom I sent the *Outpost* two years, paid for by Bro. A. R. Crandall, of Lexington, Ky., accepted the Sabbath and made application to the church at Texarkana by mail, for membership in the church. We had received, through the *Arkansas Baptist*, a warm endorsement of Bro. Lee as a Christian and as a preacher. I had seen endorsements from time to time of his labors at Springfield, Oregon, where he resides, and of his appointment as missionary of the Association to which that church belongs. His trouble began by defending the Sabbath against a writer in the *Pacific Baptist*, which led him finally to accept the Sabbath practically, and so caused a breach between him and the church, that led him to declare unfellowship for Sunday Sabbatism. The church in turn declared non-fellowship for him on his Sabbatism. The church here, after nearly two weeks' careful consideration, voted to receive Bro. Lee and endorse his credentials. He has been debating whether he shall remain in Oregon and continue the work in that State, or return to Arkansas and settle in our colony. He feels now that there is some prospect, though not flattering, that some others will accept the Sabbath in that section. He wrote to know what he should do in the event that there should be any applications for membership by persons there, and he was led to believe there was a prospect now. The church have moved to have him feel free to act by appointing him a missionary, though we could not now offer him a salary, hoping that he might in time commend himself to the Missionary Society, and that the outgrowth of the cause on that field would make them feel warranted to make him their own missionary. We pray that Bro. Lee may be guided in his work by the spirit of the Lord. Bro. J. E. Snell has removed here from Lovelady, for the purpose of settling in the colony. He has bought land already and expects to remove to it in about two weeks. Since coming here his wife, who has been awaiting baptism for a long time, took that step and was baptized the second Sabbath in December. It was indeed a lovely scene that afternoon when our people gathered about the little lakelet to witness her baptism. It truly inspired all to fresh courage. Their two oldest daughters are expected to unite with the church soon, both having professed faith in Christ.

Bro. Easley, who lives near our colony site, has been faithfully stirring up the Sabbath cause in that country. He received a number of tracts from the Tract Society which he has distributed. We visited one lady who has accepted and commenced to keep the Sabbath as a result of the tracts distributed by him. Bro.

Easley was compelled to leave the Baptist Church in consequence of his views. I have a standing appointment for preaching near Beech Centre, in an arbor, as there is no meeting-house in the community. A member of the Christian Church, Mr. N. F. T. Hutt, living near by, kindly invited us to preach in his house the last time we were down as it was too cold to meet in the arbor, and we had a nice little audience. A Mr. Glover has kindly offered to donate an acre of ground to the Seventh-day Baptists to build a meeting-house upon. Its acceptance, of course, will depend upon whether it is suitably located to the colony.

Bro. S. M. N. Rodgers, of Bells, Tex., has signified to us that he, with his wife, will be here soon to apply for membership in the church, and that if he can dispose of his place, may settle in the colony. My brother and family in Alabama, who have been intending to settle among us to become identified with the church, have been delayed for the present. He intends to come as soon as he can get matters arranged. I shall move from Texarkana to the colony sometime during this month, as I believe it will be best for the cause to be present among the brethren who settle there.

I received a letter yesterday from Bro. B. F. Granbury, who is putting up a saw mill in Louisiana, about forty miles from here, who, learning of a Sabbath-keeping lady, Mrs. Woolsey, living out in the country, visited her on last Sabbath. He found her laboring hard for the cause, but knowing nothing of Seventh-day Baptists. She sends pressingly for me to come and hold a meeting, feeling that a number of others will take it up with proper labor. I shall go as soon as the high waters now prevalent are abated, and pay her a visit and preach for them.

My wife has been sick several weeks, we feared with consumption, but she is now up again, though not well. Her illness and the fact that both of my sons live at Fort Worth, have kept me at home much of the time that I could otherwise have been out on the work.

FROM F. F. JOHNSON.

In consequence of sickness in my family, and repairs I had to make on my farm, I was prevented from putting in more than three weeks of labor during this quarter. The sentiments of the Seventh-day Baptists are gradually working in the minds of the people. Many acknowledge the truthfulness of our position, and but very few will attempt to sustain the Sunday as a holy day. This surely is very encouraging to us, from the fact that a few years past so many were outspoken against it. There is a question that often comes into my mind: "Why is it that Christians, after they are convinced of a Bible truth, will not obey it?" And this question follows: "What will become of them?" Oh that they had sufficient grace to go where Jesus leads, and do what he commands, regardless of popularity or public favor! One of my neighbors said to me a few days ago that "there was no Sabbath command in the New Testament." I cited him to the 24th chapter of Matthew, where Christ commanded his followers to pray for about forty years that their flight might not be in the winter time nor on the Sabbath-day. If to pray is not a command, honor thy father and mother is not a command. He did not offer to dispute my position. I attended a soldier's reunion at Edwards some time in October, and distributed a great many pages of Sabbath literature to my old soldier friends, comrades and others. One Baptist minister, after I asked him

if he would like to read something on the Sabbath question, said, "Yes, I have heard something about it, and am anxious to learn more about it." In the distribution of tracts I am not confined to our own; but I distribute matter on other religious subjects. When I was in the city of New York I went to the publishing house of the American Tract Society, in company with Bro. Edwin Lewis, and the manager gave me a large bundle of tracts to distribute in Southern Illinois. The membership of the churches of the Associations I attended last spring, by my request, are supplying me bountifully with *Sabbath Visitors*, after having read them, for distribution on this field. Eld. Threlkeld's health is very poor this winter. He thinks of resting up a while. I have been with him so little to help in his labors this quarter that he has had to work too hard. A Happy New Year to you! May this be a prosperous year for all the truths of the Bible, is the prayer of your humble servant.

STONE FORT, Ill., Jan. 1, 1890.

WOMAN'S WORK.

LETTER FROM MRS. D. H. DAVIS.

That all may have the benefit of a very interesting letter from our much loved missionary Mrs. D. H. Davis, we send it for publication in the SABBATH RECORDER.

F. A. W.

SHANGHAI, China, Aug. 24, 1889.

My dear Miss Witter,—Your very kind letter came to hand some days ago. It is a source of much pleasure to receive these occasional letters from members of our Woman's Board, and especially encouraging when they come from some of the young ladies, showing a growing interest among them in the work which it is our privilege to represent; we rejoice with you in the near prospect of having one on the field who comes as it were, *your* substitute to labor *for you* among this needy people. This we hope will awaken a much deeper interest among our young people, enabling many hitherto indifferent to see *their* privilege and duty in sending the light of Jesus unto those over whose lives hangs a cloud, the darkness of which only the light of the Son of Righteousness can penetrate. How little many living in Christian lands, surrounded by all its ennobling and christianizing influences, realize their great privileges as compared with those of their brothers and sisters whose lot has fallen to them amidst the darkness and superstition of heathendom. Still it is a cause of great rejoicing that all over the Christian world so many are becoming aroused to their *personal* obligations in sending the gospel unto all nations, that "who-soever will" may hear and receive life everlasting. What is the commission unto all those who have received the words of the Lord Jesus? "Go ye into all the world and preach the gospel to every creature." Mark 16: 15. Not that all can go but all can *send*. Oh that every true follower of Christ could feel the *joy* of sending the "good tidings" unto some darkened soul. What greater cause of joy through all eternity than the consciousness of having been the means, through God, of bringing one soul into his kingdom. We know not what means will be used in God's hands for converting a soul. It may be the weekly or monthly offering of some little child given in the simplicity of trusting faith and an earnest prayer that God will bless it. It seems to me one of the most encouraging signs of growth in Christian

work among us as a people is the educating of the children to feel that they have a special interest in the work of the denomination, and are being made to feel that their offerings are of importance; thus educating them step by step in Christian benevolence, until working for Christ will become a part of their lives. If this were more universal we should not have to labor against such a tide of indifference as characterizes much of the so-called Christian church to-day. Yet as we turn back twenty-five or thirty years and note how the missionary spirit has risen, slowly but surely, all over the Christian world, and the great advance in Christian work in heathen lands, we can but thank God, taking new hope and courage to press forward. Often, since coming to this land, my mind has reverted to the occasion of Eld. Wardner's visit at Nile, accompanied by our dear brother Tsung Lan. It was during the session of an Association. The impressions then made on me have been lasting, but I did not understand the real objects of his coming as we trust the children of to-day would. He was then witnessing what the power of the blood of Christ can do for the heathen, and all through these intervening years has he been indeed a faithful witness. He was one of the few native Christians who met us on board the steamer as we landed in Shanghai ten years ago. We have ever had the greatest respect and Christian love for him, and he has always exhibited the same toward us, ever helpful and true in his Christian life. Tsung Lan has an unusually interesting family of six children, the youngest about twelve years old. The four older are Christians. The second son (Dr. Swinney's teacher) was baptized a few weeks ago.

I want to tell you more particularly about the oldest daughter, "Mary." Two years ago last March she came into the boarding-school as teacher. Shortly after arrangements were made for her betrothal to a young man formerly a pupil in a school of the Methodist mission, but no time was set for the marriage. According to Chinese custom Mary had little to say about it, the negotiations all being made by "Go-betweens," who arrange all matters concerning both betrothal and marriage between the families of the bride and groom, they not being expected to see each other until after the marriage. A few months after Mary entered the school she was baptized and has proved a most earnest Christian, and very efficient help in the school. This year just as we were closing for summer vacation, rumor came that the marriage was soon to be consummated. This was very unwelcome news to all of us, especially to Mary, who much preferred remaining in the school to going out to help make a home with one whom she had never known, and whom reports led her to fear would not make the most desirable companion. But when once promised in marriage there is no escape for a Chinese woman. It is as fixed as the laws of the Medes and Persians. She was consequently requested to return home and make hasty preparations for the wedding, which must occur within a few days, that the older brother of the bridegroom might be in attendance, business calling him away from Shanghai at an early date. The parents of the young man both being dead it was of great importance that this older brother should be present. In a few days came the wedding cards or invitations. Of course the wedding was to be Christian and would occupy only one day, while the heathen marriages usually take three or four. The unwelcome morn-

ing soon came, very hot and sultry as one may expect at this season. Ere we had finished breakfast messengers came from the city urging us to an early start, and sedan chairs were sent to take us in to Tsung Lan's home. Soon after our arrival the bride appeared in her robe of red silk with a large crown headdress from which were suspended many ornaments, and a long, red silk veil directly over the face, extending to the floor. She looked very sad, and the feeling seemed quite universal, for we were indeed all sorrowful to have Mary go out from among us. About ten o'clock we were invited to the feast, that for the ladies spread upstairs and for the gentleman below in the chapel. Mary was led out and seated at one of the tables, of course not expected to eat, but to sit with her veil down while the guests were served to the different courses. As a Chinese feast is something I do not enjoy at any time, was not sorry ere we had finished, to hear the sound of music, which must accompany the coming of the bridal chair. Poor Mary was immediately hurried away by her attendants to have some change made in her dress before leaving in the chair for her future home. At the first sound of the music she began to cry aloud and so continued to do until she was away from her father's house, which seemed such a long time to us, for no persuasion would prevail on her to cease for a moment. According to custom it was not proper for the family of the bride to accompany her to the home of the bridegroom, but the foreigners were all invited, so as soon as the bridal chair was gone we took ours and followed. Upon our arrival the Christian marriage ceremony was performed by Mr. Davis and the bride was led away to her room. Soon after Mr. and Mrs. Randolph, Dr. Swinney, Mrs. Fryer and Mr. Davis returned home. Susie and I thinking it might be more pleasant for Mary remained the afternoon. We were soon invited down to another feast prepared for the ladies, and Mary was again obliged to sit through it all, not having eaten anything that day. I asked if she could not have some food in her room? Oh, they said it would not be according to Chinese custom for her to eat anything that day. The heat was very oppressive. After returning to her room I persuaded her to take a taste of watermelon. We remained until five o'clock, then bade her good-bye assuring her of our best wishes and prayers. There was to be another feast in the evening for the gentlemen, to which Mr. Davis was invited. He went over, soon asking to be excused, the heat was so trying. It is two weeks to-day since the wedding. Mary has been twice to see us, once on the Sabbath. Am looking forward with some anxiety to the opening of school next month. Shall miss her so very much, especially in the government of the school. We have another teacher in view. One who has been educated in a school of the Episcopal mission. She has never taught except in her mother's day school, so it is uncertain if she will succeed.

We are just now entering upon the cholera season, when some years many hundreds and sometimes thousands of the natives are stricken down with this disease. Never before have I observed so much of their worship in trying to appease the evil spirits who are supposed to bring disease upon the people. Nearly every afternoon of late, processions composed of bands of music with people carrying the paper money to be burned, others bearing gay banners or tablets, pass by our mission buildings; often as they draw near the noise and clatter increases,

probably to ward off any diverse influence exerted by the foreigners. Last evening as we were returning from the settlement the road was lined with hundreds of Chinese soldiers, each one bearing a flag or spear ten or fifteen feet long. As we neared the village at the west gate of native city one-half mile from our home, we found a crowd of people gathered about a number of paper images, one of which seemed full twenty feet high. These they were preparing to burn, the fagot already lighted lay only a few inches from the larger one. But we did not care about tarrying to witness the conflagration remembering the long line of soldiers just in our rear. As we neared our home, on looking back we could see the flame and hear the roar of the crowd. Not knowing exactly the meaning of these offerings, I made inquiries of some Christian women, who said the larger image represented the prince of the devils or evil spirits whom they supposed to bring disease upon the people. The smaller ones were his attendants. By burning these they hoped in some measure to destroy their influence.

As these Christians were telling me and expressing their disbelief, how could I but rejoice that they were among the number of this people who have been brought out of this darkness and superstition into the hope which alone comes through the light of the gospel. How can we be too earnest or sacrifice too much in our efforts to save these souls for whom Christ gave his own life. Yours in Christian love,
SARA G. DAVIS.

FROM A LONE SABBATH-KEEPER.

(Extracts from a letter written for the semi-annual meeting at Coloma, Wis.)

One cannot know what a privilege it is to be able to attend church until he has been deprived of it; or how hard it is to keep up a warm interest in the Master's work without the stimulus of kindred workers. It is so easy to slide along with the world that I have felt sometimes, when over-burdened with work and care, that we have nothing to live for, nothing to inspire us to higher, better living. But not often do I get so discouraged, for God is here, we have his Word to read, and he hears our prayers and blesses us beyond measure. We hope sometime to be so situated that we can enjoy religious services. It seems to me now that I would be more faithful in attendance at the church and prayer-meeting. Why do people make excuses for keeping away from the prayer-meetings? I cannot understand why a Christian, with a heart warm with love to God, can willingly stay away from such a source of strength and peace as the weekly prayer and praise meeting. Young people sometimes feel embarrassed in the presence of older ones, and so keep silent, if they attend at all. Then let them meet by themselves and have a service of their own in which they would feel free to tell each other their thoughts and experiences. It would greatly help them. I remember, a few years ago, belonging to such a band of young people. There were only a few of us, sometimes only three or four, but we used to have precious meetings. We laid aside all formality, and just talked as we felt. The nights were seldom too cold, or dark, or stormy for our meeting. Sometimes our pastor would drop in and be one among us, and we enjoyed it all the better for that. In proportion as young people have a live interest in the church and the prayer-meeting, in the same proportion do they lose interest in the dancing-hall, card-table, and such places of amusement.

I think it right to give to every good cause. I believe no one ever lost by giving to the Lord.
ELMIE A. COCKERILL,
Berlin, Wis.

HISTORICAL & BIOGRAPHICAL

ORIGIN OF CERTAIN WORDS, PHRASES, AND CLAUSES IN THE UNITED STATES CONSTITUTION.

In the Constitution the words, "The United States of America," which designate both our general government and our country, originated in the Declaration of Independence, and appeared afterward in the Articles of Confederation, our first written Constitution. The following terms are used as substitutes: in the Declaration, "These United Colonies," and "Free and Independent States;" in the Articles, "The United States," "America," "The Union," "The States," and "This Confederacy;" and in the present Constitution, "The United States," "This Union," and "The Confederation." The first Continental Congress, adopted in 1774, two years before our separation from Great Britain, such expressions, with a similar meaning, as "America," "The Several Colonies," "His Majesty's Colonies," "The English Colonies in North America," "The American Colonies," and "The British Colonies."

The word "State," signifying a member of the Union, appeared first in the Declaration of Independence, in the place of the word "Colony," and is always used thereafter in the two Constitutions.

In the phrase, "Congress of the United States," the term Congress was applied, at the beginning, to the National Legislature, composed of delegates from the "respective Colonies." Like the word State, it is derived from the usage of the nations on the Continent of Europe, and not from any designation of a body in the government of Great Britain. It primarily meant an assembly of the sovereigns or ministers of European States, "to determine questions and concert measures of common interest." It is found in all documents of our government which mention any legislation of the country enacted since our first resistance to the tyranny of the English nation. Its branch called the Senate, is named after the deliberative body of the Roman people, and the term was applied subsequently to those councils administering the affairs of the cities of Italy, and the provincial towns of the Roman Empire. The other branch, called the House of Representatives, derives its name from the characteristic feature in our democratic form of government, the people ruling through chosen servants, not directly themselves. These designations were first incorporated into the laws of our government when the present Constitution was adopted. The word President came from the title given to the chairman of the sessions of the Continental and Confederate Congress; and that of Speaker, from the title given to the presiding officer of the House of Commons in England, there so called because he originally was the spokesman of that body when it addressed the king.

The Declaration of Rights set forth by the Continental Congress in 1774 provided for the Constitution the following phrases: "Entitled to life, liberty, and property;" "In time of peace," as applied to a standing army; "The right peaceably to assemble," in considering grievances and petitioning the government; "A constitutional trial by jury of the vicinage," changed into a "public trial by an impartial jury of the State and district wherein the crime shall have been committed;" "Rights, liberties, and immunities," became "the privileges and immunities" of the citizens of the United States; "Admiralty courts" are known as "ad-

miralty jurisdiction"; "Entitled to the common law of England," and "trial according to the course of that law," are converted into "in suits of common law," and "according to the rules of the common law."

The present Constitution was proposed as a revision of the Articles of Confederation; but it was in reality a substitute with many additional and enlarged powers to be vested in the general government. Nevertheless, these Articles furnished many suggestions for the new document. The provision of requiring only nine States for the ratification of the latter seems to have been derived from the requirement, mentioned several times in the Articles, of carrying any measure under the Confederation by the consent of nine of the thirteen States; such as any other Colony could be admitted into the Union on the agreement of nine States, no person could be appointed commander-in-chief of the army or navy, unless nine States assented to the same, and a Committee in Congress from any nine States were authorized to act for that body in times of its recess.

These Articles of Confederation contained such still valid and well-known provisions as the following: The powers not "expressly delegated to the United States," are retained by the States; the free inhabitants of each State are entitled to the privileges and immunities of the free citizens in the several States; any person charged with treason, felony, or other high misdemeanors in any State, on fleeing from justice, and found in another State, shall, on demand of the executive power of the State from which he fled, be delivered up and removed to the State having jurisdiction of the offense; and full faith and credit shall be given in each State to the records, acts, and judicial proceedings of the courts and magistrates of every other State. No delegate in Congress could hold any office under the United States for which he received any salary, fees, or other emolument of any kind. Freedom of speech and debate in Congress could not be impeached or questioned in any court, or place out of Congress. Except for treason, felony, or breach of peace, the delegates in Congress were protected in their persons from arrests and imprisonments, while going to and from, and in attendance on the sessions of that body.

Under the Confederation, no person holding any office of profit or trust under the United States, could accept of any present, emolument, office, or title, of any kind whatever, from any king, prince, or foreign State. Congress could not grant any title of nobility. No two or more States could form any treaty or alliance between themselves without the consent of Congress. The right of a State to have a well regulated militia, sufficiently armed and accoutered, was recognized. No State could engage in war without the consent of Congress, unless it was actually invaded, or under the apprehension of certain danger of sudden attack by Indians, and any delay could not be permitted. Only when a State was infested by pirates could it grant letters of marque or reprisal, except in case of a declaration of war by the United States, and then largely under their supervision.

The commissioned officers of the companies and regiments of the militia raised in the several States, were appointed by their Legislatures. The terms, "common defense" and "general welfare," occur together when speaking of the expense incurred by the Confederation. Except in the few instances mentioned, Congress had the sole and exclusive right of determining on peace and war, of sending and receiving ambas-

sadors, of entering into treaties and alliance, of establishing rules for deciding in all cases what captures on land and water were legal, and the manner of dividing the prizes thus taken, of granting letters of marque and reprisal in times of peace, and of appointing courts for the trial of piracy and felonies committed on the high seas. A very long paragraph defines minutely the provision transferred to our present Constitution, and therein condensed into the statement: "Congress shall have the power to dispose of and make all needful rules and regulations respecting the territory, or other property belonging to the United States; and nothing in this Constitution shall be so construed as to prejudice any claims of the United States, or of any particular State."

The following exclusive powers were also conferred upon Congress: Of regulating the alloy and value of the coin struck by its own authority; fixing the standard of weights and measures throughout the United States; regulating the trade and managing all affairs with the Indians; establishing and regulating post-offices from one State to another throughout the United States; appointing and commissioning all officers of the army and navy in the service of Congress; and making rules for the government and regulation of this army and navy. Congress could appropriate and apply money for defraying the public expenses; borrow money and remit bills on the credit of the United States; build and equip a navy; fix the number of land forces, and make requisition upon the States for their quota of these forces. Congress must publish the journal of their proceedings, except such portions as required secrecy; and enter, when desired by any delegate, the yeas and nays on this journal. The supremacy of the general government was expressed in this provision: "Every State shall abide by the determinations of the United States in Congress assembled, on all questions which by this Confederation are submitted to them."

The present Constitution borrowed from the practice of Great Britain the regulation that all bills for raising revenue shall originate in the lower branch of the national legislature, where by usage the bills appropriating money generally originate also. From the statutory laws of the same government were suggested the provisions relating to the writ of *habeas corpus*, to bills of attainder and *ex post facto* laws, to the impeachment of officers, to the establishment of inferior courts as well as a superior ones, and to the definition, trial and punishment of treason.

From what is known as the Ordinance of 1787, passed by the Confederate Congress for the government of the North-West Territory, is taken largely the form of the Thirteenth Amendment to the present Constitution, which abolished slavery in this country. It is interesting to note that the language of the Ordinance in respect to this subject was supplied by Jefferson three years before the passage of that measure, in an amendment which he offered to this effect: "There shall be neither slavery nor involuntary servitude in any of said States, other than in the punishment of crimes, whereof the party shall have been duly convicted."

ENVY is the reverse of charity; and as that is the supreme source of pleasure, so this is of pain. Fuller's prayer against envy was beautiful: "Dispossess me, O, Lord, of this bad spirit, and turn my envy into holy emulation. Let me labor to exceed those in pains who exceed me in parts. Let me feed and foster and nourish and cherish graces in others, honoring their persons, praising their gifts, and glorifying thy name who hath given such gifts to them."

SABBATH REFORM.

CONFLICTING OPINIONS WORTH READING AND CONTRASTING.

Under this heading the *Advent Review and Sabbath Herald*, in an extra recently issued, has made some suggestive compilations which we think worthy of reproduction and careful study:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.—*Declaration of Independence.*

Jefferson's dictum that "rulers receive their just powers from the consent of the governed" is only a half truth, and if taken for a whole truth, becomes a dangerous error.—*J. M. Foster in Christian Statesman, Dec. 12, 1889.*

I, for one, do not believe that as a political maxim. I do not believe that governments derive their just powers from the consent of the governed; and so the object of this movement is an effort to change that feature in our fundamental law.—*Rev. W. D. Gray, Secretary Sunday Reform Convention, Sedalia, Mo.*

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.—*First Amendment to the Constitution.*

No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the law.—*Fourteenth Amendment to the Constitution.*

Contrast these two unqualified expressions from our fundamental law with the two following from a prominent officer of the Sunday Union:

Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hands on any religion that does not conform to it.—*M. A. Gault, District Secretary of the Sabbath Union, in Christian Statesman, Jan. 13, 1887.*

We propose to incorporate in our national Constitution the moral and religious command, "In it [the Sabbath] thou shalt do no work," except the works of necessity, and by external force of sheriffs we propose to arrest and punish all violators of this law.—*M. A. Gault, in Letter of June 3, 1889.*

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. John 18:36.

The kingdom of Christ must enter the realm of law through the gateway of politics.—*Women's Christian Temperance Union, National Convention, 1887.*

The resolution offered in the Iowa State Sunday Convention, November 12th, which excited the most discussion, and which was finally defeated, was one declaring that to reach the citizens' conscience, it was necessary for civil government to recognize divine authority behind the law of the Sabbath. Mr. C. T. McLaughon and Dr. H. M. Robinson, of Winterset; Rev. W. L. Ferris, of Cherokee; and Rev. James Parker, of Cedar Rapids, argued strongly in favor of this resolution, but the opposition to the Christian theory of government was too strong and it was lost. It was claimed by the opposition that many influential men in the State refused to identify themselves with the movement because of the mistake of urging the law of the Sabbath from the divine stand-point. In other words, if God was identified with the movement, it would excite opposition; therefore we must keep God out of it, and urge it merely on the authority of the people. President G. A. Gates, of Grinnell College, took grounds that the State could not regard Sabbath-observance as a Christian duty, but only as a police regulation. He said he stood with those who did not want Sabbath laws on religious grounds. We could never control conscience by law.—*Reported in Christian Statesman, Dec. 12, 1889.*

The above reported language from President Gates, and that which follows from J. K. Fowler, taken together with the parenthetical quotation from leaders in the Sunday Union, show to a slight degree the marked differences that are arising in their own ranks.

What authority has the majority to enact a Sabbath

law which they must obey?—None whatever, except on the basis of the law of God.—*J. M. Foster, in Christian Statesman, Dec. 12, 1889.*

The Rev. J. K. Fowler, pastor of the Presbyterian Church at Cedar Rapids, delivered in the Iowa State Sunday Convention, an able and carefully written address, in which he argued from the basis of the secular or infidel theory of government. He said:

Many ardent defenders of the Sabbath justified it on the ground that God enjoined the observance of the Sabbath, and the State should do the same. It is time we had done with arguing for Sabbath legislation, before Congress or other civil bodies, on the plea of its supposed divine institution and scriptural authority. It is utterly untenable according to the spirit of our charters of government.

Says the Supreme Court of Ohio:

The statute prohibiting common labor on the Sabbath could not stand for a moment as the law of this State if its sole foundation was the extra duty of keeping the day holy, and its sole motive was to enforce the observance of the day.

(We do not put this work on mere human reasoning, for all that can be overthrown by human reason; we rest it directly and only on the divine commandment.—*Elliot F. Shepard, address on election to the presidency of American Sunday Union.*)

The Supreme Court of New York, in sustaining one of the Sabbath laws, says:

The act complained of here compels no religious observance, and offenses against it are punishable, not as sins against God, but as injurious to, and having a malignant influence on, society. It rests upon the same foundation as a multitude of other laws upon our statute books, such as those against gambling, lotteries, keeping disorderly houses, polygamy, etc.

Dr. Fowler said further in the Sunday convention:

The civil law forbids these not as offenses against God, but as crimes against man. The law has to do with the relations of men to each other, and not with the relations of men to God. To base these Sabbath laws thus upon a divine command, as the civil ground, is to that extent to unite Church and State, and to violate the fundamental principles of our State and Federal governments.

(A weekly day of rest has never been secured in any land except on the basis of religious obligation.—*W. F. Crafts, Field Secretary American Sunday Union, at Philadelphia, Nov. 16, 1888.*)

Dr. Fowler continued:

If our zealous, well-meaning, but deluded friends of the Sabbath, desire to defeat the very ends they aim at, they want to push to the front and press upon the lawmakers this scriptural command for the basis of Sabbath laws, until a furor of popular feeling like that of 1826 again sweeps the country, and takes with it every vestige of Sabbath legislation.—*From Report of Iowa State Sunday Convention, in Christian Statesman.*

Congress must establish a standard of religion.—*Prof. C. A. Blanchard, in National Reform Convention, Pittsburg, 1874.*

When legal enactment begins, moral suasion ends.—*Christian Union.*

We want State and religion, and we are going to have it.—*Rev. Jonathan Edwards, in National Reform Convention, New York City, 1873.*

Religion flourishes in greater purity without than with the aid of government.—*James Madison, quoted in Schaff's Church and State, p. 34.*

Let those who will, remember the Sabbath to keep it holy from motives of love and obedience; the remnant must be made to do so through fear of law.—*Christian Nation, Sept. 28, 1887.*

Secular power has proved a Satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the State. The apostles used only the spiritual weapons of truth and love in spreading the gospel of salvation. If men had always acted on this principle and example, history would have been spared the horrors of persecution and religious wars.—*Schaff Church and State, p. 11.*

Enforce upon all who come among us the laws of Christianity.—*Christian Statesman, Oct. 2, 1884.*

Guizot, speaking of the government of religious society, says:

There is no doubt but compulsion is here strictly forbidden; there can be no doubt, as its only territory is the conscience of man, but that every species of force must be illegal, whatever the end designed.—*Guizot, History of Civilization, p. 95.*

And again on page 105 of the same work:

Finally, the church had a third connection with the sovereigns, and it was to her the most disastrous and fatal. She laid claim to the right of coercion, to the right of restraining and punishing heresy. But she had no means by which to do this; she had no physical force at her disposal; when she had condemned the heretic, she was without the power to carry her sentence into execution. What was the consequence?—She called to her aid the secular arm; she had to borrow the power of the civil authority as the means of compulsion. To what a wretched shift was she thus driven by the adoption of the wicked and detestable principles of coercion and persecution.

The *Washington Star* reports Rev. W. F. Crafts as saying in a late sermon in that city, while he held up an instrument which he said was an oriental saw, that—

It was such a one as the Saviour laid down every Saturday night, a badge of honest labor.

Contrast with that expression the following, from "Sabbath for Man," by W. F. Crafts, p. 376:

The preceding *Saturday Sabbath*, which began with a home sacrament, such as I saw at sunset, of a Friday, in Jerusalem,—a Jewish father standing in the midst of his family to "bless his house," as David did, and reciting the fourth commandment.

The only certain voice in the above extracts, will be found to be from those who consistently oppose religious legislation always, everywhere and on principle. The defenders of Sunday laws are, many of them, in doubt which side of this plank to place uppermost in their platform, the religious or the civil, the Biblical commandment of devotional reverence, or the physiological and humane need of physical rest. The constitution of the Sabbath Union distinctly states the object of the Union to be to preserve the "Christian Sabbath," not the secular Sunday; but the Wisconsin branch calls itself the "Wisconsin Civil Sunday Association," and in the Iowa and Louisiana conventions, the Field Secretary was vigorously opposed on the religious plank by several clear-minded ministers.

The key-note of the difference in the ranks of the Sunday legislationists was heard in a conversation between two National Reformers in Washington not long since:

We must conceal our real object, or we shall be defeated. They are so easily frightened with anything like religious legislation. We must keep that back, or we shall surely fail.

"THE LAW OF THE LORD'S-DAY."

Under this title Prof. E. H. Johnson, D. D., in the *National Baptist*, Philadelphia, attempts to found the observance of Sunday "on the nature of the day." Since the day is unknown in the Bible, Mr. Johnson is obliged to create "the nature of the day," as he goes along, in a way to suit his purpose. The result is a semi-Sabbath graduated according to personal choice. The summing up is as follows; when Baptists go thus far, there is no need of asking why the masses disregard Sunday:

The law of the Lord's-day cannot be regarded as doubtful. The observance must correspond to the nature of the day, and the nature of a day which was made for man, bids us consult the requirements of our own natures. But how to apply the law, is a question which the New Testament does not answer. No man, however wise and good, has a right to impose on us his judgment, though we may well consult it. Every person is under the necessity of studying his own needs, and of acting in harmony with what he can learn about himself, considering also the wants of others who are affected by his conduct. It is no doubt the case that one person can safely do what another cannot. And yet this is but an inverted rule. The question is not, What can I do without profaning the day? but it is, How can I make the most of the day? Everyone is at liberty to get the utmost profit out of it; and this profit no one is at liberty to forego.

THE immortal soul in its true condition, or in healthy exercise of all its attributes, ever seeks improvement or true progress. It is not content with to-day's achievements, but looks for better and truer results and victories to-morrow. Ever seeking its true mission, it cannot go far astray. The leadings of Providence are not obscure to the willing mind, conscientiously seeking light and guidance.

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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"FIND work; but find thy Master first,
Or all thy toil may be accursed.
If thou wouldst free thyself from doubt,
Find God within, and work without,
That shall be worthy. Worship will
Be thine, and calm thy spirit fill."

THE announcement of the death of Prof. Charles A. Clarke, Principal of Albion Academy, which occurred early last week, will be received with sorrow by a wide circle of friends and acquaintances. Prof. Clarke was a native of Cortland county, in this State, was educated at Alfred University, and had many friends in Kansas and Wisconsin. His young wife, and other relatives, have the profound sympathies of all who knew them. Albion Academy loses an efficient principal and devoted teacher.

FROM a Plainfield (N. J.) paper, we learn that Deacon I. D. Titsworth has just been elected president of the First National Bank of that city. Such marks of regard for the business ability and integrity of any of our brethren is always gratifying. The paper above quoted speaks of Bro. Titsworth in the following deservedly complimentary manner:

Mr. Titsworth, the new president, has been identified with the interests of the bank for many years. For about five years he was its vice-president, and he has long been a member of the Board of Directors. He is careful and conservative in financial affairs, and will continue the hitherto discreet management which has characterized the policy of the First National Bank. Mr. Titsworth is now 84 years of age, but he is as vigorous and as active, in business affairs to-day, as many younger men. He was one of the original owners of the Plainfield Times, and is a consistent and faithful member of the Seventh-day Baptist church at New Market.

WISE IGNORANCE.

Sometimes we hear of boys being permitted to go to theatres, and to familiarize themselves with various forms of evil thought and conduct, on the plea that they must know about such things sooner or later, and that the sooner and more thoroughly they know them, the better qualified they will be to understand and resist them. There is no more serious blunder than this. There are some things it were best for a boy never to know. The Apostle Paul had this thought in mind when he exhorted the brethren in a certain place, "Be not children in understanding; howbeit in malice be ye children, but in understanding be men." There is no doubt that to be as children in respect to things evil, was, in the mind of the writer of these words, as much a part of true manliness as to be full of understanding in respect to things that were good. The same writer on other occasions more than intimates, that for the sake of one grand thing worth knowing or achieving, it was wise even to neglect or despise things which in comparison with lesser things might be accounted good. "This one thing I do, forgetting the things which are behind and reaching forth unto those things which are before, I press to the mark," etc.; and again, "For I determined not to know anything among you, save Jesus Christ, and him crucified." This singleness of purpose,

under the grace of God, is what made the apostle Paul the man to be admired by men of all forms of belief in all ages of the world since his active participation in its strifes. But how his noble resolution contrasts with the driveling nonsense we hear now-a-days, about its being necessary for boys to become familiar with all forms of vice, and immorality, and unbelief, and sin, in order to meet safely their attacks! A young man once said to a pilot, whose business it had been to guide strange vessels past a certain dangerous coast, for nearly fifty years "I should think you must know the location of every rock and reef, along this coast." "Well, no," replied the old man thoughtfully, "I can't say as I do, but I know pretty well where the deep water is." The knowledge of that one thing, made the old man a safe pilot. What matter whether he ever knew a rock or a reef when he saw it, only so he knew where the deep water was, and could keep a vessel in it? So in morals, the only safe way is to know virtue and honor thoroughly, and, shutting the eyes and stopping the ears to the blandishments of evil, steer for the deep waters of open and unimpeachable integrity of purpose and probity of character. So, also, in all religious faiths and practices, there is one book to know, one personal guide to follow. Know the Bible; know it thoroughly; let its law convert thy soul, let its statutes rejoice thy heart, and let its commandments enlighten thine eyes, then shall the words of thy mouth, and the meditations of thy heart, be acceptable in the sight of the Lord thy Redeemer. Then will it be a matter of the least possible concern, oh young man, whether or not you have read Robert Ingersoll, Robert Elsmere, or Robinson Crusoe. Know Jesus, the Jesus of the Bible. Know him as a personal, present Saviour from all sin. Know him by a sweet and loving submission of every thought and purpose of the heart to his will, until, like Paul, you can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." It will not be necessary then, to have waded through the sloughs of infidelity, in order to repel its attacks, or to prove the gospel of Christ the power of God unto salvation. Jesus is his own vindication. His gospel, received in the heart and lived in the life of a loving disciple, is its own best witness. To possess such a knowledge, and to know such a possession, one can well afford to be ignorant of many things, and most especially of such things as it were better never to have known.

WHY NOT?

A few weeks since we received a letter from a sea-faring man, who is a Sabbath-keeping Baptist, asking for tracts and samples of our publications, which were promptly sent him. An interesting correspondence has resulted from the acquaintance thus begun. In his last letter are some things in which, we feel sure, many of our readers will be interested, and therefore we make liberal extracts from it. Should any of our business men desire to make further acquaintance with the captain we should be only too happy to put them in communication with him. For reasons which seem to us good, we withhold names at this point. If, after an examination of the testimonials both as to personal character and business ability, which, as will be seen by his letter, the brother is ready to offer, and an investigation as to the feasibility of the business proposed, some of our brethren having the means to do so, should think it wise to join in the enterprise, we should be very

glad. Going from port to port, the whole length of our Atlantic seaboard, as the Captain does, carrying our publications for distribution wherever opportunity offers, and observing the Sabbath in the conduct of the business, as is proposed, the possibilities for good are certainly very great, and the plan proposed appeals in like proportion to the sympathies of every lover of the truth. Occasionally vessels have been built and fitted up for the sole purpose of preaching the gospel, or some of the special tenets held by different denominations of Christians. We are not familiar enough with the results of such experiments to say whether they are a pronounced success or not; but there are, as it seems to us, good reasons for believing that a business conducted on the plan here proposed, accompanied with a liberal use of Sabbath publications, as opportunity offers, would be more likely to succeed as a Sabbath-reform agency than would a missionary ship fitted up for the sole purpose of proclaiming Sabbath truth. Respecting the business features of the plan, we hope some of our business men will make investigation.

After ordering a supply of tracts, the Captain says:

I want them to give away and so expect you to let me have them as cheap as they can be had, as the more I can buy the more I can distribute. I believe I can, under God, do much for the cause with the valuable aid of the Society's publications.

If I did not know that my character as a Christian was above reproach, and that I had won the respect of both Christian and unchristian people, I should not have the confidence I now do, seeing that among men I stand alone; but, blessed be God, not alone, for God, who is always a majority, is with me, or rather, I am with him. I have unlimited confidence in God's power as also in his willingness to use all honest instruments for good, and I only tremble at my own weakness and ignorance. But not in myself, but in God, is my trust; and I am assured that he will bring it to pass. It may not be in a day, as time with God is as naught, but the truth will reign triumphant, and the love, the goodness, the mercy, and the long suffering of God will shine forth as the sun in his brightness.

I have of late been very busy trying to get owners for a new vessel, and had about succeeded when I left on this cruise. I expect to finish and start building on my return. The thought has dwelt with me ever since I started, if I could only have a majority of the owners, Sabbath-keepers, how it would help me to honor God's Sabbath. Why Sabbath people should not invest in such an enterprise I know not, as it offers a fine inducement as an investment, and likely in no other way could the influence of the Sabbath movement be so wide-spread and telling upon the marine portions of the country. If we could build and not have a blow struck on God's Sabbath, and never leave a safe harbor, as I do not now, on the Sabbath, and float from the mast-head a flag, as I wish, inscribed, "The Seventh-day is God's Sabbath," together with the influence of precept and example, and a generous distribution of your publications, I am fully satisfied it would be a work that would be more telling in its effect than years of ordinary labor, since the truth is not only carried from place to place by the vessel herself, but those who feel the influence live in every part of the country and in foreign climes.

I shall try to carry it through if the Sabbath people do not assist me, but people generally are so mad against Sabbath-keepers that it looks like a Herculean task. I can give testimonials second to none living, both for Christian character, enterprise and ability. I stood firm for Sunday when I believed in it, but that was comparatively easy, for the law and public opinion was with me. With these against me it is a much more serious question, but "if God be for me who can be against me?" Though all my life be a warfare yet will I stand for God and his ever blessed truth. In making these statements in regard to the proposed enterprise, remember I come to you, not in defeat, but on the morning of success, when everything, in regard to the building of the vessel, is well assured.

In respect to the details of the business let me say such an enterprise is not a positive success, as needs must be said of every known enterprise, since there are some risks in all kinds of business, but with such management as I can offer, with enterprise and ability, combined with the experience I have had, and a vessel adapt-

ed to a successful coasting business and an unfaltering adherence to honesty and sobriety, as must needs be true of every true follower of Christ, I am fully assured I can offer as promising an investment as can be found anywhere. I feel assured I can pay to the owners the original cost of the vessel in five years, which would be twenty per cent per annum; and possibly, and even probably, it could be done in less time should we meet with no fall backs, but I don't think any one ought to wish for a greater promise than twenty per cent. If anything is done in this matter it must be done at once as I shall take positive steps to build very soon. But I think the greatest inducement to Sabbath-keepers is the promise to the cause, and I don't want any owner who will not joyfully uphold the Sabbath-observance.

The vessel which I propose building will cost about \$33,500, ready for sea, and is to be sailed on what is known as the half lay. That is, the owners have one half of the proceeds, free of the cost and charges, or after the costs and charges are paid, and out of that they furnish whatever is necessary to keep the vessel in repair, such as paint, rigging, sails, etc. The master takes the other half and pays all the running expenses of the vessel such as crews wages, victuals, etc., etc. That is as I have always sailed a vessel, and as I propose sailing the new vessel.

I sincerely hope you will find Sabbath people ready to take hold of this matter at once.

TRACT BOARD MEETINGS.

Owing to illness of the Recording Secretary there was no abstract of the minutes of the December meeting of the Tract Board forwarded for the RECORDER, and the same is now sent.

The December meeting of the Tract Board was held in Plainfield, N. J., at the usual place, on Sunday, Dec. 8, 1889, at 2 P. M., the president in the chair, sixteen members and one visitor present. Prayer was offered by E. H. Lewis. In the absence of the Secretary, A. S. Titsworth was chosen to act in that capacity. The committee on binding back numbers of the *Outlook* reported progress.

The Treasurer announced that in accordance with instructions given at the last meeting a loan of \$800 had been effected to meet current bills.

Correspondence was presented from the Publishing House concerning *Outlook* and *Evangelii Harold*. From J. B. Clarke in reference to the 5 cents per week contributions.

The Treasurer reported a balance on hand of \$174 46, and bills due to the amount of \$1,373 22, which were ordered paid, and the President and Treasurer were empowered to negotiate a loan of \$1,200 to meet the same.

After a general discussion as to the work of *The Outlook*, Dr. C. D. Potter was appointed a committee to prepare a complete index of the same, to be published and bound with the back numbers of that periodical. It was also voted to send a copy of the *Outlook* to each RECORDER subscriber, with a request for a subscription, and that the Young People's Committee of the General Conference be asked to canvass each church for *Outlook* subscriptions.

The Treasurer was instructed, in accordance with arrangements of the joint committee of the Missionary and Tract Societies, to charge the Missionary Society one half of any expense incident to the putting into operation the plan of systematic contributions, and to render bills for the same quarterly. After the minutes were approved the Board adjourned.

JANUARY MEETING.

The regular meeting of the Tract Board was held in Plainfield, as usual, on Sunday, Jan. 12, 1890, at 2 P. M., fifteen members being present; Vice-President, G. H. Babcock, in the chair. A. S. Titsworth was chosen Recording Secretary, *pro tem*. Prayer was offered by L. E. Livermore. After reading the minutes of the December meeting the Treasurer reported having effected a three-month loan for \$1,200, as instructed at the last meeting.

A favorable opportunity to sell a property owned by the Society at Lime Spring, Iowa, having arisen, the President and Secretary were instructed to sell the property and execute a deed for the same.

Correspondence was presented from J. P. Mosher in reference to advertising in the *Outlook*. With L. A. Platts, referring to contracts for editing and publishing the *Evangelii Budbarare* in Chicago, in accordance with instructions given him to act for the Board in this matter. The Board voted to approve the contracts.

From the same in reference to publishing in tract form Mr. Maurer's articles on "Tests of Truth," which matter was referred to a committee consisting of A. H. Lewis, G. H. Babcock, and L. A. Platts. From W. C. Daland concerning *Peculiar People*, and enclosing extracts from letters from Ch. Th. Lucky. The Board voted to continue the publication of *Peculiar People* for another year.

From J. B. Clarke, giving very encouraging accounts of the operation of the 5-cent per week plan, and suggesting that in some places where there had been some opposition to the plan, it had ceased when misapprehensions were removed. He also gave an interesting account of correspondence with isolated Sabbath-keepers, and of their interest in denominational work, even though not formally connected with any church at the time.

The Treasurer reported financial status as follows:

Received in Dec., 1889, contributions,.....	\$ 284 25
“ “ “ bequests,.....	160 00
Loan.....	1,200 00
	<hr/>
	\$1,644 25
Balance on hand Jan. 1, 1890,.....	\$ 206 98
Receipts in January, to date.....	715 15
	<hr/>
	\$ 972 13
Bills due and ordered paid amounting to.....	\$391 66

The Recording Secretary was instructed to send to Eld. Velthuysen a copy of Berean Leaf Cluster, in compliance with his request for pictures to use in his work in lecturing.

After approving the minutes the Board adjourned.

REC. SEC.

SOME MISTAKES ABOUT GIVING.

In Pennsylvania there are thirty-nine Baptist women, ready and waiting to be sent as missionaries to the heathen, but they are not sent because of the lack of money. There are 42,000 Baptist women in the State, and if asked to give enough to send these waiting workers into the Lord's vineyard, they would be likely to say that you had a mistaken view of their ability and obligation. Those thousands of Christian women have been giving annually, twenty cents each for foreign missions. Most of them have plenty of money for personal gratification and luxury. How easily they might double and quadruple their gifts, by denying themselves a ribbon, feather or flower, or some other outward adornment, and at the same time gain much in that spiritual adorning, which at last shines in robes of immortal splendor? Who is making a mistake? those who think that such self-indulgent Christians, (here the men who are the more guilty class are included) ought to greatly increase their gifts? or they in flattering themselves that they are giving already about as much as duty requires?

Sometimes people practice economy that is not saving, but very wasteful in the long run. This mistake is made now and then by men of great sagacity. An ex-Senator and lawyer, renowned for his brilliant career, started out from his downtown office in New York in a blizzard. He called

for a hack, the driver named his price, \$50. The great lawyer demurred, and persisted in his perilous walk. He nearly perished, ploughing through deep snows to his hotel, a distance of about two miles, and he contracted disease, from which in a few days he died.

He had been earning at the rate of \$100,000 per year in his profession. He saved \$50, but at a loss so great, who can estimate it, in the sacrifice of a life, which though so full of worldly success, might have been prolonged for years, to be crowned with still greater achievements.

Take another case; a father who had wealth, and a son who wanted to be set up in farming. But the father always said, "the money is earning interest at ten per cent, that is better than it will do in a farm." So the son lingered on, idle, aimless and useless, until he became hopelessly insane. Thus careful saving sometimes proves to be terrible losing; and the rule holds good in spiritual affairs as well as those of the world. "There is that scattereth and yet increaseth," still how many seek increase by keeping rather than by scattering? By clinging closely to what they have, and refusing to give liberally, they find their great mistake at last, when they see that their selfish saving has resulted in the disastrous waste of everything that has enduring value.

Good men are not always wise concerning their own interest. A pastor in handing over \$30, the collection of his people for missions, said, "there, that is just so much out of my pocket." He was so blind as to suppose that the more his people gave to missions the less they would give for the support of the gospel at home. His mistake became plain, when the same church, under a leader of better spirit and understanding, raised over \$500 for work abroad, and at the same time increased their pastor's salary and built a meeting-house that was a joy and blessing to all. Surely discomfiture will come to that pastor whose course is selfish and ungenerous. He teaches the lesson of self-seeking so well that his people will learn how to practice it upon him, it may be without measure, once more illustrating the truth that "Whatsoever a man soweth that shall he also reap."

IN MEMORIAM.

Mrs. Experience Dunn, whose earthly life closed in June, 1889, was born in Plainfield, New Jersey, June 10, 1801. Her ancestry can be traced to the early settlers of that State, back to 1674, many of them being in active service in civil and military positions during the early history of the country.

She was the last surviving charter member of that pioneer Seventh-day Baptist Church in Friendship, Allegany Co., N. Y. She was an earnest, Christian woman, always loyal to what she considered right. The family were pioneers in Western New York, Wisconsin and Minnesota, redeeming a small portion of each from primeval wildness, and making it blossom as the rose. Her ruling passion was a love for flowers, and her friends never realized how near she was to the land of "living green," until she took no notice of the last that were brought to her bedside.

Of her ten children, eight reached maturity, but are scattered in as many different States and territories; only two followed her to her last resting-place. She was heroic and brave by nature, and undaunted by difficulties; she worked with unselfish zeal for those she loved. She met and conquered the trials and vicissitudes of nearly a century and never in heart grew old. Her last years were spent at the home of her youngest daughter in Freeborn, Minn. She entered into rest eternal June 1, 1889, in the 88th year of her age.

A. A. B.

YOUNG PEOPLE'S WORK.

LIKE DRIFTWOOD.

Like as a plank of driftwood
Tossed on the watery main,
Another plank encountered,
Meets, touches, parts again;
So tossed and drifting ever
On life's unresting sea,
Men meet, and greet, and sever,
Parting eternally.

—Edwin Arnold.

THIS world is large. Every day we meet those whom we have never seen, and whom we shall never again see on the shores of time. Sometimes they who have exerted the most potent influence upon our lives are whirled away and pass beyond our ken, pursuing their own way as we pursue ours, neither thinking of the other. Even those of our own flesh and blood go from us and find other homes, other friends, and different hopes in other climes, and except for the little messengers of the post passing between us, we might as well be on different planets. This world is large.

BUT still the world is small. On nearly every spot of our globe the foot of civilized man has trod, in every region the cross of Christ is a familiar emblem. If we leave our own land, and walk the streets of any large European city, invariably we meet some one from these shores, who, we soon find, knows some one dear to us. The fugitive and vagabond who wishes to elude his pursuers finds in every foreign land too many of his own nation. Truly the world is small.

COUNTING THE COST.

This is one thing in which we all fail, young and old, rich and poor, and often the earnest Christian mistakes as sadly as does the careless one. The little child goes out with her few pennies, which she had saved for Christmas presents. She imagines that her store of forty-seven bright pennies will buy all she wishes. Disappointed she trudges homeward, saying, "I didn't think they would cost so much." The kind mamma has perhaps already added in the purchasing, so that even what fails to satisfy the extravagant buyer, already represents twice the carefully hoarded treasure. The young man saves and toils to make a home for one he loves. When at last all is arranged, and the joys of home, wife, and by and by of children, are a realization, he, too, often exclaims, "I didn't think they would cost so much." Then there is need of divine grace, and a true love to God and right, as well as for home and loved ones, lest the bitterness of care destroy the holy joy of the domestic fire-side.

We are like children and youth; we enter upon many an enterprise without counting the cost. But what we do in these perfectly legitimate matters, we also often do, with less excuse, in matters we feel to be wrong. We pause in the pressure of some slight temptation, and say "I know this is wrong, and I know if I do it, harm will come to me, and yet this once I will yield to the sinful inclination." It was a little matter, and yet, somehow, it led to a worse evil, and perverted our judgment, and seared our conscience. Then contemplating the ruin and chaos of our moral nature, we cry, "I didn't know it would cost so much!" Oh, these mistakes of the past, whose present influence we are powerless to undo, and which we never would have committed had we known.

Let us weigh and count, let us carefully consider, whether we are able to perform that upon

which we are entering. Above all, before we make a *wrong choice*, let us "count the cost."

C. E.

THE OPEN VISION.

One summer evening while stopping in a beautiful suburban home not far from our city, I was told this story by one who had lately been an inmate of the house: A maiden about sixteen years of age, had all her life been the unconscious victim of a blemish in her eyes that hindered perfect vision. A surgical operation was finally agreed upon, and successfully made. The girl was kept within the house until her eyes gathered full strength, and was permitted gradually and sparingly to go out-doors. It so happened that some time elapsed after her recovery before she went into the open air after nightfall. One evening she rushed into the parlor with face aglow with excitement. The joy of a great discovery illumined every feature.

"O come!" she exclaimed, "come out quickly to the lawn, and see what beautiful things have appeared in the sky!"

Her friends hastily followed her out-of-doors, wondering what might have occurred. They saw nothing.

"What do you mean?" they asked her.

"Look!" she said, pointing eagerly heavenward, "don't you see those bright things up there? They are there—and there—sparkling all over the sky!"

"My dear child," said one who loved her, "those are the stars."

Yes, the stars, which she had not seen before. Friends could hardly take in the fact that for all the years of her life the dear child had been moving through God's world with a limited vision, seeing only what lay close around her utterly oblivious that there were stars, hosts of stars, all over the sky, and all so very beautiful. How strange it seemed!

I think of something far more strange—aye, and pitiful. O, souls of men! heaven is full of shining lights that God has hung out to charm the pathway to his eternal home, to lure you upward, to show you how far eternity exceeds time in beauty, how far heaven rises beyond earth in value and glory. Yet, O, friends, your eyes are still withholden. You do not see; you do not comprehend. O for the hand of him who opened the eyes of the blind when he walked this world, to touch your soul and give you a sight of these realities.—H. C. McCook, D. D.

GOOD LITERATURE.

CRITICS AND CRITICISM.

The critical faculty, in the literary sense of the word, is a rare gift, and is possessed by far fewer minds than would, at a casual glance, seem possible. Ninety-nine persons out of a hundred are ready to volunteer an opinion of any given book, but it is only the hundredth whose verdict is entitled to respect as any real guide to the merits of the work. This critical faculty, when properly used, is of the highest importance. While seldom allied with the genius which produces great works, it is yet sometimes of so high an order that it may almost be said to be a kind of genius by itself. It is certain that, were it not rigorously applied to all literary productions, we should have much more trash on our book shelves than we now find there; while genius itself would commit many foolish extravagances were the influence of its mentor removed.

It is true that criticism is not faultless. It sometimes errs with cruel injustice, as in the case of Keats, who, lacerated by the harsh usage of the reviewers, felt that his "name was writ in water," notwithstanding which it now shines among the stars. It sometimes places the stamp of genius on a charlatan, as when it proclaimed Martin Farquhar Tupper to be a poet, and was compelled to reverse its decision when the world began to laugh at that writer's platitudes. But when one considers the great and constantly in-

creasing mass of books upon which critics must pass, it must be confessed that these mistakes are comparatively rare; and the professional critic who places a true value upon his work, and performs it purely in the interest of literature, and not for the benefit of a publisher who wishes to sell a certain book, is a decided benefactor to his fellow-men. His task is an eminently delicate one. To steer an even course between the Scylla of a slavish adherence to other men's opinions and the Charybdis of a desire to advance novel views of his own on every subject; to have the enthusiasm for his author that will lead him to perceive all the hidden beauties which most readers miss till they are thus pointed out, and at the same time to possess a judgment so dispassionate that he can bear to see defects even in his greatest favorite,—all this requires no mean talent and forms no mean pursuit.

The glory of criticism is its impartiality. As soon as a reviewer allows his own prejudices to appear to any extent in his criticisms, he has ceased by that much to be a trustworthy guide. He must not be so moved by his admiration of a really great author that he will feel that anything must be praised that may fall from that writer's pen. There is certainly no man living, nor has a man ever lived, who has more deserved the honors which have fallen upon him than has Tennyson. He is one of the greatest poets, and his poetry so keenly touches our hearts that there is no danger of its dying while a vestige of our language remains. But Tennyson, grown old and foolishly continuing to write when his work-day is over, and the flame of his genius gone out, is no more spared by the critics than if he were the merest poetaster. We may pity the old man who, after his long life of honor and respect, is obliged to sit and hear his own play hooted on the stage, but we cannot deny that the critics and the public are right, and that the play deserves the hisses. The preservation of pure literature is of too much importance to allow criticism to be affected by our feeling for any individual.

(To be Continued.)

HOW TO GET THE FLOOR.

Stilson Hutchins, a well-known newspaper man of Washington (says Henry George's *Standard*), used to live in Missouri, and at one time represented his district in the legislature, of which body he was elected the speaker. There was in the same legislature a member from another district—a man Hutchins had conceived a prejudice against. The man wanted to bring up a bill in the interest of his constituency, but he never seemed able to catch the speaker's eye. Day after day he would wait until routine matters had been cleared away, when he would rise in his place, and, in the peculiar Missouri high treble, address the presiding officer, but without receiving that recognition without which no member of a parliamentary body can proceed. The member finally became tired of such treatment, and one morning after the house had been called to order he marched in with a rifle on his shoulder, which, when he reached his seat, he leaned up against his desk. He sat there quietly until he thought the routine business was about all disposed of, when he picked up his rifle and cocked it. When the last motion had been put and disposed of, our friend rose, placed his rifle against his shoulder, drew a bead on Speaker Hutchins, and drawled out, "Mr. Speaker!" There was a silence as of death in the chamber assembly for a few moments, which was finally broken by the speaker himself, who slowly and distinctly said: "The gentleman from—has the floor!" The member lowered his rifle, uncocked it, and then, as if nothing had happened, proceeded to lay his bill before the legislators.

EDUCATION.

—IN consequence of the riotous conduct of students at Odessa, the University of that city has been closed.

—A MOVEMENT toward making text-books uniform in Vermont schools has been started with every promise of success.

—PRESIDENT BUCKHAM, of the Vermont University, thinks the Puritans have not been given sufficient credit for their admiration of art.

—THE name of the Hon. Andrew D. White has been mentioned as the successor of the late Henry R. Pierson as Regent of the University of New York. That would indeed be an ideal selection.

—THE Rev. Ebenezer Dodge, D. D., LL. D., President of Madison University, died Jan. 5, 1890, at his home in Hamilton, N. Y., after an illness of less than three days. Dr. Dodge was born in Salem, Mass., April 22, 1819. He was graduated from Brown University in 1840, and from the Newton Theological Institute in 1845. Entering the Baptist ministry, he held pastorates in New Hampton and New London, N. H., from 1846 to 1853. In 1853 he was elected professor of Biblical Criticism and Interpretation in the Hamilton Theological Seminary, and professor of the Evidences of Christianity in Madison University. In 1861 he became professor of Christian Theology in the Seminary. Since 1868 he has been president of Madison University and professor of Philosophy. The twenty-one years of his presidency have been marked by great enlargement of the facilities of the University.

—SOLID STUDIES.—Solid studies constitute the strongest and very best foundation on which the structure of women's education can repose. From girlhood to death Mrs. Browning was an invalid. But in early womanhood she was mistress of classical and scientific lore, as well as of mathematical knowledge. Back of her massive compositions lay a brimmed reservoir of learning. Early and long she grappled with a masculine range of studies. Brain power and erudition were concealed behind her genius. The solidity of her songs has won the encomiums of the most distinguished poets. The poems of her trans-atlantic sisters, Joanna Baillie, Felicia Hemans, Hannah More, and Charlotte Elliott, are sweet and pathetic, but in weight and compactness of thought this "Empress of Female Poets" transcends them. Her cis-atlantic compeers of fame, Lydia H. Sigourney, Frances S. Osgood, and Alice and Phoebe Carey, must yield to her the chaplet of the laureate. The atmosphere of her inner life was as romantic as that of her adopted Italy. No young woman can afford to exchange disciplinary studies for those purely ornamental. Intellectual growth, the drill and training of the understanding and will, the education of the highest faculties are poised on the mastery of classical, philosophical, scientific, historical, and ethical works. No one should underrate vocal and instrumental music, painting, drawing, embroidery, or elocution, in a girl's education. They are of value. But let them be the ornamental about the edifice of culture. Their true position is of a supplementary nature.

TEMPERANCE.

—IT has been resolved to form a National Union of British Temperance Choral Societies.

—TEMPERANCE teaching in the State schools of Victoria, Australia, has been made compulsory.

—THE retail liquor-traffic is now prohibited in seventy-nine municipalities of the province of Manitoba.

—THE drunken man sees everything double but his money. It is only the man who saves who sees his money double.

—AT the Congo Conference in Berlin, the United States and Berlin sought to exclude the liquor traffic, but Germany and Holland protested in the interest of free trade, and the opposition failed.

—DR WILLIARD PARKER says that the average life of temperance people is 63 years and two months, while the average life of intemperate people is 35 years and 6 months. Thus the average life of a drinker is but little more than half that of a non-drinker; and yet we are asked to believe that brandy, gin, whisky, and beer, are wonderful promoters of health.

—IN Birmingham, England, the guardians of the poor have resolved that the customary allowance of beer to the paupers at Christmas should be stopped, "because of the disorder which appeared to be inseparable from

its use." Instead of beer they are to have tea, fruits, and other extras.

—CHIEF JUSTICE HORTON, of the Supreme Court of Kansas, says: "Prohibition has now been the law in Kansas for eight years; it is the law at present, it will continue to be the law in the future. Re-submission is called for only by the enemies of the law; its friends, who are in a large majority, do not desire re-submission."

—PROF. ARLEY B. SNOW, of Doane College, says in an article in *The Congregationalist*, on the prohibition issue in Nebraska: "Nebraska is quoted throughout the land as authority for the surpassing merits of the high-license system. . . . The plain truth is, the high-license system in Nebraska is a stupendous failure. While it has lessened the number of saloons it has not diminished the consumption of liquor, the amount of drunkenness, nor the crimes and misdemeanors traceable to intemperance."

—LAST week we published in this column the proclamation extraordinary of Gov. Goodell, of New Hampshire, concerning the violation of the liquor laws of that State. The *Boston Journal*, commenting on that proclamation, says:

Although the position of Gov. Goodell on the temperance issue is well known, yet his proclamation of to-day is a surprise to the public. Following closely upon the decision of the Supreme Court, declaring the constitutionality of the nuisance law, this act of the Governor may well be regarded as the forerunner of a great crusade against liquor selling in this State. The sentiments of the proclamation are those that the Governor has long entertained, and which as a vice-president of the New Hampshire State Temperance Union he has long earnestly advocated. The friends of prohibition here are extremely gratified over the appearance of the document, and they profess to see in this act of the Governor the opportunity for a general uprising of temperance workers throughout New Hampshire, and the accomplishment of greater things in this direction than they have yet achieved. It is expected that temperance mass meetings will be called in the cities and in all the large towns, and that organized as well as individual efforts will be put forth to secure the grand results which the Governor so greatly desires. It is only reasonable to expect that all prosecuting officers will redouble their efforts to secure the enforcement of the prohibitory law.

POPULAR SCIENCE.

THE juice of a plant in New Granada, called the "ink plant," is said to furnish excellent black ink. At first it appears red, but after being written a few hours it turns to a deep black.

M. DE SUSINI, a Corsican doctor, has constructed a motive apparatus or propeller of 20-horse power, which is worked by sulphuric ether, a result which the doctor anticipates will realize a saving of 65 per cent of the combustible material at present employed for setting machinery in motion.

AN isthmus canal, which has been in progress even longer than the Panama Canal, is now being completed. The canal across the Isthmus of Corinth, begun by the Roman's in the Emperor Nero's time—over 1,700 years ago—when completed, will be four miles in length, and twenty-six feet deep, allowing the passage of the largest vessel employed in Greek commerce.

A CURIOUS watch has been brought out in France. The dial is transparent, but there are no works behind it, and the hands appear to move by magic. The secret lies in concealing the works at the edge of the case and communicating the motion to the hands by means of a glass disc, which acts as a toothed wheel. This disc revolves between the front and back of the dial, which are both of glass, and hence its motion is unperceived.

A CURIOUS method of testing the freshness of eggs is mentioned by Dr. D. G. Evans. He has observed that when a perfectly fresh egg is placed to the ear and violently agitated no sound is noted; but if the egg is stale a knocking sound is heard, as if the contents were not sufficient to fill the shell. The staler the egg the greater is the oscillation and the sound generated. Dr. Evans says the test is an infallible one.

ANTIBAKTERIKON.—Under this name a Berlin chemical factory has produced a new kind of ozone water, which is said to be distinguished from other liquids of the kind by its freedom from lye of Javelle and by its durability. It is manufactured as follows: Oxygen gas is made of chlorate of potassium and pyrolusite, and conducted into a pressure gasometer, whence it is sent through a series of so-called Siemens tubes. With the help of a strong electric stream, produced by a machine similar to that which gives the electric light, a secondary stream is produced in these tubes, which discharges itself slow-

ly but constantly, and converts the oxygen gas into an ozone solution of about 10 per cent. During this process various substances are added to the gas to prevent its evaporating. Dr. Otto Ringk, of Berlin, the inventor of this new preparation, declares that it possesses extraordinary sanitive virtues, not only producing a good effect in cases of tuberculosis, cholera nostras, typhus, diabetes mellitus, toothache, etc., but also destroying the virus of diphtheria and scarlet fever with absolute certainty.

—*Scientific American.*

THE CAUSES OF COLDS.—Physicians of wide professional experience and observation do not hesitate to assert that in the season of colds the huskiness and loss of power of articulation then so prevalent are largely due to the use of steam for heating—the steam failing of proper regulation, and the temperature thus becoming too high; under these circumstances, a person living in such an atmosphere has all the cells of the lungs opened and, when passing into the open air is unduly exposed—this affliction being quite common among men who occupy offices in the new buildings which are fitted with all modern improvements. Further, the substitution of electric light for gas has wrought a change to which people have not yet adapted themselves; that is the heat arising from a number of gas jets will quickly raise the temperature of a room, and, unconsciously, people relied upon that means of heating to some extent. Very little warmth, however, is produced by the electric light, and by a person reading by an incandescent light, a feeling of chilliness is experienced. Briefly, too-hot during the day and too-cold at night are the conditions to be avoided.—*American Analyst.*

NOBLESSE OBLIGE.

An accurate remembrance of names and faces has been called a gift of princes; another gift, showing the nobility of both heart and breeding, is that of punctilious courtesy toward the humble as well as toward the great.

"Why," said a rich and vulgar woman, who was walking with a relative who could claim better breeding, "is it possible you bow to your cook?"

"I hope I shall always be found worthy," was the quiet reply, "my cook is a very good woman."

"Ah, but I'd go out of me way and back ag'in, to mate wid him," said an old Irish-woman, enthusiastically, in speaking of the rich man of her town; "he's the only gentleman that takes off his hat to me."

A young Englishman, staying at Fontainebleau in the time of Napoleon III., chanced to fall in with the royal party while hunting in the forest, and made a pleasant impression upon the Emperor, who invited him to dinner. The young man longed to accept so signal an honor, but he had previously made an engagement to be with some old ladies at Geneva, on the appointed day. Doubtless they would gladly have released him from his engagement under the plea of dining with an Emperor, but he did not ask that grace. The Emperor received his excuses, and the old ladies his presence.

A modest, but exceedingly punctilious gentleman, an English clergyman, one afternoon took tea with the poet Tennyson, who, as his guest was about to leave, invited him to take a walk. Much as he desired further conversation with his host, the clergyman was obliged to excuse himself and hasten away to meet one of his humblest parishioners.

"I should have been greatly pleased to go with him," he said, afterward, "but you see I had promised old Thompson to take a walk with him, and of course he came first."

"Why should you thank a servant?" asked a father, who was fond of the Socratic method of teaching, and loved to question his little son, until the lad reached wise conclusions by his own wit. "They are paid for what they do. Do you owe them anything but money?"

"I owe them money," said the lad, somewhat perplexed, in expressing what he really felt, "and I thank them because—because I owe it to myself to be polite!"

He had learned the meaning of the old, grand motto, "*noblesse oblige.*"—*Youth's Companion.*

THE most delicate, the most sensible of all pleasures, consists in promoting the pleasures of others.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

FIRST QUARTER.

Jan. 4.	The Forerunner Announced.....	Luke	1: 5-17.
Jan. 11.	The Song of Mary.....	Luke	1: 46-53.
Jan. 18.	The Song of Zacharias.....	Luke	1: 67-80.
Jan. 25.	Joy Over the Child Jesus.....	Luke	2: 8-20.
Feb. 1.	Jesus Brought into the Temple.....	Luke	2: 25-35.
Feb. 8.	Childhood and youth of Jesus.....	Luke	2: 40-52.
Feb. 15.	The Ministry of John.....	Luke	3: 7-22.
Feb. 22.	The Temptation of Jesus.....	Luke	4: 1-13.
Mar. 1.	Jesus at Nazareth.....	Luke	4: 16-32.
Mar. 8.	The Great Physician.....	Luke	4: 33-44.
Mar. 15.	The Draught of Fishes.....	Luke	5: 1-11.
Mar. 22.	Christ Forgiving Sin.....	Luke	5: 17-26.
Mar. 29.	Review, or Temperance, or Missionary Lesson.		

LESSON V.—JESUS BROUGHT INTO THE TEMPLE.

For Sabbath-day, February 1, 1890.

SCRIPTURE LESSON—LUKE 2: 25-35.

25. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.
 26. And it was revealed unto him by the Holy Ghost, that he should not see death; before he had seen the Lord's Christ.
 27. And he came by the spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law,
 28. Then took he him up in his arms, and blessed God and said,
 29. Lord, now lettest thou thy servant depart in peace, according to thy word:
 30. For mine eyes have seen thy salvation,
 31. Which thou hast prepared before the face of all people.
 32. A light to lighten the Gentiles, and the glory of thy people Israel.
 33. And Joseph and his mother marvelled at those things which were spoken of him.
 34. And Simeon blessed them, and said unto Mary his mother, Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;
 25. (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

GOLDEN TEXT.—A light to lighten the Gentiles, and the glory of thy people Israel. Luke 2: 32.

INTRODUCTION.

Born of a Jewish mother, the child Jesus was circumcised on the eighth day, which corresponds to our New Year's Day on the Christian calendar. On the fortieth day the faithful Jewish family must perform other ceremonies (see Lev. 12). For this purpose Joseph and Mary brought the child Jesus into the temple. The first of these ceremonies was the purification of Mary. For this she was required to bring two offerings, a lamb for a burnt offering, and a turtle dove or young pigeon for a sin offering. But it was permitted a very poor person to substitute a turtle dove for a lamb, and hence it was that Mary brought two doves as offerings on this occasion. This ceremony being performed in her own behalf she proceeds to present to the officiating priest her first-born son. This was an act of solemn consecration of the child to the Lord. The priest, having taken the child from the mother's arms into his own, now offered the child as a redemption and for a redemption to the father, who takes the child into his own arms, at the same time paying to the priest the stipulated ransom money. The holy family were yet residing, evidently, in Bethlehem, and though these ceremonies might have been performed elsewhere than in the temple, yet they preferred to make the offerings for purification and to make the presentation of the child in the temple. Since the distance between Bethlehem and Jerusalem was but a few miles, they could easily reach the temple at an early hour of the day, and after the completion of the ceremonies return to their home on the same day.

EXPLANATORY NOTES.

V. 25. *And, behold, there was a man in Jerusalem, whose name was Simeon.* This name is the same as Simon in significance (listening). This is a very simple statement of the fact that such a man lived in Jerusalem; he might have been a priest, and he might not have been a priest; nothing is recorded of him except what is found in this connection. *The same man was just and devout, waiting for the consolation of Israel.* We have in these words a record of his well known character. He was a religious man, consecrated to God; he worshiped in Spirit and in truth; was just or righteous in his life, was devout or religious in his spirit. Righteousness in external life, to have any real value, must be the outgrowth of piety and holiness in the inner life. This man is represented as a godly man. *The Holy Ghost was upon him.* He had a spiritual apprehension of the ancient promises made to Israel of a coming Redeemer. He had dwelt upon these promises under the illuminating light of the Spirit, until he was patiently and confidently looking for their fulfillment, though he was surrounded by the thick darkness of unbelief and misunderstanding on the part of Israel, yet his eye of

faith was undimmed so that he saw distinctly the very lineaments of the Coming One.

V. 26. *And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ.* Simeon was already an aged man. He had been waiting to see the promises fulfilled but the spirit of the Lord had continually given him the undoubting assurance that he should be permitted to see the promised child, before he should be called away by death.

V. 27, 28. *And he came by the spirit into the temple.* It is not said that he visited the temple or remained in the temple every day, but on this particular day he was led by the gentle promptings of the Holy Spirit to come into the temple. It was not told him beforehand whom he should meet nor even that any unusual revelation should be made to him. *And when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms and blessed God.* This brings out the happy and providential concurrence. Simeon was led there by the Spirit on that day, and the parents brought the child Jesus in conformity to the requirement of the law. Simeon met them in the court of the women, soon recognized the child as the long promised "first-born" who was to be given as the Redeemer of the world. It was doubtless the happiest moment of his life when he could take that child into his arms and lift his heart in adoration and thanksgiving to Israel's God. *He blessed God, that is he praised, adored, exalted, magnified God in his heart and then in his words.*

V. 29. *Lord now lettest thou thy servant depart in peace according to thy word.* The revised version expresses the thought of the original more clearly. "Now lettest thou thy servant depart, O Lord, According to thy word in peace." The aged Simeon seems in these words to express the willingness and readiness now to depart from this life. He has seen the supreme object of his lifelong hopes for which he has waited and prayed, prayed and waited, now he feels that his Heavenly Master will permit his servant to go in peace to his final rest.

V. 30. *For mine eyes have seen thy salvation.* The blessed event has now transpired. He has been permitted to see the promised one. There is nothing more for which he should wait in this life; he feels in his heart that the divine master now dismisses his watchful, waiting servant.

V. 31. *Which thou hast prepared before the face of all people.* He recalls, in these words, the long preparation which has been made for this supreme event. This preparation has been going on down through all the past ages in God's hand-dealings with the successive generations of his people.

V. 32. *A light to lighten the Gentiles, and the glory of thy people Israel.* This word light, by apposition, is another name for salvation in verse 30. It is not only a salvation prepared for his peculiar people, but it is for the whole world, those that are sitting in darkness. It is a kind of light and salvation that drives away darkness and reveals the power and love of God, who is ready and willing to deliver the world from the bondage of sin and corruption, and to restore purity and loyalty in the souls of men. The prophets of Israel, inspired of God, have led on the generations in the highway of heavenly wisdom, but there is now born in Bethlehem, one who is to be the transcendent light for all the nations of the earth, and he is at the same time invested with divine power to lift up fallen humanity into fellowship with God, just as soon as his light is received and his power accepted.

V. 33. *And Joseph and his mother marvelled at those things which were spoken of him.* The enumeration of the wonderful power and divine light that was to come with their child, Jesus, for the uplifting and salvation of the world, was greater than they were prepared to comprehend. The birth of a child in any intelligent family awakens a profounder sense of responsibility for an immortal trust than can ever be known to a childless family. But when Joseph and Mary realized, as they did more and more, the majesty of the divine child that had been given to them, when they contemplated his far-reaching power in the redemption of mankind, and his eternal sovereignty in the kingdom of heaven, they wondered, "and his mother marvelled at those things which were spoken of him."

V. 34. *And Simeon blessed them.* He assured them of their great exaltation before the world and in the presence of angels. *This child is set for the fall and rising again of many in Israel.* In these words Simeon specifies something of his peculiar ministry in the world. *The light that shall radiate from his holiness, and righteousness will not only unveil and expose all unrighteousness and corruption, but it will also uplift and establish*

that which is righteous and true; it will break down and condemn the false and raise up and sustain the true. *And for a sign which shall be spoken against.* The life and presence of this one, is itself to be a supernatural power in the world, and hence will be misunderstood and resisted by all the powers of evil. His presence will awaken a desperate antagonism, a spiritual conflict.

V. 35. *Yea, a sword shall pierce through thy own soul also; that the thoughts of many hearts may be revealed.* This verse is continuous with the preceding, connected by the conjunction "and" rather than "yea." These great blessings are not to come without great trial and conflict, and the sorrows will come home to the very mother heart; but these struggles and terrible conflicts will work out in the awakening and purging of the thoughts of men. The miraculous power and wisdom of Christ in the world underlies all the great mental and spiritual movements and revolutions, and though nations may be stranded by moral convulsions their wrecks are always left higher up on the plane of civilization. The student of this lesson, reviewing the Christ life in the world for the past 1900 years, may get some understanding of the sublime revelation that was brought to the mind of Simeon as he held this child in his arms and recounted its glorious character and saying power to Mary.

QUESTIONS.

State in brief the subject and outlines of the previous lesson. What was the occasion for Joseph and Mary to bring the child to Jerusalem? What were the offerings required at their hands? What was the form of the ceremony called the redemption of the first-born, referred to in this lesson as the presentation in the temple? What did that ceremony signify in its spiritual application? Describe the character and spiritual habit of Simeon. What revelation of personal interest had been made to him? What was the nature of the coincidence mentioned in verse 27? How was Simeon's mind affected and by what supernatural agency? What names did he give as representatives of the character and future work of this child? Why did Joseph and the child's mother marvel at Simeon's words? What is meant by his being "set for the fall and rising again of many?" For "a sign that shall be spoken against?" What is the sword that shall pierce, and how shall it reveal the thoughts of many hearts?

DEDICATION AT SALEM, W. VA.

The dedication of the Salem College occurred December 31, 1889, as per announcement in the RECORDER.

This building, just finished and now occupied by the school, is a two-story wooden structure, 45x60, 30 feet from foundation to the eaves, roofed with slate and tin, with belfry in front. A hall runs lengthwise through the first floor, with three rooms on one side and four rooms on the other. The second story is finished in one room, except about 10 feet for double stairway. The side walls are plastered, with wainscoting to the window sills, and ceiled overhead, both stories, the whole well lighted, and warmed by stoves. The outside is painted red, trimmed with brown.

The day was all that could be desired, beautifully bright and warm. It had been previously arranged that the President of the Board, Jesse F. Randolph, should preside, but he being too ill to attend, Prof. S. L. Maxson, by request, acted as chairman, and F. J. Ehret, as secretary for the day. The services were held in the college chapel, with the following order of exercises.

MORNING SESSION.

1. Singing, "Praise Ye the Lord," by the choir.
2. Reading of the Scriptures, and prayer, by S. L. Maxson.
3. Singing, "Oh Give Thanks," by the choir.
4. Address, "The Advantages of an Education to a Community," by Rev. L. E. Peters.
5. Address, "The Necessity of an Education," by Rev. W. W. Kelley.

AFTERNOON SESSION.

1. Music,—Solos, Duets, and Instrumental, by the Musical Department of the College.
2. Prayer, by Rev. C. H. Clark.
3. Address, "Our Work in the School," by Prof. S. L. Maxson.
4. Address, "Education as a Means of Self-government," by S. D. Davis.

5. Address, "Dedication of Colleges and Churches," by Col. Cooper.

6. Address, "The Duty of the People to the Salem College," by Rev. J. L. Huffman.

During Eld. Huffman's remarks he stated that the entire cost of grounds and building, not including furniture, was \$5,676. This amount was all paid; but \$716 was borrowed money which is not provided for.

EVENING SESSION.

1. Vesper Hymn, Prof. Maxson, Charles H. Maxson, Lottie Maxson, M. J. Haven.

2. Piano Solo, Beethoven, Sonata in G, by M. J. Haven.

3. Mixed Chorus, "Song of the Thrush," by Elementary Class.

4. Recitation, "Sister and I," by Maud Hoard.

5. Song, "Robin Adair," by Lottie Maxson.

6. Male quartet—Eulalie, by Messrs. Silas and Ernest Davis, Isaac Maxson, and Scott Kennedy.

7. Song, "The Old Man's Dreams," by Iva Randolph.

8. Bass Solo, "Thy Sentinel am I," by C. H. Maxson.

9. Duet, "Pale Moon," by Lottie Maxson and M. J. Haven.

10. "Ave Maria," Ladies Chorus.

11. Piano Solo, "Qui Vivi," by Lottie Maxson.

12. Solo, "Tender and True," by M. J. Haven.

13. Recitation, "Rubinstein's Piano Playing," by Miss Hoard.

14. Solo, "Camellia and Rose," by Lottie Maxson.

15. Bass Solo, "Capital Ship," by C. H. Maxson.

16. Mixed Chorus, "Lend a Helping Hand," by Elementary Class.

The addresses of the day were listened to intently by select audiences, and were well calculated to strengthen the hopes of those who have sacrificed for the school, and who are striving to make it a success.

The concert, given by the Musical Department of the College, under the direction of Miss M. J. Haven, was a complete success; it was the best in its line that Salem ever enjoyed. The close attention and hearty applause of a full house could not fail to satisfy those giving the entertainment. A small admittance to the concert netted \$35. This is to be used for purchasing lamps for the chapel.

Thus the Salem College is dedicated, with Prof. S. L. Maxson as principal, assisted by Miss Maud Hoard, Miss M. J. Haven, and Mr. Silas Davis. C.

SUICIDE BY TOBACCO.

Editor of the Recorder.—Please grant space for the following, thus adding to the testimony which is already overwhelming, that every tobacco user is on the road to suicide. Self-destruction is not less real because years are taken to accomplish it rather than minutes:

Another illustrious victim of tobacco is Judge Kelly, of Pennsylvania, familiarly known in Congress as the "father of the House," because of his long, continuous service in that body. He is in very feeble health, and his friends expect his death at no distant day. Last week's dispatches say that his real condition is now for the first time made known to the public. "He has been suffering for five years from an irritation on the inside of the right lower jaw, caused by an incessant use of tobacco. The affected parts showing indications of a malignant tendency, the judge was led to consult the most eminent physicians in Washington, Philadelphia and New York. They did not encourage him, however, to undergo a surgical operation, but were disposed to rely upon medical treatment. This proving unsatisfactory, the afflicted Representative determined to go to Paris, and there, after consultation with the most skillful surgeons, underwent the severe operation of removing the inflamed parts. The treatment was successful, and in two or three months the parts operated upon entirely healed up. For two years, there being no recurrence of the trouble, it was supposed that the threatened disease had been eradicated. Last spring the irritation showed signs of re-appear-
ance, and since that time the health of the venerable statesman has been steadily failing. The origin of the disease in the use of tobacco has often been admitted by the judge. Upon one occasion, in conversation with a young friend, referring to this subject, he said that for twenty

years he had never retired without a piece of tobacco in his mouth.

This conspicuous example is added to the cases of General Grant and the Emperor Frederick, as if to summon the attention of the civilized world to the labors of temperance workers in opposition to tobacco as well as to alcohol, and to confirm their testimony in the most signal manner conceivable.—*Christian Statesman*.

As is well known, Judge Kelly has died since the above paragraphs were published.

A. H. LEWIS.

PLAINFIELD, N. J., Jan. 13, 1890.

HOME NEWS.

New Jersey.

MARLBORO.—On the evening of Jan. 1st, the pastor, Rev. J. C. Bowen, and his wife were greatly surprised, by the appearance of nearly fifty of the church and congregation, coming well laden with the good things of this life. It was intended to be a "pound party," but it turned out to be pounds and bushels. Corn, wheat, potatoes, cabbage, flour, sausage, lard, and groceries of nearly all kinds were brought, in abundance. As sickness has visited the pastor and his wife, for some time past, this expression of sympathy and brotherly regard was most acceptable. The evening was spent in music and social conversation, followed by an earnest prayer by the pastor, for the blessing of heaven to rest upon the dear brethren and sisters, whose hearts and hands are ready for every good work.—The winter thus far has been unusually mild. No snow as yet, except a little in October (which was out of season), and the ground has been frozen but a few mornings.—Our Sabbath-school this year, united with a union school, for Christmas exercises. The annual election of officers for our Sabbath-school, took place on Sabbath afternoon, Jan. 4th. There was very little change in the officers. Bro. Lewis Schaible, Sr., was again chosen Superintendent.—In the forenoon of the same day the pastor presented his third annual sermon, as pastor of the church. The fact was brought out that the church had increased in membership about one-half during these three years, and that the spiritual and financial condition of the church, was better than in past years. Much credit was given to what the sisters have done.—On the afternoon of Jan. 5th, the annual meeting of the church and congregation was held, for the transaction of business. The attendance was unusually good, and harmony and brotherly feeling prevailed. Bro. E. B. Fisher was elected trustee for three years, in place of Bro. Lewis Schaible, whose term of office had expired. Rev. J. C. Bowen was unanimously called as pastor for another year. For what our heavenly Father has done for us in the past, we have reason to be thankful and to go forward. J. C. B.

Iowa.

GARWIN.—We have been passing through one of the mildest winters, so far, that has been known in Iowa for many years. We had a little snow in November, and since then until now the ground has been bare and frozen but a little while at a time, but we are in the midst of a snow storm now which bids fair to give us some sleighing. Only a few weeks ago farmers were finishing their fall plowing, and I recently read of a family in our county who had fresh lettuce from their garden for dinner on Christmas day. Though having had such mild weather it has not been very conducive to good health, since there is considerable light sickness through the country though but little of it is serious. "La Grippe" reached us some time ago, causing many of us to loose the grip we formerly had.—A

Christmas tree in our church was the chief attraction in the village on Christmas eve, affording an enjoyable time to the many who attended. It was especially enjoyed by the pastor since one of his presents was quite a purse of money, given him by members of the society, and another present was a quantity of groceries, given by his First-day friends, all of which was gratefully received.—There have been several new dwelling houses erected in our village in the past few months, and we hear of more to follow in the spring; and we are told that a private bank is to be opened in the near future.—A firm from Milwaukee, Wis., have established themselves in our village for the purpose of buying grain. They have already built a village of corn cribs along the railroad and have decided to build an elevator in the spring, having a capacity of 20,000 bushels. This gives us two grain buyers, each of whom is doing a good business. We feel that all of these additions are a gain to our village, yet in the midst of our gains we have suffered a loss in the removal of our physician, M. L. Allen, M. D., to Tama City. We very much need a good physician, and I think such an individual would find this a desirable opening. Is there not some Seventh-day Baptist physician who desires to change his location and who will come among us to heal our physical maladies and assist us in spiritual things?—Bro. J. T. Davis, of Welton, occupied our pulpit last Sabbath, giving us a sound, practical sermon.—A series of evening meetings is to be begun in the new Campbellite church to-night, conducted by Rev. Mr. Oleson, of Whitten, Iowa, and all Christian workers are cordially invited to participate. E.

JAN. 13, 1889.

WORLDLINESS.

God calls his disciples to be separate from the sins of the flesh and from conformity to the world. Many who are on their guard against the uprisings of sin within are not equally careful to avoid needless contact with a world that is, and always has been, the foe of godliness and spirituality.

We are more and more persuaded that *secularism* is the worst foe of holiness, not so much for the sin it openly brings in as for the God it actually leaves out. The worldly spirit is negatively atheistic. Its plans, its culture, its pursuits, its pleasures, its ambitions, its philosophy—all are godless. It is full of the idols which Francis Bacon quaintly classified as those of the den, the tribe and the market place. Worldliness is so much the more seductive and ensnaring because it presents so little that is grossly and repulsively sinful. And yet it remains true that sensuality and carnality do not more surely leave flesh spots on the white garment, than does conformity to the world leave world spots upon it. "All that is in the world—the (objects of the) lust of the flesh, (of) the lust of the eyes and (of) the pride of life are not of the Father." The spirit of the age is against God.—*Rev. A. T. Pierson*.

It has been said that some people have such an antipathy to the idea of justification by works that they take care to have no works on which they can rely for acceptance. Though we cannot obtain salvation by good works, yet there is little reason to think that a man who has no good works will be saved. Wherever there is real grace there will be good works. Life must manifest itself, and spiritual life will have its development in works of faith and labors of love.

MISCELLANY.

THE POSSESSION OF ALL THINGS.

This thought of the apostle is expressed in the course of a discussion of the unfortunate party spirit in the Corinthian Church. He reminds the participants in these strifes that by espousing individual teachers, as Peter or Apollos, they are cutting themselves off from the benefits to be derived from others. The man, for example, who wishes to be a disciple of Paul alone, is depriving himself of the advantages which he might gain from listening to teachers of different types and equal excellences, as Peter or Apollos. He says, in deprecating this spirit, that every Christian ought to avail himself of all possible helps; for all the gracious provisions of God for his growth and instruction are his rightful possession. At this thought his mind mounts up to the grand conception of the Christian's privilege in general, which is, to subject all things to the ends of his divinely given life. "Not merely are all Christian teachers yours, but everything is yours," exclaims the apostle, borne aloft by the great and elevating conception: "All things are yours!" Then follows the truth which forms the ground of the statement: "Ye are Christ's, and Christ is God's." Belonging to Christ, who is the Son of God's eternal love, the whole world of the heavenly King is your true and proper possession, since you are his children.

In explanation of this thought of what the possession of the world means for the apostle, it should be noted that only he really possesses anything who possesses the secret of that thing's true meaning and right use. A watch may be given to a child; he may play with it as a toy, but he does not fully possess it until he learns its true purpose and use. Money may be put into the hand of a savage; but until he learns what its use is, the possession of it signifies nothing. In like manner, men who have in their hands the things of the world, but do not appreciate their higher uses, by so much fail to genuinely possess them. They may use them for amusement or gratification, but such use is merely the play of children with toys as compared with that method of employing them which constitutes real moral possession.

The inventor does not consider that he has possession of a given force or principle until he has discerned how it operates, and has found ways in which it can be employed for the ends of human well-being. He may know its existence; he may enjoy its ordinary benefits as nature offers them; but he rests not until he has learned something of the secret which it has locked within itself, and has compelled it, by his intelligence and skill, to yield it up for the greater good of mankind.

The scholar does not think that he possesses his branch of study until he grasps that which is deepest and most useful in it. The bare knowledge of its facts is not enough; he must find his way to its heart, to the general laws and universal principles which underlie it, and in which alone the mind rests in satisfaction.

Any worthy thought of real possession will include the idea that only he possesses a thing who possesses what is best in it. It is this truth which is involved in the saying of our Lord, that the meek inherit the earth. The selfish and ambitious may possess the earth in the more superficial sense in which men are wont to estimate possession. But those who use the world in the gentleness and patience of Christ's spirit are the true owners and rulers in the spheres in which they live, because they make their own that which is best in the world and life. The thought of possession as our Lord and St. Paul conceived of it, penetrates to the real value and true use of the thing. This fact is what makes their statements concerning it so difficult for men to understand. Not he who holds a title deed merely, is the possessor; not he who, through his descent, has acquired a legal ownership, is the true inheritor; but he who knows how to enjoy and to use and to interpret the things of the world as stepping-stones to the

higher joys of the mind and heart, and as aids wherewith to attain the moral and spiritual ends of life.

Many a rich man who owns a palace adorned with art, and a park embellished with nature's choicest gifts, is no true possessor of these things. He has not the mental qualities which make him capable of their real enjoyment. The gardener enjoys his flowers better than his master; he gets more out of them, and more truly possesses them. Many of the poor who pass his estate get more satisfaction from its beauty than he ever derives. He is the owner, in the ordinary judgment of men; but those who are more capable than he of appreciating its beauty—those who are refreshed and uplifted, as he is not by its natural and artistic charms—are more truly its possessors.

Does not the secret of true possession lie in nearness to the heart of Him who is maker of all things, and who has revealed in the world his own beautiful thoughts? If St. Paul dares say that the Christian possesses all things, he does so because he adds in explanation that he belongs to Christ, the Son and Revealer of God. He who belongs to Christ in his spirit and point of view, will look at the world and life from the divine side; he will see something of the meaning and uses in them which God intended. All the interests of life, all the bounties of the world will be interpreted by him in harmony with the divine idea of their use. The currents of human activity, the movements of human aspiration and effort, will find their goal in the development of God-like character. This life will be caught up into the sweep of an eternal, moral order to which we really belong, and in which we shall attain our true destiny.

To the Christian there is open a possession of the world in a still profounder sense. It is his to have the true outlook and the right point of view. The principles of Christianity alone teach what is the true use, and so the real moral possession, of the world, in making all its resources, opportunities and activities minister to the life of the spirit. Slaves of the world, and not its possessors, are they whose hearts are set upon earthly riches or enjoyments. Short, at most, is our tenure here. We make it a true possession by using the world as a sphere for enlarging and ennobling the whole inner life by enhancing knowledge, quickening the powers of imagination and reflection, cultivating pure and generous feeling, and kindling our hearts into a flame of undying zeal and devotion at the altar of God's eternal love.—*S. S. Times.*

"WILLING TO JUSTIFY HIMSELF."

A certain lawyer came to Jesus and asked him the most important question that is possible for a man to ask, "What shall I do to inherit eternal life?" To this vital question Christ replied by asking the lawyer a question that directed his attention to that which contained the answer, "What is written in the law? how readest thou?" He answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said unto him: "This do, and thou shalt live." But he, *willing to justify himself*, said unto Jesus, "And who is my neighbor?"

Jesus then told him of a certain man who fell among thieves while journeying to Jericho, and how they left him bruised and bleeding by the wayside. A priest and Levite came that way, but passed by on the other side, while the Samaritan dressed his wounds, took him to an inn, and paid his bills. He then asked the lawyer, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" He replied, "He that showed mercy on him." Then said Christ, "Go, and do thou likewise."

When asked, "Why do you observe the seventh day," we point to the same Scriptures to which Christ referred the lawyer, and ask, "What is written in the law? how readest thou?" The answer comes back, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. But

many, like the lawyer, willing to justify themselves, ask, "Which is the seventh day?" We reply by asking, "Why do you observe Sunday?" You answer, "To commemorate Christ's resurrection from the dead." "Upon what day does the Bible say Christ arose?" "Why," you say, "according to the Scriptures it was upon the first day of the week." Then if Christ arose from the dead on Sunday, and the Bible says he arose on the first day of the week, is not Sunday the first day of the week? Having found the first day, will it be very difficult to find the Seventh?

Reader, this no-definite-Sabbath theory will not stand the test of the judgment; for the Scriptures point out the first and seventh days very clearly, denominating the seventh day the Sabbath, telling us that it comes the day before the first day. *Matt. 28:1.* It is a subterfuge behind which many hide, who are *willing to justify themselves.*—*Ex.*

CARD.—Elder and Mrs. Stephen Burdick are willing and rather glad, to confess the complete surprise perpetrated upon them on the evening after the Sabbath, Jan. 4, 1890, by the good people of West Hallock, Ill. It came in the guise of cheerful, kindly faces, whose many possessors were laden with bags, baskets, bundles, and parcels, as contributions to the creature comfort of of pastor and family. We enjoyed very much the coming of our many friends, and are thankful for their generous gifts, but most of all for the kind good-will which inspired them.

STEPHEN BURDICK.
SUSAN M. BURDICK.

WEST HALLOCK, Ill., Jan. 6, 1890.

SPECIAL NOTICES.

☞ THE members at Cuyler Hill desire, if the weather is any way favorable, to hold the regular Quarterly Meeting at the Cuyler Church, Jan. 25th, 26th. The meetings will be only in the morning and afternoon on Sabbath and First-day, and lunch will be served both days at the church.

L. R. S.

☞ JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.

☞ TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: *Conference*, 1825, '45, and '46, and all previous to 1821. *Missionary Society*, 1845, and '57. *Tract Society*, 1845, '47, and '57. A full set of Denominational Reports would be of great value to Bro. Velthuysen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

☞ 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. The Mission Sabbath-school meets at 2 P. M. The preaching services are at 3 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 973 W. Van Buren Street, Chicago Ill.

☞ THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, 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, Rev. J. G. Burdick, 1289 10th Avenue.

☞ PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

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CONDENSED NEWS.

Domestic.

At Dallas, Tex., a package of \$11,000 has been stolen from the Wells, Fargo Express Company's office.

The Rev. Dr. Lyman Abbott was installed, and assistant pastor Bliss was ordained and installed, last week, in Plymouth church, Brooklyn.

The drug which has gained such a popularity in the treatment of la grippe, antipyrine, is made from petroleum. It is a good thing, in proper doses, for persons who are in condition to take it, but it is not a safe thing for novices to handle.

Of the 320 railroad accidents last year, in this country, only thirteen were attributed to causes beyond human control. This is a remarkable showing, and proves that there is still a large, unoccupied field for care and faithfulness to cover in railroad-ing.

The people of Sing Sing, New York, were until recently, unanimous in favor of moving the prison from that place. Now they have changed their minds. A mass-meeting has been called to protest against the removal of the prison.

A recent fire in Baltimore destroyed much shipping, and an immense grain elevator. Notwithstanding great shipments, there is 1,400,000 bushels of grain in Baltimore elevators, and the loss of the elevator is an irreparable calamity to the exporters, as there are no facilities now to lessen the glut in the grain trade.

Nantucket holds 3,000 people. In the month of December no death occurred among them. The strong winds of the ocean, sweeping over the island, give disease germs no chance to lodge, grow, and wreak their deadly purpose. The wind is a great disinfecting and sanitary agent.

The barn on the old Pierce farm, now owned by Osman Babson, near Gloucester, Mass., was burned Jan. 15th. The building was erected about the year 1770, as the first Universalist church in America. At the centennial celebration of Universalism in America in 1870, thousands of Universalists visited the old barn.

Baltimore last year exported four times as much corn as in 1888, four times as much cornmeal, twice as many cattle, twenty times as much oats, four times as many dried apples, twice as much leather, twenty per cent more oil, twice as much canned beef, nearly twice as many hams, seventy-five per cent more lard, forty-seven times as much cheese and four times as many cigars.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder ABSOLUTELY PURE

Mrs. Lydia Bacon died at Ludbury, Mass., Jan. 18th, aged 102. All her ancestors were noted for longevity, her grand mother living to the age of 103.

Foreign. Thirty deaths from smallpox are reported in Saxony.

Senor Martinez, of Spain, who was summoned by the Queen Regent to form a cabinet, has been unable to accomplish the task.

The Czar of Russia has approved the project to construct a railway on the shore of the Black Sea from Novorossisk to Novosenck.

At Lisbon, Portugal, recently, the police arrested seventy persons who were parading the streets and shouting "Down with England."

Japan has just opened its first telephone line which was put up by order of the Mikado. It is a hundred miles long and is reported to work satisfactorily.

The influenza is increasing in Southern Germany. Many deaths have occurred from the disease and the schools have been closed in various places.

An extensive bank robbery of Turkish bonds and Mexican national bank shares has occurred. The securities were stolen while in transit from Paris to London.

Several earthquake shocks have recently been felt in Carinthia, Austria. At the theater in Klagenfurt when the shock occurred a false alarm of fire was raised and the audience became panic-stricken and fled. No one was hurt.

Twelve Armenian women, whose relatives were murdered by Kurds, have arrived at St. Petersburg to implore an interview with the Czar, having been refused a hearing at Constantinople.

Twenty royal marines have been arrested for making a demonstration against England. It is understood a British squadron will visit the Tagus shortly. Portuguese merchants contemplate boycotting England and refusing to receive English money.

The Pope has issued an encyclical which sets forth the principles which shall guide Catholics in their relations toward the State, which, the encyclical says, they must obey when such a course does not entail disobedience to divine laws. In countries where the State opposes catholicism Catholics must combat the enemy, but must not tie the church to any political party.

MARRIED.

GARDINER-PERKINS.—At the home of the bride's mother, in Nile, N. Y., Jan. 18, 1890, by Rev. H. B. Lewis, Mr. Charles R. Gardiner, and Miss Nellie B. Perkins, both of Nile.

WOLCOTT-BRODOCK.—At the residence of the bride's parents in Rome, N. Y., Jan. 1, 1890, by Eld. James E. N. Beckus, Mr. Adelbert Wolcott, and Miss Julia Brodock, all of Rome.

PERRY-PERRY.—January 3, 1890, by Rev. E. M. Dunn, at his house in Milton, Wis., Mr. Arthur M. Pierce, of Milton, and Miss Ida N. Perry, of Koshkonong, Wis.

DIED.

BURDICK.—In Scott, N. Y., Jan. 8, 1890, of paralysis, Henry Lee Burdick, in the seventy-eighth year of his age. He was born in the town of Scott and resided here all his life. At the age of eighteen years he was

baptized by Eld. Joel Green, and united with the Scott Church, of which he was a faithful member until the Master called him home. March 4, 1845, he was married to Miss Eureka Knapp. Two promising Christian sons, in their early manhood, preceded him to the land of rest. He leaves a wife, one daughter, and many relatives and friends to mourn their loss. H. P. B.

SPEAR.—In Cortland, N. Y., Jan. 14, 1890, George H. Spear, aged 38 years, 11 months and 12 days.

His remains were brought to his old home at DeRuyter for burial. L. B. S.

GREEN.—In DeRuyter, N. Y., Jan. 9, 1890, Mrs. Jennie Pooler, wife of John Green, aged 34 years. L. B. S.

STILLMAN.—In DeRuyter, N. Y., Jan. 12, 1890, Mrs. Diana M. Nichols, wife of Dea. Avery C. Stillman, aged 77 years, 5 months and 25 days.

She was the daughter of George and Charlotte Nichols and grew up in a family of nine children. In youth, she made a profession of religion and joined the DeRuyter Church and on the organization of the Lincklaen Church was one of the constituent members. In 1850, Dea. Stillman and family moved to Rosenhayn, N. J., but returned to New York the next year and settled at Verona, and in 1875, came back to DeRuyter, where sister Stillman spent the rest of her life and died trusting in the Redeemer. L. B. S.

HAKES.—At West Hallock, Ill., on the evening after the Sabbath, Jan. 11, 1890, Albert T. Hakes, aged 33 years and 16 days.

He was active, discerning and thorough in his business methods, upright, kind and honorable in his intercourse with men, and won for himself the confidence and esteem of a wide circle of friends. He was an esteemed member of the Seventh-day Baptist Church of Southampton, Ill., and leaves to his friends the comforting assurance that having made Christ his only refuge he passed from death into life. He leaves a widowed companion and little daughter, aged parents (Dea. Daniel Hakes and wife), brother and sister, and a large circle of kindred and friends to mourn his death, while, by the community at large, his death, in his vigorous and mature manhood is felt to be a sad and real loss. S. B.

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Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y.

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

Reenburgh N. Y. J. P. Dye 1890