

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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HYMN OF WINTER.

'Tis winter now; the fallen snow Has left the heavens all coldly clear; Through leafless boughs the sharp wind blow And all the earth lies dead and drear.

Can We Obey the Golden Rule?

THE following letter is its own explanation. REV. A. H. LEWIS: Dear Sir: Some weeks ago I heard a Seventh-day Baptist minister make the statement, "that as business is carried on to-day, he could not say that the Golden Rule could be practiced or carried out."

Can We Obey It.

In just what sense the minister referred to in the above letter made the remark quoted, we do not know, and cannot therefore say anything concerning that particular statement. If it should be interpreted—and it would appear that such an interpretation is possible—to mean that Christians cannot apply the Golden Rule, that is, the rule of honesty and uprightness in business, at the present time, it seems to us open to grave criticism and condemnation.

believes in honesty, and that the presence of God and His over-ruling righteousness make it possible for those who belong to Him to abide by the principles of honesty he has laid down. It is dangerous teaching, both to young and old, to even suggest that honesty and uprightness cannot guide in the actions of Christian men in all things.

HUMAN experience represented in pagan religion upholds the Golden Rule.

An ancient Hindoo proverb says, "Do not force on thy neighbor a hat that hurts thine own head." Among the Persian rules of life is the following, "Plunder not from the wealth of others, lest thy own industry become unheeded; since it is said that whoever eats anything not from his own regular industry, but from another, is as one who devours men's heads."

again, "Let us live happily then, though we call nothing our own;" and again, "He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business, him will the world hold dear." Fifteen hundred years before Christ, a Hindoo wrote, "He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins."

A CORRESPONDENT, writing with reference to certain personal experiences in connection with a vow made many years ago, says:

"I feel sure if I could, as Job says, find God and present my case before him, He would not hold me to a vow which is of no honor or benefit to Him or anyone else. But how can we tell?" The secret of finding God lies in one's inner spiritual experiences. Not by audible voice nor material sign, but by the still small voice of Spirit speaking to spirit, God is found by His children.

terpreted, the Lenten idea means finding God by deep, personal spiritual experience. It means coming into immediate touch with Him, into full communion with Him, into constant and increasing acquaintance with Him. It means retirement from the distracting and material interests of life, and abiding quietly within these spiritual sanctuaries of the soul, as well as in the earthly sanctuaries of houses of worship, that we may come into fullest touch with Him. Disregarding all the pagan ideas which entered into Lent at the beginning, putting aside the ritualistic notions, and the meaningless formulas connected with the Lenten season, there is yet in it great possibilities of good. So far as it is a social fad it is not worth mentioning. Those who see in Lent nothing more than a demand for modifying social excesses are as far from attaining the true idea as are those extremists among Protestants who reject the whole idea of Lent and of the Lenten season. Nevertheless there is important meaning in the fact that Romish churches, and also Episcopalians and other Protestant churches, are kept open for daily service during the Lenten season. It means much when men engrossed and distracted by business take a few moments out of their luncheon hour, for worship and meditation. There are hosts of men who, like our correspondent, are longing and despairing in their wish to find God. The primary trouble is that they are not spiritually acquainted with Him; they do not approach Him in spirit and in truth. They ask "Where is He?" when He is in absolute touch with them, if they would recognize Him.

Alone With-
out God.

ONE may be most alone when crowds of men are near at hand, if he be not in sympathy with those who jostle him in the street, if all faces into which he looks are strange. Going into a strange city one night, looking from the heights of a bridge across which we were passing, knowing not at the time the location of even a hotel, the writer was overwhelmed with a momentary sense of loneliness. Thousands of homes were in sight, and lights shone from thousands of windows telling of comfort, communion and happiness within, but the writer had no latch-key to any house in the great city, no letter of introduction to any person. All was strange, strange; unknown, unknown. Too many people live in this world in such lonely isolation, so far as God is concerned. God, heaven, future life and present spiritual communion are meager or unknown factors in such lives. They know life's business, they feel the grind and worry of it. They know its cares, its troubles and its perplexities. The skeletons of this life's disappointments and sorrows sit beside them at every feast. But where is God? Help can come to such only as they turn, in the silence of their thoughts and the longing of their souls toward God; not a distant God and unknown God, but one who is well-known by all who will approach him in spirit and in truth. This is the voice of the Lenten season. Will you learn it?

What is, Not
What Might Be.

THERE is always need that we deal with circumstances as they are at the moment, and not with the ideal situation which we are likely to picture. To keep before us high

ideals and seek to attain them, is duty and privilege. But no one succeeds who always asks, "What could I do if circumstances were different?" On the other hand, he is most likely to succeed who asks, "What can I do with circumstances as they are?" The deepest philosophy of life and the highest demand of duty consist not in ignoring difficulties, by creating an ideal world without difficulties, but in finding out what God's purpose is concerning us in a world full of actual difficulties. Too much energy is wasted in dreaming and planning concerning an ideal world, while the duties and difficulties of an actual world are heaping round about us. These thoughts are pertinent to these years. This is not an age of ease, but of strenuousness. The times do not favor highest and best things by their immediate influence, but it is worse than useless to waste time in idle lamenting. A great period of work and worldliness has come to us. Every man's life, who joins in the world's work, is in danger of being overwhelmed by swift and tumultuous currents. God is shut away by the din of material things. The end of what now is we cannot find by logical conclusions, nor determine by subtle reasoning. Faith must answer when fear asks, "What will the future bring?" Faith which knows that whatever coming years may bring, God will be in them somehow and somewhere.

To the largest faith, the answer will spiritual must be "yes." This tremendous absorption in great tasks and in material things contains possibilities of spiritual good, sooner or later. Perhaps these better lessons must come by reaction, but they are not only possible, but will be made actual to those who see beyond the present and trust in God and truth for the future. Much as we may find to condemn in the age, it is idle to denounce it as a whole. It indicates ignorance rather than wisdom to say that nothing better can possibly come. We must fight against being completely absorbed in the age and its movements. Every time so strenuous as ours is likely to be absorbing and tyrannical. The currents of events will either master men, or be mastered by men. They will either overwhelm men or bear them to victory. All will be overwhelmed by such an age as ours who do not hold fast to the hand of God, and abide through firm convictions, along with righteousness. The greatest need of to-day is that men pause in the push and din of the hour and listen to the voice of God. He is in the world as much as though the world was heeding Him. What we need is open-heartedness, willingness and power to stop, even in the crowded thoroughfare at the rush of noon-time, and, if we cannot withdraw into material seclusion, we can at least within our hearts find God. Peace will not be found by escaping from the age, nor by complaining of its hard conditions; but peace and rest can be found in the midst of every age, for every soul who earnestly and devoutly seeks to find God.

Making a
Diary for
Christ.

DR. A. E. DUNNING, a somewhat prominent writer upon Sunday-school lessons, is preparing the lessons for the Congregationalist at the present time. It is said that Dr. Dunning has been urging "better pedagogical methods in the Sunday-school,"

and we suppose his present method is meant to illustrate that idea. Whether it is or not, we think he could scarcely have made a greater blunder than that which appears. Instead of writing a commentary to bring out the facts connected with the lessons, he presumes to write from the inner experience of Christ. He presents "what is ostensibly a sort of diary kept by our Lord." In a late lesson, Christ and the Sabbath, he pretended to give what Christ thought at the close of that day. If any man, seeking to comment upon the writings of Julius Cæsar, the work of Napoleon Bonapart, or to portray the inner consciousness of George Washington by giving his conception of what they ought to have thought and done, or might have thought and done, or by restating from their experience what the record shows they did do, such a presentation of Cæsar, or Napoleon, or Washington would be looked upon as worthless, not to say impertinent. If this be true concerning men, what shall we say of one who assumes to so fully understand the thoughts, purposes, and conclusions of the Divine Master as to reproduce them after so many centuries. Surely none of those who listened to the words that fell from his lips, nor of those who accompanied him as intimate companions and members of his family, have assumed to know his inmost thought, or to record his experiences. Guided by the Holy Spirit the writers of the New Testament have given us in briefest outline what Christ said. They dared not attempt more. We wonder if Dr. Dunning has "known the mind of the Lord," that he may thus assume to report it to the people of this century. The RECORDER believes in the best possible methods which can be secured in teaching to both young and old what the Scripture saith, and in devout efforts to interpret its words, but we can do no less than refuse to commend such work as appears from the pen of Dr. Dunning in the Congregationalist. The writer has read what he has written concerning various lessons, from time to time, and always with the conviction that he has darkened counsel with words, and pushed himself to the front more than he has thrown light upon the New Testament, or done honor to the work of the Master. Such attempts to interpret Christ do not exalt Him.

Attempt to
Close, Open.

THE Berlin (Wis.) Journal notes the following result which has come from the agitation in favor of closing the saloons and other places of business on Sunday, in Appleton, Wis.: "The Sunday-closing crusade in Appleton has resulted in making it a wide open town as the council has repealed the ordinance calling for Sunday and 11 P. M. closing. The saloons will go as they please. The aldermen say they got disgusted at the attempt at strict enforcement of Sunday laws." Such a result supports the position which the RECORDER has taken for many years, i. e., that all laws touching open or closed saloons should separate them from all other forms of business.

A SUBSCRIBER from Wisconsin, sending his annual payment for the RECORDER says: "I have taken the RECORDER for 40 years or more, and I expect to take it as long as I live if I can get the money to pay

for it. It costs me more than it ought to. It is not my fault. I want to say that I am more loyal to the Sabbath than to RECORDER. The denomination, or anything except my God and Saviour and his commandments." That is the right kind of loyalty, and those words have the true ring, on the right key.

MORE DECEPTIVE COMMENTS.

We have already called attention to the perversion of truth and fact in the writings of commentators on the Sunday-school lesson for Feb. 21, "Jesus and the Sabbath." One of the flagrant specimens is found in the Record-Herald of Chicago for Feb. 19, R. v. Dr. John Lindsay Withrow writes on that lesson. His adroitness in avoiding reference to Sunday and in writing so that his readers will apply what he says concerning the Sabbath to Sunday, indicates his ability to conceal fact and pervert truth. After stating that the Sabbath was an ancient Chaldean, as well as a Jewish, institution he takes up the lesson—Matt. 12: 1-13—as follows:

THE SABBATH OF JESUS.

"The Sabbath of Jesus shook itself free from the enthrallment of degenerate Judaism, and His disciples ever since have evinced their Christian prudence by imitating His example. He never once recognized the artificial notions of the Pharisees, who were of all the tribes the most punctilious in observing the superstitions of the Rabbis. But He did openly, in terms and tones of commanding authority, declare that He, 'the Son of Man, is Lord also of the Sabbath.' And being Lord of the Sabbath, whatever He might do on that day would be right, right not because he was sovereign, but being the Lord, he would and could do no wrong.

"Therefore, whatever Jesus did on the Sabbath, it is quite right for his followers and friends to do. And not only is it right to do precisely whatever he did, but also whatsoever is of the same character, being actuated by motives evidently as noble. Following this lead, we observe first, that Jesus was regular in attendance upon the public worship of God on the Sabbath day.

"Occasionally one of our newspapers takes a census of the non-attendants on church services, asking that class the reason why they absent themselves from church services. The reporter never fails to include this for one cause: Because the sermons are dry and the services dull.

CHURCHES AS CLUBS.

"Another reason assigned for absenting themselves from church services is, the church people are at best but a select club, who gather to get some social advantage, and they have no place for nor pleasure in the presence of the plainly dressed and poor people. Certainly Jesus was not seeking social preferment when he went into the synagogues of Nazareth, Capernaum and elsewhere, and just so far as our present time professors of Christianity act under that ignoble motive they prove they have not His spirit. And do we not have a scripture that reads 'If any man have not the spirit of Christ he is none of his?'

"A second thing which characterized Christ's conduct on the Sabbath was His readiness to ignore any sanctity in the passing hour when mercy called him to do as he would do at the same call of mercy on another day, 'I will

have mercy and not sacrifice' (lesson v. 7). or, in other words, I will have you to do that which helps humanity where help is needed rather than celebrate your ceremonial services.

"David was an unquestionable authority with the Jews of Jesus' day, and so Jesus reminded them of what David did at Nob. He asked Ahimelech, the priest of the tabernacle at Nob, to give him bread, because he and his escort, which were on 'the king's business,' were hungry. Ahimelech answered that there was no 'common bread' at hand, only the shewbread. This shewbread was twelve loaves that were kept on the golden table in the holy place, not to be eaten by any one, (lesson v. 4) but the priests. Rabbinitism would have decreed that David and his hungry comrades would better starve than touch the shewbread. But David, with true view of the spirit of God's Sabbath law, did otherwise, and well.

"It should go without saying that Sabbath-keeping peoples have always been noted as prosperous, peaceful and happy. It would require a long search to discover a community, where the Sabbath is used for the high religious and charitable purposes to which Jesus set his Sabbaths apart, in which political disorders and social vices prevail. The opposite is the more certain to be found. And therefore the highest eminence and greatest excellence in both church and state advocate Christlike Sabbath observance."

Such perversion of truth by silence and assumption has become common within a few years. Some writers write about "The Sunday Laws of Nehemiah," or "What Christ did on Sunday," etc. Dr. Withrow is too wise for that but his perversion of fact is not less reprehensible. Such treatment of the Sabbath question undermines Sunday as well as the Sabbath and the authority of the Bible.

A CYCLONE-DEFYING BARN.

From what appears to be reliable sources we gather the facts concerning a circular barn, which has been completed by a farmer of Lapel, Ind. The walls or rather wall of the barn is twenty-five feet high and sixty-five feet in diameter, the roof running to a cone. There is no such thing as a post or pillar in the barn. In order to prevent the weight of the roof from spreading the wall, Sears, who is a practical blacksmith, forged three heavy steel hoops, and with these he encircled the structure as a band would be put around a big water tank. The barn is cyclone proof, for Boreas has no chance to get a hold on the structure. Inside a drive way runs clear around. The stalls for horses and cattle are arranged in a circle, there is a big feeding-room in the center, and a silo extends from the ground to the roof's cone. Mr. Sears, the builder, claims that he can shelter more stock and stow away more feed in the barn than in the ordinary farm structure. Those who are familiar with cyclones will hail any plan which promises to thwart their tendency to level things.

CONQUERING CIRCUMSTANCES.

Circumstances may be beyond our control, but it is always within our power to determine how we shall face them. Sudden adversity overcame one man. He fell into a heap, weeping, and has ever since been beseeching people to come to his help. A neighbor was at the same time visited by a like misfortune. He smiled and said, "It is, perhaps, the stirring of the eagle's nest," and went bravely forward to overcome his difficulties. Hard-hip after hardship visited him in pitiless succession; he never complained to his nearest neighbors, neither relaxed his smile nor abated his Christian activities. Only the look in his eyes deepened, and his tenderness toward men became more marked. Who shall say that that man is not a conqueror

A BAPTIST HISTORICAL SOCIETY.

We are glad to lay the following facts, printed in The Watchman, before our readers, although many of them already know of the Colgate Library. It aims to gather historical materials from all branches of Baptists, and

many documents concerning the history and work of Seventh-day Baptists are preserved there.

Some years ago the late Samuel Colgate of Orange, New Jersey, found it impossible to obtain certain information concerning one of the Baptist Societies. This experience led him to see the necessity for collecting material bearing upon Baptist history; that in the future there might be some centre from which facts relating to the denomination might always be obtained. The result of his labors for many years is found in the Samuel Colgate Baptist Historical Collection, which is the largest of Baptist historical material in this country, if not in the world. It contains at the present time 3,500 bound volumes, as well as about 75,000 unbound pamphlets and reports.

The maintenance of this collection, to say nothing of its original cost, is considerable each year, but by a wise provision in the will of the late Samuel Colgate, an ample endowment has been provided for carrying on the work. The number of volumes added this year has been 316. Of this number, 98 were donated. Besides these volumes 2,783 reports and 673 magazines and papers were received. We have at present in the Historical Collection 3,500 volumes and, perhaps, 75,000 pamphlets. The growing tendency to consult the collection for reference and study, both at home and abroad, has largely increased during the past year.

There is no charge for consulting the collection to anyone willing to visit Hamilton, N. Y., for that purpose, and a secretary is constantly on hand to afford the visitor every facility. Those, however, who cannot find it convenient to make a personal search, may write the secretary, who will secure the services of some of the students of the Hamilton Theological Seminary, who can easily obtain the information desired.

Thousands of printed reports and pamphlets are still needed to make this collection complete. Probably by far the greater number of these are now in existence, but are in the hands of persons who do not appreciate their worth to the denomination. Anyone having works bearing upon the history of any part of the Baptist Church, such as historical addresses and sketches; ordination, installation, dedication, memorial, anniversary and occasional sermons; church manuals and old records, reports of societies, minutes of associations and conventions, college catalogues, etc., will confer a favor upon the management of this collection by communicating with the secretary at Hamilton, N. Y.

relegated to nurses, but like their owner, need "mothering."

In the former case the mother went so far as to "love dolls" and even on occasions was called dolly's grandmother. And can you not imagine as she played thus with her daughter that she managed to instil some beautiful thoughts that could bear precious fruit in after years?

In contrast to this is another case where the mother was a society woman solely. On one occasion she was unwillingly acting the part of nurse. A friend coming in found her sitting in one corner of the room intent upon a book, and holding in her hand a little switch, probably not so much for actual use, as to intimidate her little charge, and insure to herself an uninterrupted hour. In another corner as far away as possible sat Dorothy with her doll baby in her lap. "If you dare to do that again," I heard her exclaim, in exact imitation of her mother, "I shall give you a good whipping." Then followed some sounding slaps and a great pretense of anger on the part of the little lady. The scene was so comical that the mother herself had to laugh, and admitted frankly it was only too true to life. She said she thought the care of children was very wearing and she would be very glad when Dorothy was grown up. And when Dorothy does grow up, think you she will be any kinder to her own children, if she has any, than she was to her doll? I fear not. "Like parent like child" is only too true. Yet where is the conscientious mother who does not hope that her children will do better than she has done, and succeed where she has failed? If this hope is to be realized, the foundation must be laid in early childhood. No one can take the place of the mother. She must give herself up to the work and "herself" means her time. If she finds she is being drawn too much into the vortex of outside interests, there is only one course before her—to stop short and "regulate her hurry."—The Interior.

PLATFORM OF MEN'S LEAGUE FOR WOMAN SUFFRAGE.

It seems that there is an organization in Great Britain known as the "Male Electors League for Women Suffrage." Their platform contains the following reasons for their existence:

1. Because women equally with men are subject to laws.
2. Because, being themselves one half of humanity, women are concerned as deeply as men in the legislation that affects humanity.
3. Because, therefore, the opinion of women as expressed by their vote would be of the highest service to the whole commonwealth.
4. Because denial of this equal legislative right to women is the refusal of justice to half the human race, and a detriment to the whole.
5. Because under a system of partially representative government the interests and the lives of the unrepresented always suffer.
6. Because experience has proved that man alone are as unfit to legislate for women, as women alone would be unfit to legislate for men.
7. Because while "taxation without representation is tyranny," legislation without representation is yet greater tyranny.
8. Because by the legal recognition and establishment of women's citizenship the in-

tellect and character and reciprocal estimation of both sexes would be raised.

9. Because the help of politically enfranchised women is indispensable for the upbuilding of the higher humanity that is to be.

10. Because — The Woman's cause is Man's; they rise or sink together, dwarf'd or god-like, bond or free."

Dr. Pentecost, who has recently returned from a tour through China and Japan, believes the former to be the most important missionary field in the world. In an interview he says: "In the first place, the Chinaman is far and far away the strongest man in the East. In the second place, the solution of the Chinese question is the most important of all the questions now confronting the world. Without Christianity all the powers of the earth are not able to solve that question."—Ex.

GUIDANCE.

S. NICHOLS.

When cares press heavy on thy life
And paths are rough and steep,
'Tis good to know there is an eye
That slumbers not nor sleeps.

He seeth all thy wanderings
Through this great wilderness, and keeps
Thee ever guided by his eye,
That slumbers not nor sleeps,
Fret not thyself when adverse winds
Across thy life doth sweep,
But know that one is by thy side
Who slumbers not nor sleeps.

—Christian World and Evangelist.

HEED THE CRANKS.

During the past few weeks the Sunday-school pupils of the country, if they are following the international lessons, have been considering incidents in the Master's life which brought him into conflict with the traditions and the customs of the people to whom he first spoke his message. No doubt many a student, older as well as younger, has wondered why a people who had been so long anticipating the coming of a Messiah should have been so slow to see what many believe to-day it was their privilege to see. It would not be at all surprising, either, if more or less were convinced that the people of those days were the hopeless slaves of tradition, and that it was this deplorable condition more by tradition and custom than by any other band.

It requires a deal of prodding to push a middle-aged business man out of the grooves into which he has allowed himself to settle. He has found that the old ways worked satisfactory in the past, and he feels that if customers did not like them now it was more the misfortune of the customers than of himself. He dislikes to confess in his action that "old things have passed away." In our social relations we are controlled more by "what people will say" than by the right or wrong of what we do. Of course this does not mean in all matters, for in the greater things we are apt to weigh up the moralities; but in the little things of life, it is the customary or the traditional thing which we do in a majority of cases. If some one should ask of us other things, we very probably would rebel. It is the custom to which we bow. Every inventor who has "turned the world over" has been obliged to seek a resting place for his lever all by himself. We call such men cranks, and so they are on the principle that a crank makes something go around. The reverse of the proposition, however, that all cranks make something go around, is not true. It is the

failure to recognize this fact which has caused many a crank a feeling of disappointment. But the things from which we are the slowest to move are those which have been created by custom—"they all do it."

Now we are not prepared to make a plea for the cranks wholesale. That would be too great a risk to take. All that we urge to-day is that we be not too severe in our criticism of the cranks who come along and attempt to move us out of our beaten paths. It will do no harm to give a listening ear to much that they say. If it be truth it will prevail, and if it be falsehood it will come to naught. But the listening ear can be open, and the result may be for our advantage many times, while had we closed it, we should have missed the time in our affairs which leads to prosperity and fame. Don't be too much afraid of the cranks.—Westerly (R. I.) Sun.

CURIOUS WOLVES.

"Here," said I to me, "what are fireflies doing in thirty below zero?"

At once I investigated. The fireflies were wolves' eyes. The wolves were escorting me home.

Newspaper tales to the contrary notwithstanding, our timber wolves are perfectly harmless, except when driven by famine, and this was a good deer district. Their curiosity, however, is always active, and no doubt curiosity alone held them to my company. So we progressed.

Then my lantern flickered out. I lit it. Again it went out. I shook it, and discovered that it was dry of oil. Then I considered. Ahead of me somewhere in the pitch darkness, a single point in a hundred-mile snow-choked wilderness, lay Camp Thirty-seven; chances decidedly against that. Behind me, another single point, was Camp Forty. The thermometer stood about thirty below. If I blundered ahead I should almost certainly pass our camp, and find myself lost in the morning. If I waited for dawn where I was I should probably freeze.

"It looks like a walk around a tree all night," said I, "and I'm hoping newspaper stories of wolves' marvelous intelligence are false." Also, like a child, I wished vaguely for moons.

However, before selecting my tree, I kicked off my snowshoes and began to feel for the trail with my moccasined feet. To my delight I discovered that by keeping every nerve on the stretch I could just distinguish the difference in consistency between the virgin snow and that trodden by the snow-shoes. The difference was faint, but it existed. With infinite caution I applied myself to the task of following the trail. A dozen times I stopped for five minutes to rest my nerves. Perhaps a dozen times more I wandered, but always managed to find my way back. It took me three hours to cover the remaining mile and a half, but I did it, and at last had the satisfaction of topping the little hill that lay above Camp Thirty-seven. Five minutes later I was in my bunk, and a most unique Christmas Day was over.

Next afternoon I went out to look at my trail; I found that the wolves, seven in number, had followed me to fairly within sight of the camp.—Country Life in America.

You can almost see the cracks in the average man's voice when he attempts to warble.

THE LAW OF GOD.

THE LATE REV. JAMES BAILEY.

Matthew 5: 17-20.

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

This language of Jesus is in his Sermon on the Mount, and among its first utterances. That sermon contained the fundamental doctrines of his kingdom. The perpetuity of the law and the prophets is here made equal to the perpetuity of heaven and earth: "Till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled." This could not be predicated of the ceremonial or civil laws of the Jewish theocracy. These were largely typical and had their end when Christ, the antitype, to whom they referred, came. The civil laws expired with the Jewish nation. The only laws that could remain whole heaven and earth existed were those whose application was unlimited. The ten commandments only have this character. They were based on natural relations as laws of those relations, as long as they existed. While God exists as God, and man exists as man, the laws of their natures remain. These are codified and well expressed in the ten precepts of the moral law. They are also as unchangeable as God and man in their nature: therefore "one jot or one tittle shall in no wise pass from the law." Jot, or *yodh*, is the smallest letter in the Hebrew alphabet. *Iota* in the Greek, translated *jot* is the smallest letter in the Greek alphabet. *Kipata*, in the Greek, translated tittle, is a point referring here to the Hebrew vowel points. The declaration then, is that the smallest letter or point of a letter shall not pass. This perpetuates the law in its original completeness.

This law is securely guarded by denunciations against any who should break and teach others to break one of these least commandments. God has made no distinctions as greater or least, in his commandments. This passage, then, evidently refers to the jot or tittle—smallest letter or point of a letter. Whoever, for any cause, should pervert a commandment in the least, would be dishonored in Christ's kingdom.

The denunciation is followed by a precious promise to those who shall do and teach the commandments in their perfectness; they shall be called great in the kingdom of heaven. The word commandments very clearly identifies the law so guarded with the ten commandments; for no other commandments have the character of completeness belonging to them.

The criticism sometimes made on the word fulfill, that it means, made complete or finish, and thus made an end of, is not in harmony with the heaven-and-earth limit given to the law by Jesus Christ. For is it critically tenable. Fulfill is from the Greek *πληροω*, to fill up, make full, in the sense of completeness, signifying a full ratification. Jesus declared that he came not to destroy, but to fulfill. If he made an end of it by fulfilling it, then he finished, destroyed it. This interpretation

involves him in a contradiction. Such an interpretation is an impeachment of his wisdom or veracity, and is inadmissible. Jesus said (Matt. 3: 15) "for thus it becometh us to fulfill, *πληροωσαι*, all righteousness." Did he mean destroy, make an end of, all righteousness? A dire necessity of error only can justify such an interpretation.

The inner or spiritual life of the law is strongly enforced in the reference to the scribes and Pharisees. Their righteousness consisted in exactness of outward form and the spiritual power. The letter killeth, the spirit giveth life; the words close the thought; the thought is the life. The pure formalist or literalist in the observance of the law gained nothing. They should in no case enter into the kingdom of heaven.

The law, in its smallest letter or point of a letter is perpetuated by Christ in his kingdom. This doing and teaching of all the law is commended and rewarded. Breaking and teaching to break incurred displeasure and damage. A formal observance, like the scribes and Pharisees, was worthless in his kingdom.

The law, in the integrity of all the precepts, without change of letter or point of letter, carries each precept of that law into the kingdom of Jesus Christ. Thus it carries the Sabbath of creation, embodied in that law, into the gospel dispensation, on the authority of Jesus Christ in his first sermon.

"NULLA DIES SINE LINEA;"

BY W. M. C.

It is said to have been a maxim of Apelles, the most famous of ancient Greek painters, never to pass a day without drawing. Possibly this was an essential element in his great success. He was always in training.

Scientists estimate that there is energy enough in fifty acres of sunshine to run the machinery of the world, could it be concentrated. Some day it will be focused. And the method by which it is harnessed and set to work will be wrought out by some later Stephenson or Edison, whose motto will be, "Nulla dies sine linea"—no day without persistent effort.

A sportsman sent twenty-five cents in answer to an advertisement offering a receipt to prevent a shotgun from scattering. The answer was: "Dear Sir: To prevent a gun from scattering, put in a single shot." It is the men who do one thing, and do it well, who come to the front. A man may starve on a dozen half learned trades; he may grow rich on one trade thoroughly mastered. A single shot may do more execution than a dozen that fly off in as many directions. An ancient proverb says: "The master of one trade will support a wife and seven children, and the master of seven will not support himself."

Apelles, as well as being one of the greatest of artists and most considerate of teachers, was skilled in repartee. To him is attributed "Sutor ne supra crepidam judicaret," spoken to a shoemaker who attempted criticism directed elsewhere than against a faultily painted boot in one of his pictures. An artist once boasted to him of his speed in the execution of work, to which he replied, "The wonder is that you do not produce more of such stuff in the same time." On another occasion, speaking of a would-be critic of his portrait of Alexander the Great, he said, "An inordinate self-conceit has led him to arrogate

to himself an acumen superior to those who have made a study of art."

No examples of the work of Apelles have come down to our times; his fame rests on the testimony of his contemporaries. But of the thoroughness of his methods there can be no doubt, even if the evidence were only to be found in the complaint of his pupil Euphorus, who couldn't see how the task of demonstrating Pythagoras' proposition relating to the square of the hypotenuse was going to assist him in painting a pair of sparkling eyes or the coral and pearls of a maiden's mouth. Yet his pupils all loved the great master. His rule was strict, but mingled with his directions was much kindly advice. And who shall say that his insistence upon "never a day without drawing" was not the best for the making of good artists and able men?—Evangelist.

THE TRUE STANDARD OF LIFE.

When we seek a standard of life, to regulate our conduct, where else than in the Bible is there to be found more vivid presentation of life as it should be lived, and of life as it should not be lived? Where else is there given such pathetic illustration of the consequences of sin as is contained in the story of David's life; or more definite presentation of the rewards of righteousness? One may study history outside of the Bible and fail to find anywhere a commingling of the various elements which make up the religious life in any true proportions. Sin has made such headway in the world that apparently no instance may be found of well-rounded religious life perfect in every particular. We look in vain for a nation that has produced or expressed this ideal religious life. We look in vain for an association or organization of any kind that has furnished the world an experience that might be accepted as the true type. Individual men have approached this ideal more nearly than nations or organizations. But the men who have reached the highest place in this effort of transcendent interest to all humanity have, after all, exhibited characteristics of weakness and evidences of innate sinfulness which have made it clear that humanity in itself may not attain this supreme goal.—The Biblical World.

TO EVERY MAN HIS WORK.

Christ has not established his church for witness alone, but also for training. The education of believers comes through their witness for Christ. Each by seeking, or neglect of seeking, his own work is gaining or refusing the development which Christ intends and which is the greatest of his opportunities. This education is only possible in social life. It is impossible except for social ends. For the working out of our salvation God has appointed us our own place in life's class.

The practical idea of a church on earth is not, therefore, a company of trained workers, but of ordinary men and women who are willing to be trained in seeking and doing their own work. It is not, as so many seem to think, an efficient pastor and a lazy but liberal congregation. It has a place for the leader, but it has also a place for every least one of those who are willing to be led. And every one of its members is alert to find his own work, and ready to do it.—The Congregationalist.

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FOR several years past, beginning with the Report of the Committee on Church Polity at the Chicago Council, in October, 1890 considerable has been said in the RECORDER concerning the weak and the strong points in our denominational polity.

THE DESIRED HAVEN.

Psalm 107:23 to 30. CHARLES C. EARLE. With prod toward home, Where loved ones longing wait for me, O'er perils of the pathless sea, "B fore the wind" my barque glides free,

THE SABBATH RECORDER.

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