**The Sabbath Recorder.**

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**FIFTH-DAY, MAY 15, 1890.**

**For the Sabbath Recorder.**

**I HAVE NEED OF THEE, LORD JESUS.**

**BY JOHAN ROBBINGER.**

I have need of thee, Lord Jesus, in every need, even in my sins! Through this wilderness of darkness Be my guide, my light and way. Do not leave me, O, my Saviour! Let me cling more close to thee. Lead me with thine hand, and teach me More thy precious love to hear.

Often am I sad and weary, wandering here without a rest; And in longing does my spirit reach for peace so blest. Often to the clouds of darkness This I say, me thy glorious sun, Come and help me, Lord, I need thee, And thy day I know will come.

Keep me in thy love, my Saviour, In thy stricken, wounded side, Be my shield in all temptation, In the darkness be my guide.

In my struggles, steps and sorrow Speak to me a cheerful word. Looking up to thee for comfort Let me hear thy humble prayer to hear.

May I true and faithful ever Be thine own beloved child; May I live in more wisdom Be like thee, my Saviour mild; And in the pilgrimage journey I have reached the golden strand, May the angels bid me welcome. To the fair, sweet Beachland.

There in rest so sweet forever Be my home I shall dwell. Oh! what joy, what peace and glory, Is to the right I can see.

By the streams of living water, On the fair and golden shore, I shall walk among the angels Singing praise forevermore.

**PITTSFIELD, Pa., May, 1890.**

**For the Sabbath Recorder.**

**DID JESUS BAPTIZE?**

**BY JOSHDUB.**

John 2: 23 tells us that many who saw the miracles of Jesus during his attendance at the first passover in his ministry, "believed in his name;" and in further testimony to the agitation of the public mind concerning him there is the visit of the ruler Nicodemus "by night." That the discourse with Nicodemus was a new unfolding of the truth concerning himself would seem to be indicated by the 3d chapter and 24th verse. Here is a man whose curiosity is not that of the vulgar; here is a seeker after God; and the first declaration made by our Lord is a message to the man's soul. Not even to the five disciples, mentioned in the 1st chapter, is this message given. They had merely seen the Christ. They had not felt the need of Jesus, the Saviour. In the conclusion of the discourse with Nicodemus our Lord emphatically declares that there can be no esoteric acceptance of his teaching: "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Fitting conclusion of a discourse with one who came seeking truth "by night." And so we have the words indicative of a new departure, a new start on the via recta, via lucis, after the halt indicated by 2: 24; and these words begin (3: 23), "after these things." Then follows the gathering of the disciples in some convenient place "in the land of Judas," that he might try with them. This is the method of the old "school of the prophets." "There he tarried with them and baptized." Who? He baptized whom he tarried with. His disciples. Not merely the five who in the common version, "he tarried there with his disciples," not merely some of those who at the feast saw his miracles and believed in his name, but those of and among those believers who had made further progress; who were content to follow him to some place of tarrying, where they might learn the wonderful truths declared to Nicodemus; and when they had learned these they were baptized.

Now, as it if was a strange thing, John tells us that the Baptist was "also baptizing," and he gives the place—some distance from where Jesus "tarry'd," and the reason for the choice of this baptistry, "out of the country." Then there is note of a controversy between the Baptist's disciples and the Jews, a very important controversy about a very important matter, namely, "about purifying." Leaving reference to this for further inquiry, we find the Baptist's disciples coming from the controversy to their teacher, to tell him that Jesus was baptizing also, and they added the customary addition to rumors, "and all men come to him." It was in the heat of the dispute with the Jews that the disciples of the Baptist, in all probability, got the information, with its exaggerated details, which they communicated to their teacher. The different sources of the narrative are clearly set forth. First, the testimony of the evangelist, probably one of the disciples with whom Jesus tarried in the land of Judas. Second, the report which the narrator gives of the Baptist's work at Enon, a place which, if my sources of information are correct, was nearer to Galilee than to any place in the land of Judas. Third, the evangelist's report of the tidings brought by the Baptist's disciples after a controversy between them and the Jew that Jesus was baptizing, and that "all men come to him." Fourth, the evangelist's record in 4th chapter that the Lord knew (probably from the report which had reached him of the same dispute between the Baptist's disciples and the Jews about purifying), how the Pharisees had heard that Jesus made and baptized more disciples than John. Then follows the parenthesis in second verse, what is evidently intended to be a contradistinction of the "more disciples than John," but is commonly interpreted as a contradiction of the statement of John 2: 23, that Jesus baptized. It is true if we omit the comma, the English idiom, which makes affirmative two negatives, leaves the meaning clear: "Jesus baptized only his disciples." Whether this be the meaning of the Greek in any reading I am not Grecian enough to say, but there is an inherent probability that such was the fact. And this probability rests on these data: Jesus retired into the wilderness with his 12; and after his usual manner of withdrawing them to quiet places for instruction. His disciples required instruction in the truths declared to Nicodemus, in obedience to which open confession and acknowledgment of the truth must henceforth be maintained. 3: 20. 21. His disciples being so instructed were baptized by him. This fact could not but become known to unbelievers, and would no doubt excite curiosity and some degree of public attention, but as there is no account of miracles, or of addition to the number of believers, it is more than probable that the report, not the evangelist's be it remembered, but of the Baptist's disciples, derived in all probability from the Jews, that all men were coming to Jesus, was an exaggeration. Here we have the murmurs brought to the ears of our Lord that the Pharisees had heard this exaggerated report, which exaggeration is corrected by the statement that only the disciples were baptized. None others would be baptized "after these things," after this proclamation of the doctrine of the new birth, and the declaration that the new-born man must, in the light of day, show that his works are wrought in God, and have their origin in the new source of life opened up to his being by the new birth. The Baptist might baptize multitudes on confession of sin and repentance, but baptism into the name of the divine Son of man could only be outwardly signified on the "few chosen" out of the "many called," on the few who could then see that a man can be born again when he is old, and must be born from above to enter into the heavenly kingdom. It was eminently fitting that so soon after the commencement of his ministry our Lord should baptize his disciples. They were doubtless few in number. At the end of his ministry on earth they were also few in number to whom he gave the commission to teach and baptize. Some learned correspondent may convict me of heresy, and I will in such case freely recant. But when I read in Noyes's life of Christ (Bk. 4, sec. 88), that Christ did not command but permitted baptism as "a part of transition from John's to Christian baptism," I hear afar off the tackle of the dispute between the Baptist's disciples and the Jews about purifying—something they had heard of a new name, of a soul made white and clean through belief on the Son of man lifted up, and not understanding which they had translated into the terms of their own ceremonial ritualism. It is little wonder that the eminent interpreter of Christ's life when he has got so far, had it not to make the transition easier by placing in book 5 sec. 119, "Jesus at Enon, near Salim," which was not "in the land of Judas" where he tarried with his disciples and baptized, before entering upon his general ministry in Galilee.

**RESOURCES, Okt., May, 1890.**

**SELECTIONS.**

From Brigg's Exposition of the 119 Psalm.

**BY FOSTER RAYMOND.**

"Thy hands have made and fashioned me: Give me understanding that I may learn thy commandments." verse 73.

In the vast universe of wonders, man is the greatest wonder, the noblest work of God. A special council of the Sacred Twelve appears to have been held respecting his creation. "God said, Let us make man in our image, after our likeness." What an amazing thought is it that the three eternal subsistents in the glorious God-
head should have united in gracious design and procedure towards the dust of the earth! But this man was formed—those raised out of his parent dust—from this low original, to be immediately set apart "for the Master's use," the living temple and habitation of divinity, a being full of God. The first moment that he opened his eyes to behold the light and beauty of the new creation, and in the same time the foolishness of the cross, by bearing patiently all that the world could inflict upon them, and in the same time conquest of the rulers of this world. They taught the lowest slave that he was all of a man. It was the wonderful raising up of God's origin and destiny of man to dignity and charm to humanity, and led these men to convert the empire into a Christian commonwealth. It is said to refer to the word of God, but as the original spirit came to subdue, it was not quite the original spirit. It was a church largely built up by God's power and wealth. And the rot began from the very day almost when the Christian emperors thought they ought to get a good pro quo—if they got wealth and adornment from Christian bishops, it was only fair that the Christian bishops should give them in return something, and which was the keeping of the masses of men subject to the empire, to a brutal despotism under the forms of a Christian commonwealth.

They did not a little to mitigate the idea of despotism, the idea that it is the duty of us as the privilege of a select few of the human race to guide, to lead, and to take up the great mass of the human flock, who are literally to be treated as sheep. Now, one of the objects of having a shared spirit is to be occasionally to enjoy the fleece. So they took very literally the parable of the shepherd and the flocks; and a great part of the family was practically in slavery. This condition of things was largely augmented by the system of feudalism which reigned in the ruins of the empire with the aid of the Christian church. So while it is true that the church did civilize, did perform two or three centuries of its work, it was the aid of the church that sustained this government both of Church and State. They became more and more centralized, and the headship of the church in the Roman See was the ownership and control of enormous estates in Italy and Sicily. Surely I would have the bold assertion when we have the present Pope, whose temporal power is as dead as Julius Cesar, actually be divesting him of all his temporal power, not the spirit, the policies of Europe with his eternal claim of temporal restoration of his temporal power. He is selling out the people everywhere to gain strength for his diplomatic reserves. That does not mean that the Pope is anything anybody? There is no diplomacy in the original command, "Go into the whole world and preach the gospel." Wherever there is a human being there is my child; go and grovel, if need be, with the lowest spirits muscularly that you may gradually raise them to the object and teach each one of them that he is all of a man." That is substantially what the message meant. Never a word of God's house, never a word of God's church. This was simply that no matter what the world would do to us, this was simply that we would be the ready tool and ally of the worst enemies of God. This power must be decentralized. Trust the gospel to the people, not the spirit; the spirit would evanescence. Do not despise the spirit of Christ. There was no such respect for temporal power when Christ sent out his disciples. This power must be decentralized. Trust your gospel, trust the promises of Christ. O God, what better power do you want than that.

So the social reform, the coming democracy, the elevation of the man, the universal commonwealth, the abolition of aristocracy and of hereditary legislators, will have to come, not by the power of the spirit, but by the power of Christ himself.

Deacon Smith's Conversion

"My wife keeps tellin' me it's my bountiful duty to let the brethren know how I was converted. We had a little church right here, night on to fifty year, and deacon of our little church in Pineville for more than thirty year, and it was only six years ago that I was converted. I never tried to write out my experience before, though many's the time I've told it over in meetin' with a deal of sinful people, and I ain't got no more to say about it. It is the ready tool and ally of the worst enemies of liberty here and everywhere else.

Deacon Smith's Conversion
people, and many's the edifying talk we’ve had wherein the sin of the young and rash generation.

New Pineville parish, so we've built for the new pastor and such a smart woman if she once had a chance she'd preach enough to start a new generation. Parson Morgan was too strict, didn't even believe in women's speaking in meeting places in the town. So on, and on, and then such a smart wife that when she heard he should go and leave this perverse generation to shift for themselves. And then we went to prayer-meetings, and the people always believed me when I found them ahead of the decided to give a call to a young upstart wasn't thirty years old. The college couldn't be used, no experience at all, of course.

I felt a righteous indignation at their lack of judgment, but nothin' would do but he must come, and come he did. I can't deny that his sermons were smart, though sometimes they were a little unseasonable to the way of thinkin'.

The congregation began to grow, the prayer-meetings, and Sunday-school to fill up, and I could hardly wait to hear such a praisin' him when they were so desist not again Parson Morgan. The first thing I knew he was askin' to a Unitarian minister, very much like, bepressenter club, and never askin' a word of advice from Dea. Smith, whom Parson Morgan allers consulted. I've found out sense he is dead, I looked so helpless, and I don't know as I wonder. He played ball with the boys and seemed so trufflin' I made up my mind the puftin' was a mistake for such a light-headed fellow as he. But don't you think one of my old neighbors came to me one day and asked me if he was indulged in a hope, and it was all because the minister played ball and was so jolly with him, he'd become a sort of sinner wasn't a thing he must have after all. Of course I was glad to have the boy converted, but I thought kinder bitter how Parson Holmes prayed and prayed over him and had done no good.

One night I was settin' by the fire within I could see Parson Morgan when the bell rang and my wife showed our minister, Mr. Mason, into the room. Of course I shook hands with him, and I was just thinkin' how awkward it was for us to be, when we was so young and had no children yet. Deacon Smith, I can stand this no longer! I must have the comfort of being supported by your parson's hands, I know how much he relied upon you, and I thought of course I was sure of one true friend in these days, he went and told me you would be more of a proof of a minister's playin' ball and such like, but can't you see I want to get a hold in some way upon those of my own age? I suppose you and Deacon Morgan could assist each other in many things I know nothing of because he was so much older than I, and had a wide experience of other years of ministry. But you know I must commence somewhere, and I felt so drawn to these young folks that I tried to think of all sorts of ways to reach them. I'm so much interested in that Shakespeare club to-morrow night, for a young man has promised to be there, and I often think we should go to the prayer-meetings. Will you not pray with me that his heart may be touched in some way to-morrow night so he will not refuse me again, but will venture into some of our meetings? And before I knew it we were on our knees actually this new society, these women do seem to be stirring up conduct; its cure must be in the first and most powerful cure, my mind and must bear in some degree of strength upon all its after life. Then there is the taking stock of one's self. I've heard that look' into the parson's place. The Holy Spirit showed me very plainly my selfishness and stubbornness as never before, because I wanted the parson and people to walk in ways I deemed right, and in my way. I was with full heart and runnin' over, that the Lord would give him abundant success fishin' for men. He didn't have much luck with that in the beginning, but had my way and had a good time. Much as I should think many a man speak of this fault in their training. Then, as I was saying, women seem to be lookin' to the teachin' of the Lord, and I've heard many a song of that kind, thank God for it! Her sphere was when born with her; it belonged to her; she found it when she was, and it's my opinion that each and every woman will find her sphere—sphere (you will excuse my trip, Ahabah) without forming societies or a new order. It is the old order of the great places who have been willing to stay in the quiet ones and be happy there! Uncle Jonathan became interested in other news and was silent.—Indubitably.

THE LIFE OF ABING.

It was said of the early Christians that "they continued steadfastly in the apostles' teaching and fellowship. Such steady continuance in the truth, and in the fellowship, is a mark of the highest order of Christian attainments. The base of many lives is inconsistency. So many Christians are hot a while, cool by turns, and nothing long. They do not so much commit sin, as sometimes yield to the old habit of hap-hazard and irregular use of the Word reasserts itself. For a time they pay attention to the Lord's will, and then slide back. But, by and by their place in God's house is vacated as often as ever. They try for a time to bring others to Christ, but only to turn their backs upon them in such service chills their ardor and extinguishes their zeal. These are the rootlessness, from which Christ could not be separated. And the wanderers whom James chides in his epistle; the spiritual kinmen of Demas whom Paul names they have润

But even when this tendency does not manifest itself in such extremes as this, it is often true that the church lives on the strength of the few. The outward obedience cannot be secured in the way upon those of my own age. I suppose often neglect their mothers always do 'that. Shakespeare Club

"The Holy Spirit showed me very plainly my selfishness and stubbornness as never before, because I wanted the parson and people to walk in ways I deemed right, and in my way. I was with full heart and runnin' over, that the Lord would give him abundant success fishin' for men. He didn't have much luck with that in the beginning, but had my way and had a good time. Much as I should think many a man speak of this fault in their training. Then, as I was saying, women seem to be lookin' to the teachin' of the Lord, and I've heard many a song of that kind, thank God for it! Her sphere was when born with her; it belonged to her; she found it when she was, and it's my opinion that each and every woman will find her sphere—sphere (you will excuse my trip, Ahabah) without forming societies or a new order. It is the old order of the great places who have been willing to stay in the quiet ones and be happy there! Uncle Jonathan became interested in other news and was silent.—Indubitably.

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MISSIONS.

FROM J. W. MORTON.

As I have not traveled much since the date of my last letter, my quarterly report will, I fear, be rather tame reading. I attended the quarterly meeting of the Association on Tuesday, and I do not think I say it was a good one in every respect. Bro. Ernst has given a good report of it; though he makes me out a little more heterodox on the subject of future punishment than I really am. I have no settled doctrine on that subject, and do not consider that that matter is very clearly revealed. That visit to Milton was the only one that I have made, at any great distance from Chicago, since my return from Farina and Danville.

The work here is certainly progressing favorably. Owing to the scattered condition of our people our Sabbath meetings are not so largely attended as they would be if we were more compactly settled. There are three Seventh-day Baptist families living within twenty-five miles of here whom I have visited, and whom I find to be sound in the faith, and desirous of meeting with us whenever they can. I trust they may see their way clear to unite with us soon. There are, in one of the best suburbs in Chicago, where two of our sisters live, six Christian ladies who have been keeping the Sabbath for some time—largely through the instrumentality of these sisters. These are no common persons, but ladies of superior intelligence and influence; and active in church work. They are of different denominations. What their future course will be I do not yet know; but I trust that God will give them the best direction. I see no reason why the work may not go on in that same vicinity, it is quiet, but evidently deep. May God push it forward to his glory!

I have just received an invitation, through Bro. Peter King, to attend the annual meeting of our Scandinavians brethren in South Dakota, which will, I expect, be in connection with the first Sabbath of July. They also wish the brethren at Pleasant Grove (Pondrea) to meet with them on that occasion. Their meeting is to be at Dell Rapids. I hope our Dakotas brethren will accept this invitation. Please advise me whether to go or not. It will be just after our Association, which meets this year at Welton, Iowa.

Our mission school has just completed its eighth year. The attendance the past year has averaged a little less than the preceding year. The death of Sister Burno and the sickness of Sister Ordway have weakened us a good deal in matter of help; though we have received most valuable aid from brethren Peterson and Ranolph, as well as from others who have been sojourning with us. Bro. Peterson is to be our superintendent the coming year.

I report for the quarter: Weeks of labor, 13; sermons, 43; many pastoral and other religious visits not counting traveling expenses, $14.45; collected on the field, $17.62. As to my health, though there was about one week that I did not consider it wise to expose myself out of doors, I have not been entirely laid up. I am now almost as well as ever.

Chicago, 973 West VanBuren St.

FROM CHINA.

SHANGHAI, March 17, 1890.

My dear brother,—Your letter with the Board’s action regarding yearly reports; the position Miss Susie Burdick is to sustain to the educational work; the new station and evangelistic work he retains the work and family to the United States and the purchase of Chinese grave, arrived on Friday last, March 14th. A special meeting of our Association was called in view of the arrival of this letter and the following resolutions were passed:

1. We understand the Seventh-day Baptist Mission Board regarding the time of making our yearly missionary reports requests the year to end with June 30th instead of the present thirteenth months report in the present year, therefore,

Resolved, That the next annual meeting be postponed to convene on October 1st.

2. Whereas, we are apprised through correspondence received from the Missionary Board by the last American mail that Miss Susie M. Burdick employed by them to be at the head of the Educational Department of our work here,

Resolved, That we congratulate sister Burdick on her appointment so honorable and promising a work, and that we heartily welcome her to the charge, praying that the labors and trials may be made lighter and sweeter because they are labors of love and trials of grace for the Master’s dear name.

Resolved, That we regret the fact that we did not understand Sister Burdick’s appointment to include the Boy’s Boarding School, as in that case the planning and arranging for the opening of the present year might have been accomplished.

Resolved, That we request Sister Burdick to take the directorial charge of the Boy’s Boarding School at once, as the efficiency and regularity of its work for the first term of next year materially affects the plans, decisions and contracts of the present year.

Resolved, That we individually assure Sister Burdick of all the assistance we can render her in the school work, according as she may desire.

The discussions on these resolutions were perfectly harmonious. I sincerely pray that this change may prove to be for the furtherance of the Gospel of Christ in this land. In regard to the new station we all feel that it is very important for us to open it as far as to be in possession of the field; if it is deferred for any length of time there is no hope of our being able to get first possession. Brother and Sister Randoph both have expressed themselves as willing and glad to go if it was thought best. Would the Board be willing, and support them in it, if they were to go there and rent a Chinese house in which to live and work until I might return to America, and effort to raise more money for the permanent establishing of the station? I feel that to get on to the field would be a great help in securing the means to establish it permanently. I desire to thank the Board most sincerely for their action regarding the return of my family to America. The greatly improved health of our little boy gives us the hope that Mrs. Davis may not be required to return to America in the spring of 1891. Our friend, Dr. W. S. P. Baaske, has been successful by the way of England. He says that there is a line by which we can go via. England quite as cheaply as by the Pacific Canadian lines. If possible we would greatly prefer to return that way. I will in due time investigate and write you regarding the cost and it would be desirable to reach America in time for the Eastern Association. Should we go by the way of England we would probably wish to leave China in March, and if agreeable to the wishes of the Board would make plans for returning one year from the following resolution.

Ever praying for the prosperity of the work of Christ both at home and in this foreign land, I am yours,

DAVID H. DAVIS.

The great curse of China and India has been the opium trade. We are glad to see that a movement is on foot to abolish this trade between the nations. It is one of the signs of the times.

FROM J. F. SHAW.

This quarter’s work has given us some encouraging results. We have preached at Wanic, the name given to our colony village site), on the first Sabbath in each month. At least meeting there, in March, notwithstanding that it was the coldest spell we have had during the whole winter, so cold that our gardens suffered much. But the open door of the community turned out well, both in the morning and evening. We hold services at Bro. J. E. Snell’s house, for want of a meeting-house. There is a school-house in the neighborhood, but no preaching by any denomination is allowed in it. We can soon go out to the country and hold services in the bowery through the summer, and hope to have a house for worship by next winter. The First-day people seem interested in the idea of the Sunday Sabbath, and some of them express horror at Sabbatarians doing work on that day; yet there is no Sunday that the shooting of game is not heard in all directions, and a great deal of riding to and fro, pleasure seeking. Rev. Mr. Lisle, pastor of the Campbellite Church in this neighborhood, has been lecturing to the people on the names of the days of the week, and advised the use of the heathen names, and to adopt the Bible names, 1st, 2d, 3d, 4th, 5th, 6th, and Sabbath; but the first day is the Lord’s-day. I do not know yet what significance he can give to the use of the name Sabbath to the seventh day, while denying that it is to be kept as such. But I feel that the stand he takes is an advance towards truth, though unconscious he may be of it.

We have preached at the Texarkana church every Sabbath, when at home, in the day time. We had been holding evening meetings until sometime in February, when our meeting-house that was open and known to the community was to go there and rent a house, for want of an unserviceable one, were stolen. The country seems to have been raided about that time by church thieves, as several churches of the different denominations were pillaged also. We have not been able to get the slightest clue to the thieves. The cause at Texarkana is at a standstill, and we need to cry as did Habakkuk, “Lord, revive thy work.”

I have been twice, since the quarter began, to Oak Hill, La. Bro. B. F. Granberry was employed to help set up a saw-mill at that place, and I stayed there three weeks, returning home but recently. He formed the acquaintance of a Sabbath-keeping lady, Mrs. C. G. Wolfe. He wrote me concerning her, and sent request for me to visit them as soon as possible. I went in January, but suffered so much from la grippe while there that I could do nothing but visit and talk to the people. I found Sister Wolfe very zealous and firm, though, I am glad to say, cautious in her work for the Sabbath, for zeal sometimes becomes an indiscretion. Sister W. is not, and never has been, a member of any sect, but having been exposed to the subject of the Sabbath, she began its investigation and being convinced that it was God’s Sabbath-day she at once took it up, not knowing any others who kept it. Through quite an investigation has been going on in the neighborhood. Bro. J. P. Bodgerton of the same neighborhood, has freely expressed himself as convinced on the Sabbath, and some of his neighbors, fearing that he would take it up, have volunteered some advice to him, that “For God’s sake believe that your children do not wish the Sabbath.” Brother R., however, replied, asking if they thought he would hold any doctrine that he would not teach to his children. Several families are concerned. Some are bitter in their opposition. Mr. H. M. Dailey, of
May 15, 1890]

Plain-dealing, La., is also very much interested in the Sabbath, and is doing much to call the people's attention to it. I was to have made his place a visit to that city last week, but he was weak and epidemic in the place, and some deaths from it, I did not deem it expedient to go at present, but design, as the disease subsides, to go and hold a meeting. The congregation at Oak Hill was good and well behaved. We preached in a new residence, not yet occupied, being kindly fitted up by the proprietor and Mr. Woolsey, with temporary seats for the occasion. We are hoping for an outgrowth from the labors being done there, for which we ask our people to pray.

As to be expected on the field, Bro. E. F. Cumnings and D. W. Smith and Bro. J. W. Box, have settled near Pine Bluff, Ark., and are supporting a Sabbath-school, and doing what they can for the cause.

Bro. S. M. N. Rogers, of Bella, Tex., has requested that I visit his place this spring and hold a meeting. He does not know yet what this can be done, but feels hopeful.

Bro. Powers will remove, I suppose, to Denison, Texas, on account of educating his children and having the assistance of his sister to take care of his home. Bro. Milligan was at Jintown, but the church at Bulcher will be dissolved no doubt. Thus I am more than ever convinced, of the importance of colonizing our people as fast as we can.

I have also an engagement to visit Rupice in this month, and then afterwards I have arranged to go to Alabama, to my old home, and expect to go to Attalla in the meantime. I would love to visit all our Associations this year; but the time for work on our fields is here, and I feel that I must forego the pleasure, hoping, however, to be at the General Conference.

Bro. S. I. Lee has written me, that he expected to leave Oregon and join us at our colony. I am having his defense before the Baptist church at the General Conference. I have arranged having his defense before the Baptist church, and co-operation in the work that belongs to his outgrowth as there has not much assistance to go and hold a meeting.

This month, and then afterwards I have arranged having his defense before the Baptist church, and co-operation in the work that belongs to his outgrowth as there has not much assistance.

AN ARAB SAYING.

"Remember, three things come not back: The arrow sent upon its track; It will not turn about and stay Its speed; it flies to wound or slay."

The spoken word, so soon forgett By the ear which heard it; In other hearts 'tis living still, And doing work for ill.

"And the lost opportunity, That cometh back no more to thee; In vain thou wouldst go back to it, Those three will never return.""
Historical & Biographical.

Biography of Rev. Walter B. Gillette.

By the Rev. Tho. L. Gardner.

At the close of the seventeenth year of his pastorate in Shiloh he obtained a leave of absence for six months, to labor on mission for a few weeks in West Virginia on account of our Missionary Board, whose services he entered April 1, 1870. Time and space forbid a detailed account of his labors and experiences there, although full of interest. He was accompanied by his faithful wife, who shared in his long horseback journeys, visiting the families and settlements in that rough, new country. After a settled pastorate of thirty years he once more finds himself in the saddle, carrying the glad tidings "into regions beyond. Once again he is among mountains and forests, preaching in humble homes and rude churches the unsearchable riches of Christ, to a common yet devout people. With headquarters at Salem, W. Va., he made the circuit of all the churches as often as practicable. Under his assisting hand and guiding counsel two churches were organized, the Elkhorn and the Greenbrier, and Bro. L. F. Randolph was ordained to the gospel ministry. They were six busy months, in which he traveled 2,000 miles on horseback, preached 95 sermons, made 342 family visits, baptized eighteen persons, organized two churches, helped to ordain two deacons and one minister, and assisted in organizing six Sabbath schools. Having completed this work he sent his good wife home to New Jersey by railroad, while he undertook the journey on horseback. But this proved to be too much for him. A terrible cold rain on the first day gave him a severe cold; and before his journey was half completed he was so ill that he was glad to take the cars and send his horse by freight. After reaching home it was some time before he was able to sit up all day.

In the spring of 1873, after a pastorate of twenty years, he felt so certain that the church needed a change of pastor that he offered his resignation, and entreated them to release him when he learned that correspondence was being kept up with the pursuit of knowledge, he felt so certain that the church would be better off with someone who had found a desire for education thwarted at every turn, for want of the wherewithal necessary to the pursuit of deep study.

One again, supposing that money and inclination are both present—supposing that a love of study is ingrained, and the student is willing to sacrifice everything for it, to the pursuit of knowledge, is study which is pursued for the love of study itself, or that higher order of education which is the student of most benefit to his race? In the man who constantly absorbs, and who gives it all back in return, to be called a highly educated man?

Does Education Educate.

It would seem that this subject had been so thoroughly canvassed as to leave little room for further discussion; but perhaps there is always something new and interesting in a topic of interest and importance to the many.

It grows each day to be a fact more easy of proof that while we have, for the purposes of educating our youth, many institutions, all excellent in their way, there is still something wanting in so many that fail in attaining the true end of all education, i.e., that of fitting each one to be of the greatest service to his God, his country, and his kind.

We do not mean to enter into any discussion of the question of the amount of time spent upon athletic sports. That view of the question has been subject to the "jibes and slings" of every one for so long that it has been pretty thoroughly ventilated.

The great point would seem to be that education is desired, detailed by the question as to whether the parent of the pupil has sufficient money to give him a "liberal education.

Query—what is a liberal education? Should education be a question of money?

If a boy has no talent for either mathematics and the dead languages, shall he, because his father has the money, be kept at college because it seems wrong to slight an opportunity to obtain a liberal education?

And has his father any right to feel grieved that the son fails to appreciate the chances so lavishly given him to do something for which he has no inclination? Surely not!

Many a good business man has been spoiled by sending his son over-seas. It is far better for that father to permit his son to follow the dictates of his own inclination, and then spend his time on some one's else's business with whom he had found a desire for education thwarted at every turn, for want of the wherewithal necessary to the pursuit of deep study.

Once again, supposing that money and inclination are both present—supposing that a love of study is ingrained, and the student is willing to sacrifice everything for it, to the pursuit of knowledge, is study which is pursued for the love of study itself, or that higher order of education which is the student of most benefit to his race? In the man who constantly absorbs, and who gives his all back in return, to be called a highly educated man?

Is a man who pursues study merely as study, making nothing of it for the profession a fair greater good for mankind—and training his heart and soul for the life work that lies before him. — Household Car. and Woman's Exs.
SABBATH REFORM.

THE LATE NATIONAL REFORM CONVENTION AT WASHINGTON.

The late convention of the National Reform Association in Washington, last week, met for the purpose of promoting the Sabbath cause, and was attended by two or three particulars. Great efforts had been made to create an interest in the convention by earnest and widespread advertising and preparation; and much was expected concerning the crowds that might assemble. The result proved that expectation, for not only was the whole town light when compared with the efforts to induce attendance, but some of the reasons that are given for this by the friends of the convention are worthy of consideration. It is true that the masses care little for such movements, and take no special interest in them, until, by some turn of the tides, they find themselves swept one way or the other; and they are willing to go whither the tide shall carry them, if little be required of them, and somebody else will take the responsibilities.

Hence it must not be argued that there is no interest in this great movement, because the people generally did not attend the convention. Still, it is suggestive of the fact that, as yet, that movement has found little permanent lodgement in the public mind, although the number of very earnest men, who are pushing it forward, is greatly increasing. That they are deeply determined and earnest, is evident to every one familiar with the history of the movement. This makes it the more interesting, because such determination will, in the end, force the movement on through the process, or prepare the way for it forward, and finally increasing. That they are absolutely determined and earnest, is evident to every one familiar with the history of the movement. This makes it the more interesting, because such determination will, in the end, force the movement on through the process, or prepare the way for it forward, and finally increasing.

The first item in this declaration asserts that the State is a divine institution, deriving its authority in the highest sense from God, and only in a subordinate sense from the people. This is absolutely true. It is also the statement that the consent of the individual confers no right upon the State to punish such crimes as "Sabbath profanation, theft," but that God grants this right directly to the State, and holds it responsible for the punishment of such crimes. It goes further than this, and states that the Bible must become the fixed standard by which the legislation of the State shall be determined. In a certain sense these statements are correct, that is, such propositions state a part of the truth.

The great trouble with the National Reform movement is not so much what ought to be, but in misapprehending the method by which the result can be attained. Whatever theories men may make human experience has clearly settled the question that civil government must not interfere with religious matters. It is as though the coarse handled workmen from the forges were to assert their right and fitness to take charge of a watch-making establishment. The functions of the State ought to be subordinate to God's higher law, but such subordination must come through the government of religious faith and obedience, in the hearts of men, as individuals. No principle of morality even, much less of religion, can be enthroned in the hearts of men by legislation. God's law, with all its sanctions, proves fruitless in deterring men from crime, nor is there any obedience for God, as the author of law, awakened in the hearts of men. This is the fundamental teaching of the gospel. It found expression in every word which Christ spoke, bearing upon the development of his kingdom among men, or the relations of that kingdom to existing civil institutions.

That men composing the State should be obedient to the laws of the Decalogue, as men, and thus the State become obedient, is beyond question. It is equally beyond question that such obedience is brought about by embodying the Decalogue in civil legislation. Much of the trouble which now exists has arisen because men have been removed from immediate contact with the law of God, by raising their standard of authority. The Bible is the standard of authority, rather than the authority of God, immediately before the minds of men, weakens the law of God and defeats the end which it seeks. There is no fact more apparent in the history of Christianity than this, that in proportion as the law of God—either by false systems of philosophy, or by the embodiment of religious duties in the civil law—has been pushed into the background, it has been shorn of its authority, and rendered null. Throughout the history of Christianity men have been more ready to their leaders in religion and lifted into higher spiritual living, and to purer moral life, in proportion as they have been brought face to face with the authority of God, as expressed in the Bible, in the life of Christ, and in their own consciences. It is necessary, then, that we avoid, seeing the ravages of evil, should grow eager for some power that will hold it in check. It is not wonderful that the earnest men who have organized themselves into the National Reform Association should clamor for legislation against evil. But their fundamental error consists in not bringing the law of God to bear directly upon the human conscience, rather than indirectly, through civil legislation. The falacy of the proposition laid down above is seen more fully when we note the proposition that civil government is, God's Word their duty: and that while the Church may not dictate to the State as to legislation, nor the State to the Church as to religious duties, still each is to act with the other, while each receives its authority directly from God, and from God's Word, each claiming to draw its authority and methods from the same source. Such a proposition, could it be carried out, would give a double-headed system, one part called "civil government," but both being religious; divinely appointed and ordained, but not being dictated by the Churches. All efforts to accomplish such a union have but one result; a result which finds embodiment in the papal system, which uses this very principle for the political-religious one, than that which is proposed by the National Reform Association. The two systems aim at the same thing, but the propounded plan by the National Reformers would give two popes instead of one, and make endless conflict inevitable. They could not exist in this separate manner; one would be compelled to the secularity. The "co-ordinate" relation for which the "declaration of principles" asks exists only in the Roman Church and the New England Theocracies, the Papal-State-church, the Holy Roman Empire, and the empire of religious thought. From Machiavelli, all unite to condemn this dual system by the unerring verdict of history.

THOROUGH-GOING OBEDIENCE.

Thorough-going obedience, irrespective of consequences, is the secret of all blessedness.

"Great peace have they which love thy law,"

the peace of conscience; the peace of contentment, that from which is our worst enemy, self-will; the peace of self-surrender; the peace of feeling "Thy is to command, 'thine mine to obey;" the peace of casting the whole settling of the campaign on the King's shoulders, and of finding myself entirely dependent on the action of the precious heart on the path that he has appointed. That is worth having. Oh! if we could cease from self and lay our hands on Him, then should be quiet. The tranquil heart is the heart which has the law of Christ within it, and the true delight of life belongs to that "such delight to do thy will." So yielding, so obeying, so submitting, so surrendering one's self, life becomes quiet; and the peace of Jerusalem, if not of the story that we have been considering, the faithful soldiers who have been true to the King, through the years, who have worn laurelled heads in his triumphant train when he goes back after his final and complete victory, and renounces all his claim to the throne, where his will shall be perfectly done by loving hearts, and all his servants shall be kings.—Alexander Maclaren. D. D.
Last Sabbath was a day long to be remembered in the history of the First Alford Church. It was the regular time for the celebration of the Lord's Supper, and some thirty-five young persons, recently baptized, and eighteen who had recently been received from other churches, received the land of welcome to the church. There has been no revival in the church, in the usual sense of that term, but the ingathering, so far as the baptisms are concerned, is very largely the fruit of the ordinary means of grace. The heart of the home, as is usual, was the ministry of the Word in the church, the faithful instruction of Sabbath school teachers, have combined to prepare these young people for this important public confession of Christ. This is good gospel order, and ought to be the rule in every church. Under its operation there would be a revival all the year around, and there would be growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, after conversion to Christ.

There is a vast difference between the faith that saves a trembling soul, and the faith which expresses the sense of intelligent Christian doctrine. The former is a single act of the soul consisting itself, in helplessness and need, upon One mighty and able to save; the latter is the whole body of Christian truth which has been gathered up out of the teachings of the Word of God and confirmed by the experiences of the souls of men in all Christian ages. The former is the starting point in the Christian experience; the latter is Christian experience enlarged and intensified by light from the Word of God, and by the continued inwardness of the Holy Spirit of God. The former is so simple and so easy that the merest child, the most abject slave, or the most ignorant person may exercise it; the latter is so profound, so broad, so comprehensive by all divine truth that the greatest devout scholar, and the soul richest in Christian experience can only hope, in this brief life, to coast along the mighty ocean of it which is a part. Eternity itself will not suffice to exhaust its infinite depths, or to measure its infinite heights. The simplest faith that saves is the only possible doorway by which one may enter the magnificent tabernacle of a pure, intelligent, and comprehensive Christian faith.

WITTICISMS IN THE PULPIT.

There will doubtless always be diversity of opinion among good people about the use of wit, and occasional serious and comic discourses. We shall not now undertake either to condemn or to defend the practice, but propose to mention a couple of incidents which will suggest the importance of exercising extreme care and good judgment in the use of such discourse. An exchange was made of the following incident, which occurred in the experience of a well-known minister, who was making an earnest appeal to the unconverted of his congregation, urging upon them the importance of immediate decision in the matter. To make the appeal all the more impressive he sought to illustrate the activity of the enemy of souls by the introduction of an imaginary conference between the devil and some of his emissaries. Changing the scene of the imaginary conference he suddenly turned towards another part of the room with the words, "And comes another little devil," at the same time pointing his finger, all unconsciously, in the direction of a good church member who happened to be coming forward to his seat at that moment. The effect upon the hearers was anything but serious, and the poor minister was obliged to submit to the mortification of witnessing the entire failure of his well meant effort, while nobody can ever tell what was, the effect upon the perishing souls who might have been saved at that very meeting had he stayed in the room. It is peculiar that such things have been employed to enforce the solemn truth. A friend of ours attended a mass meeting of colored people one Sunday evening in Florida. The effort of the speaker, a local colored preacher of some notoriety, was to raise a sum of money for some church or benevolent society. He was apparently making good headway in gaining power over the audience when he discovered an old woman in one of the front seats who, through great weariness, had fallen asleep, and was making some of those sudden jolts of head and body, and convulsions of face which people often make when sleeping in a sitting posture, trying to keep awake. Pausing in the discourse just at that point where the orator seemed to have almost the entire audience under his absolute control, he said, pointing to the sleeping woman, "Yes, somebody please put the woman’s arm around the neck so she breaks her mis’ big neck." The audience laughed, and the preacher resumed his discourse, only to find that the charmed spell was broken. He tried in vain to recover his lost ground; that subtle sympathy which must exist between speaker and audience was thus destroyed. After pondering about for sometime in the mire of his own folly and mortification, he dismissed the congregation without even passing the hat for the proposed collection.

ARE THE INDIANS AND HEBREWS IDENTICAL?

To the Editor of the Sabbath Recorder:

When I read in a recent issue of your paper (April, 1890), the assertion that "Christians of Israel," by L. P. C., I felt convinced that the writer was in error and had a mind to write you upon it. I hesitated for two reasons: 1st. Controversy is generally of little use. Better ignore what is not apt to do harm, even if it be error. 2nd. To discuss satisfactorily the questions involved would require far more learning than I possess, and I think even more than that possessed by L. P. C. Racial and linguistic problems so deep as those involved cannot be settled dogmatically upon evidence so superficial as such. Far from giving us new light to a funny story, or a sensational illustration from the pulpit without feeling that the dignity of the ministry has been lowered, and possibly the cause of truth has suffered an injury.
and the Israelites, as to belief in a single overreigning God is not that both, but that neither, held it.” With the article of L. P. C., I saw that even what he positively affirmed was not enough to prove the identity of Indians with Israelites, and felt sure that no resemblance as would appear from his article. I wish there were. Not being competent to make statements on the Indian side, I have referred the statements of L. P. C. to a friend well versed in the Indian languages and dialects and who has lived among many tribes. He tells me that the authorities cited by L. P. C. are all too early and full of errors which have been since various times corrected. My friend, the Rev. J. Owen Dorsey, is in a position to correct statements made by L. P. C. in his book, “The Chippewa of New York, in respect to those tribes among which he has lived and whose language he speaks.

1. Indians have not one origin. There are many different languages, over 60 linguistic stocks in North America north of Mexico. These stocks consist of about 250 different languages, even divided into dialects. The United States Bureau of Ethnology has been making investigation on just this point and the results will soon be published. They show great physical as well as linguistic and sociological differences.

2. Indian languages are unlike Hebrew. Of this I felt sure at first, and inquiry has confirmed me in this opinion. Mere resemblance in sound of detached words is of no value. Such resemblances have always misled superficial etymologists. What I said about the song of praise to the Great Spirit must be taken cum grano salis. Dr. Boudinot must have been deceived by the interpreters. Foreign words adapted by missionary translators ought not to be used for purposes of comparison. This would entail the translation of L. P. C. list. The words Jehovah, Japh, Shishah, Canaan and Hallelujah must be taken from the table given; also God, and father, “Abba.” For God there must be used native Indian terms which after years acquire Christian meaning, but there is all danger of confusion even then. When working the Dakotas have Wakantanka, the Onahs Wakanha, the Kanasa Wakan, the Osages Wakanta. The word for father is different from “Abba.” There is no word for Heavens. Indians use “cloud” or “upper world.” These are not “upper worlds.”

3. The Indians have no “small box” corresponding to the “Ark of the Covenant.” They use sacred bags or sacks, many in the same tribe; clans shells and sacred pipes are kept in coverings.

4. There have been never found any traces whatever of circumcision. There must be some hitch in the ancient story of the Old Indian’s nephew. But many nations have practiced this rite.

5. “One God” was not known before the coming of the white race. There are many Wakan in hunting; of thunder, of dreams, waters, traps, games, medicines, etc. There are seven great Wakan recognized by Omahas. Such a word is not known in Old Testament before white people came. The story of the creation of man and woman is of modern origin, probably fabricated by the interpreter.

6. The paragraph on tradition is full of mistakes though there are a few resemblances.

7. Falsehoods are the same tribe. They differ in lips, in noses, in form of skull and in complexion. Centennials therefore prove nothing.

8. The Indians have tribes, to be sure, with heads and many sub-divisions, but there is no tribe answering to the tribe of Levi. Mohawk is a term of foreign origin and not the name of the tribe who call themselves Kanaga, or their equivalent. The Iroquois obtained firearms from the Dutch, and have acquired power over the other tribes who used bows and arrows.

9. In this paragraph there are many mistakes. Many of the articles mentioned were unknown till introduced by traders.

10. This paragraph is correct to the law of separation (four days), and fine needle work—awl work with porcupine quills before they obtained needles and thread from the traders.

These paragraphs are not written for the purpose of controversy. Several people have spoken to me in the name of the Jews, and I write simply to say that the identity is by no means established; in fact the evidence is the other way.

WILLIAM C. DALAND.

LEONARDVILLE, N. Y., APRIL, 1890.

THE BLAIR SUNDAY-REST BILL—SOME OF ITS INCONSISTENCIES.

This document is objectionable because it proposes religious legislation. It is Cesar, i.e., civil government, demanding the things that are God’s. Sabbath duties are due to God alone, were Seventh-day Baptists, with a publishing house at Alfred. So he wrote to Dr. Platts, and thus this acquaintance began. He is an out and out Baptist; and a man of large reading. Having been for twenty years a sea captain he has seen much of the world. He is a man of original thought. The themes of the Blair Sunday-keep is that a man should be free to work on Sunday. He is anxious to get the majority of the shares into the hands of Sabbath-keepers, so that there should be no trouble in naming and running it on Sabbath-keeping principles.

Captain Phinney is a firm believer in home mission work. He thinks that we ought to thoroughly push this Sabbath truth to the attention of the common people, and he gave evidence of this belief in a very substantial manner.

We are glad thus to extend the right hand of fellowship to the only sea captain now living on the mighty deep who keeps God’s Sabbath, and who is not afraid to let his light shine. I use these terms in no offensive sense. I would not give the impression that the man is a crank. On the contrary, he appears to be a Christian gentleman in the highest and best sense of that term. It is his desire, when he gets his new ship, to get a crew of men who will keep the Sabbath with him. He says that because he would not allow the men to work on the Sabbath, they refused to work on Sunday, evidently out of fear of being discharged. But God will make the man no fear.

WHENEVER souls are being tried and ripened, in whatever commonplace and homely way, there God is hewing out the pillars for his temple.

NEW YORK LEITER.

In the Recorder of Jan. 31 there was an article by the Editor entitled “Why Not?” Those who read the Recorder will recall the main points without our going into detail, and those who do not—why they will please read this Captain Phinney, of Edgetown, Mass., is the gentleman referred to in that article, and it was our great privilege to meet him. Dr. Platts, who has given some support with him, advised me that he was to be in port soon, so we were on the lookout for him, and on Thursday morning, May 1st, he called at our home. Mrs. Burdick was the first Seventh-day Baptist he ever saw. She went with him to visit Bro. Stephen Babcock. Friday I went to his vessel and spent most of the day in his company. Made a call with him on Bro. Geo. H. Babcock. Sabbath day he attended our services. It was a new and delightful experience in his life, and I assure the friends we were as well pleased and edified. After the sermon we introduced him to the congregation. He spoke to us of the pleasure it afforded him, after leaving a Sabbath-keeper four months, to be permitted to worship with his brethren. His attention was first called to the Sabbath through the Seventh-day Adventists. In a book of Bro. Andrews he found that there was a Fourth-day Baptists, with a publishing house at Alfred. So he wrote to Dr. Platts, and thus this acquaintance began. He is an out and out Baptist; and a man of large reading. Having been for twenty years a sea captain he has seen much of the world. He is a man of original thought. The themes of the Blair Sunday-keep is that a man should be free to work on Sunday. He is anxious to get the majority of the shares into the hands of Sabbath-keepers, so that there should be no trouble in naming and running it on Sabbath-keeping principles.

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WHENEVER souls are being tried and ripened, in whatever commonplace and homely way, there God is hewing out the pillars for his temple.

J. G. B.
I do not know more than a small part of them—higher forms of life in nature about me? I believe in God as the Creator, truly the source of the universe, brings nature in opposition to the Bible? I believe in God's nature. I was thus taught to believe by my mother and teachers—such as I see in the history of Shakespeare's work, let us briefly consider some of the reasons for the extraordinary measure of fame which he enjoys.

In the first place it is impossible to question the absolute and independent originality of his various creations. It is the tendency of all writers to repeat their first characters in all subsequent works. Byron could paint but one hero, Harold, Don Juan, Manfred—they are all the same man and that man Byron himself, or rather the man whom Byron supposed himself to be. Dickens created certain kind of woman and she appears in nearly every book he has written, not as a heroine, but as a principal character. Mrs. Crummles, Louise Gradgrind, Estella Havisham, Lady Dedlock, Edith Grainger and Mrs. Steerforth—these are not mere types but very definite and individual characters which exist, that is, have a nature of their own, and that nature which exists under this cold exterior, a nature of passion and fire, as different as possible from the appearance of the outer woman. These are but two instances out of the many which literature furnishes. This is not saying that Byron and Dickens lack originality, that quality without which a man could not be said to possess genius at all. These writers are eminently original in many directions. Moreover, these very conceptions were original in the first instance. But originality so great that a voluminous writer may never possess him-­self even, has been the possession of only a few rare intellects. Shakespeare possessed it to its greatest extent. No other writer has ever created so many characters, and yet they are not at all alike. Ophelia, Juliet, Olivia, Rosalind, and Portia are all beautiful, all lovable women, but they are no more alike than would be any group of the same number of girls who could be brought together to-day. We can recall only one other group of characters by one author which can show similar diversity. In Gwendolen Harleth, Dinah Morris, Maggie Tulliver, Dorothea Brooke, and Esther Lyon, George Eliot has succeeded in drawing five charming girls so natural that we would not be surprised at meeting any one of them at any time, and yet each made distinct from the rest by her own personal character. As Shakespeare is the only writer who has ever possessed this great originality in equal proportion throughout all his work. It is not only his heroes and heroines who are distinct creations. Every minor character is really a man or a woman in himself, in his relations with others. Excepting only his minor characters, he is the master of his own individuality. Another quality which Shakespeare has above

**GOOD LITERATURE.**

**SHAKESPEARE.**

Despite the diversity of human tastes there are some few opinions in regard to both men and events which have always been so universally held as to be almost as positively settled as mathematical truths themselves. Of such is the undisputed title accorded to William Shakespeare, about whose personal history as little is known as if he had lived in Asia in the sixth century, instead of in England. He is the one poet who really has attempted to dispute his long held supremacy in the realm of letters for no better reason than that which actuated the Athenian to vote for the ostracism of Aristides. He had no cause of complaint against his fellow-citizen, but he was so tired of hearing him always called the "Just," that he finally silenced him by putting him on the oyster shell. Even critics will sometimes go in droves, and it often requires a bold straggler from the herd to lift up his voice against a too indiscriminate praising of some favorite, or to point out hidden beauties in the writer whom all the rest have passed by. Before we come to a certain phase of Shakespeare's work, let us briefly consider some of the reasons for the extraordinary measure of fame which he enjoys.

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**THE SABBATH RECORDER.**

**Vol. XLVII. No. 20.**

**The Conflict of College Life.**

By E. L. Willard.

Under the above heading I noticed an article in a recent number of the Recorder by an old friend, and it so impressed me about it impressed me that I would like to add a word to what he has said, and criticize him just a little. However, I do not wish what I say to be taken as given in a spirit of criticism at all, but rather as avowing what has occurred to me in the tendency of the young people of to-day to drift into infidelity, allowing themselves to be carried away from the old faith taught them in Christian homes by their study and new understanding of the "seemingly irreconcilable laws of science."

I, too, lament this tendency. I lament it greatly and the more so since the reasons for thus forsaking our faith on account of the "irreconcilability" of our Christian faith and belief with the teachings of science are so utterly ungrounded in truth. I say with all earnestness, with all sincerity, with all my heart, Don't give it up. But in the next lines is where I would like to criticize, if at all. The article in question would lead the reader to think that there was some question in the author's mind as to the complete "reconcilability" of science with the Bible... . . . . . . The college student will find religion and science brought face to face. Here will meet the faith and teachings of his mother and his home with the seemingly irreconcilable laws of science.

Now, is it so that knowledge, scientific investigation, brings nature in opposition to the Bible? It rather seems to me that we should say that the student will, if he be honest with himself, find the faith of his mother and his Christian home teachings in full accord with science; the two running in parallel courses with the being in opposition to each other. The trouble comes largely, it seems to me, from a dishonest attitude on the part of the individual, or else in the manner of his own mind one will find no insurmountable difficulties in the way of harmonizing the teachings of science with those of the Bible.

My friend says, "If you are an impartial judge you must hear both sides alike; you must examine not only the one, but the other. I do not like this idea of "sides" in the matter, as though they were opposed one to the other. It seems to me proper to speak of sides in the matter only as the manifestations of the spiritual and physical sides."

In conclusion let me quote from Huxley, taken from the Recorder of April 10, 1890: "True science and true religion are twin sisters, and the separation of either from the other is sure to prove the death of both." And again, from the same source: "If our science and most important discoveries science can make, will only give us a clearer understanding of them (God's laws) and result ultimately in stronger and more abiding faith."
all other authors is his insight into character. Many modern novelists emulate him in this direction, but he is excelled by none, and seldom approached by any, while it must be remembered that he was a man who could with discrimination in regard to character was absolutely unknown. The hero was always a paragon illustrating all the virtues, the villain was always an utterly abandoned sinner. Another tendency of that time was to make a character infinitely superior to any other writers. Shakespeare is entirely free from this precise arrangement of characters which renders so much of the literature of that time extremely monotonous. To Shakespeare a man was always a human being, no matter whether he was good or bad. Iago is a very wicked man, but he is by no means a monster. Macbeth is something else than just the murderer of Duncan. Malvolio appears in a very ridiculous light, still we do not forget that he is a faithful steward, and one capable, ordinarily, of expecting respect. Shakespeare's insight into the human heart and his power of portraying what he saw are simply marvelous.

The last point that need be mentioned is the extraordinary vivacity of his verses and even prodigality of his ideas. Other writers have garnered up their grandest to bestow them carefully upon obscure characters, and many of those deaths which every lover of English are to be found in quite minor passages. There was no need for him to have done otherwise. His genius seems to have been a mine of pure gold, and there never was the least sign of its being exhausted. More than once he has that half a dozen books in their best style, after which their productions show evidences of loss of vitality. Some have been able to write but one great work, and have then given to the world nothing but mediocrity. But, while Shakespeare, as we may show, ordinarily of mergot when compared with each other, yet the least of them need fear nothing when the comparison is made between it and the work of any poet. When these two points are well considered, and this is not a nothing when the comparison is made between them. There is no time here to enter into any discussion of the Shakespeare-Bacon controversy. What has already been written will be enough to assure most people that the writer has no sympathy with the advocates of Bacon's authorship of the plays. Indeed after reading both Shakespeare and Bacon it does seem that a man must take leave of every atom of common sense before he can adopt any such theory. When it has been proved that Henry Thomas Buckle wrote "The Heart of Man's Lotion," and that Robert Southey wrote "The Country Gentleman's Repository," and Francis Bacon really is the author of "Hamlet" and " Lear." One evangelical in the Rangoon district, supported by the Missionary Union at a cost of perhaps $90 a year, reports 22 baptisms in a year. Is that a well-paying investment?

The Bible is now translated into the language of nine of the most advanced of the earth's languages by 150 men. In the early part of this century it could be read by only one-fifth.

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**Temperance.**

VON MOLLEWS says: "Bear is a far more dangerous enemy to Germans than to Russians."

"The defeat of the Blair Education Bill in the Senate can hardly create surprises. Some put the verdict, "talked to death;" but it has been apparent that the measure for helping the negroes has been better that the six weeks' time it was in the Senate had been reduced to two days. Men, like Senator Hawley, "con- ceded the measure, believing that educational matters have been wisely left to the States. Others, like Senators Hoar and Evarts, strongly favor the bill as a matter of justice."

"The Rev. Dr. Duke, a special student of the divorces question, found that of 29,005 divorces granted in forty-five counties of twelve States, less than fifteen per cent are pronounced as the result of drunkenness. This statement, appalling as it is, is substantiated by the mere fact of the advocates of the divorce law."

"In the Japanese University at Tokio the language of the country and German are used as mediums of instruc- tion in the medical faculty, and, eight, German profes sors lecture in this department. The law department is divided into three sections—a Japanese, a German, and an English."

Shakespeare uses their grandest to bestow them carefully upon obscure characters, and many of those deathless characters have been able to write but one great work, and have then given to the world nothing but mediocrity. But, while Shakespeare's works are the most important works. Shakespeare uses their grandest to bestow them carefully upon obscure characters, and many of those deathless characters have been known and the work of another poet. When these two points are well considered, and this is not a nothing when the comparison is made between them. This temperance is significant, as it reveals the deep interest that the American public has in temperance. It can be evaporated by turning a stopcock."

TO THE LEGISLATURE OF THE STATE OF CONNECTICUT.

"The various points of the temperance question are summed up in the following resolutions, signed by the committee, with Dr. Deems as chairman,

"We have, at the most, written not more than half a dozen books in their best style, after which their productions show evidences of loss of vitality. Some have been able to write but one great work, and have then given to the world nothing but mediocrity. But, while Shakespeare, as we may show, ordinarily of mergot when compared with each other, yet the least of them need fear nothing when the comparison is made between it and the work of any poet. When these two points are well considered, and this is not a nothing when the comparison is made between them. There is no time here to enter into any discussion of the Shakespeare-Bacon controversy. What has already been written will be enough to assure most people that the writer has no sympathy with the advocates of Bacon's authorship of the plays. Indeed after reading both Shakespeare and Bacon it does seem that a man must take leave of every atom of common sense before he can adopt any such theory. When it has been proved that Henry Thomas Buckle wrote "The Heart of Man's Lotion," and that Robert Southey wrote "The Country Gentleman's Repository," and Francis Bacon really is the author of "Hamlet" and " Lear." One evangelical in the Rangoon district, supported by the Missionary Union at a cost of perhaps $90 a year, reports 22 baptisms in a year. Is that a well-paying investment?"
At this hour, the Lord appointed seventy disciples, and sent them two and two before his face into every city and place, where he himself would come. But he said to them, "The harvest is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest to send forth laborers to his harvest." (v. 5)

Jesus, the Son of Man, was on his way to visit that place. For this use of the word son with an article, see Luke 9:51; 10:22; John 17:12. "Rest it upon. Rather him, the man; not the house. It shall turn to you again." (v. 13)

He no longer conceals himself to escape the hostility of maritans; but they refused to receive Jesus because He was a sorcerer of Sodom; and yet many miracles have been performed in the Sodom of our modern world. (v. 21)

The death of the senior Senator from Kentucky removes one of the most interesting figures of American politics. He was a native of Scotland, and of all the many sons that country has furnished to the United States, few, perhaps, have been truer to the land of their adoption, and more devoted to its interests. (v. 29)

The death of the house of his, colleague, Representative Breckinridge, on Capitol Hill. The massive form rested in a magnificent casket covered with flowers, and the grey head was supported by a silken covered pillow. (v. 30)

The death of the senior Senator from Kentucky was considered by the close friend of Galilee south of Sodom. It is the morning of the day of Judgment. The master or possessor of the field, with this saying about the Sower of Sodom. (v. 31)

For Sabbath-day, May 24, 1890.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., May 7, 1890.

All day on Tuesday the half-masted flags at the Capitol hung limp and wet over the Senate and House, as symbols of the sorrow of Congress for the loss of the distinguished Kentucky statesman, Senator Beck. Within the Senate Chamber, the floor was cleared to make an active force and a recognized leader, his obsequies were conducted with fitting ceremony. From Saturday, when the Senator dropped dead in the Baltimore and Potomac railway station of this city, until yesterday, the day of his funeral, little had been said of the death of the Saviour. (v. 34)
THE SABBATH RECORDER.

Ethan Allen's Boy Guide.

By T. G. Harrold.

Of the boy heroes of the Revolution the first and the best forgotten of all was Nathan Beman.

In the spring of 1776 he lived with his father, a farmer, near the village of Shoreham, which was opposite Fort Ticonderoga.

Farmer Beman was an American devoted to the cause. Being of a roving disposition and fond of play, Nathan had often crossed the lake, and in the long rolls of the British ships' guns, the fingers of the boys whose fathers composed the garrison.

The little fellows had fine times under the walls of the fort, and then Nathan went inside and saw how things were moving along there.

In the month of May, Ethan Allen, at the head of the famous Green Mountain Boys, came up through the forests to surprise and capture, if possible, the fort and its garrison.

The expedition with which Benedict Arnold was connected was composed of three divisions, one of which was under Ethan Allen.

On the 3rd was a bitter disappointment, for Allen had but eighty-three men with him, and his position was as grave as great. He liked the twins, and the sight of this armed place like Ticonderoga, yet it was still more dangerous to remain idle.

"We can't wait for the boats, my boy!" exclaimed the intrepid Allen. "We must assault the fortress.

In looking for a guide, the Vermonters found Farmer Beman who as soon as he understood what was wanted, said: "You can't wait for the boats? Nathan knows all about the fort. He's been all over it, and knows the location of every rat-hole, inside and out."

The suggestion delighted Allen, and little Nathan was called and questioned.

"I'll go, sir," he said, at once. "I know the way to Delaplace's quarters, too, if you should want him to find.

Delaplace was the commandant, and, of course, the very person when Allen wanted him.

The little party crossed the lake in such boats as were at hand. The ears were dipped silently in the starlit water, and no one spoke above a whisper. Morning was near at hand, and so much precious time had been lost that every moment had to be put to use. The patriots reached the opposite shore, their commander turned to Nathan Beman, and laying his hand upon his shoulder said quietly: "We're ready now. Show us the way to the sally-port."

Guided by the farmer's son, the mountaineers moved toward the fort, and coming suddenly upon a sentry, heard the snapping of his fusee, the commandant turned to Nathan Beman, and laid his hand upon his shoulder said quietly: "We're ready now. Show us the way to the sally-port."

"Quick!" cried the boy, looking up at Allen, and the soldiers sprang after the guard and made their way to the parade ground unopposed.

The enthusiasm of the patriots now broke forth in shout and cheer. Of course, reaching the rear of the British soldiers, caused them to spring from their pallets and rush from the barracks, only to be made prisoners as they were reviewed.

"Never a surprise more complete—thanks to Nathan Beman."

When Allen had secured most of the garrison, he sent the boy to show the way to the commandant's room, and the two were soon running up the steps leading to it.

"Boys! hang! we'll use the sword against the colonel's door, and the British officer hurried out of bed to answer the demand.

It happened that Allen and Delaplace were old acquaintances, and the reader may imagine the latter's astonishment when he saw who had
SPECIAL NOTICES.

LITTLE SCOTCH GRANITE.

Butt and Johnnie were delighted when their Scotch cousin came to live with them. He was little, but bright and full of fun. He could tell curious things about his home in Scotland during the afternoon. He was as far advanced in his studies as they were, and the first day he went to school he thought him so unusual that he imagined no such child in school when he should have been studying, and he advanced finely.

At night, before close of the school, the teacher called the roll, and the boys began to answer, "Ten." When Willie understood that he was to say ten, if he had not whispered during the day, he said, "Ten," and did not whisper. "More than once?" asked the teacher. "Yes, sir," answered Willie. "As many as ten times." "Maybe I have," faltered Willie. "Then I shall mark you zero," said the teacher sternly, "as a great disgrace." "Why did you not see you whisper once," said Johnnie, the night after school.

"Well, you see," said Willie, "I saw others doing it, and so I seemed to borrow a book; then I lent a slate, a pencil, and asked a boy for a knife, and did several things. I supposed it was allowed.

"O, we all do it," said Butt, reddening. "There isn't any sense in the old rule; and nobody does it, nobody does it. I will, or else I say I have not," said Willie. "Do you suppose I would tell ten lies in a day?" asked the teacher.

"O, we don't call these lies," muttered Johnnie. "There wouldn't be a credit among us at night, if we were so foolish. Johnnie. "There wouldn't be a credit among us at night, if we were so foolish." So "I am so foolish" on the credit list had made truth noble in their eyes. —The British Evangelist.


the one really the most conscientiously perfect in his deportment among you. Who shall have it?"

"Little Granite!" shouted the forty boys at once; for the boys all knew so "I am so foolish" on the credit list had made truth noble in their eyes. —The British Evangelist.

SIXTH-DAY.

9. A.M. Praise service conducted by J. E. Davis.
9.30. Calling roll of delegates; report of Standing Committee on Nominations.
12.00. Plea made to the people for financial aid to the cause of missions.
2 P.M. Unfinished business.
4.45. Woman's work; report of Committee on Missionary Societies.
4.50. Tract Society's hour; collection.

SEVENTH-DAY.

10.00 A.M. Bible-school conducted by the Superintendent of the School, Rev. A. D. Davis.
12.00. Pray and report quarterly committee report.
12.15. Meeting of missionary society, to be followed by a joint committee report on the proposed set of Conference and Tract Society's hour.
Tirole were 17,090 books published in Germany last year, an increase of nearly 1,000 over the number in 1888. The list of educational books has grown from 2,085—and of numismatic books the smallest—twenty-two.

Portugal means to come out strong in the matter of her new fleet. Four ironclads, ten armored ships, eighteen gunboats, two transports, and twenty-four torpedo boats constitute the new force.

The La Plata Gazette announces that in April an electric mail service was to be set in operation between Buenos Ayres and Montevideo.

Domestic. Vermont produced 4,000,000 pounds of maple sugar this season. Fifty acres of sugar-cane have been planted in Los Angeles county, Cal., as an experiment.

Ice factories are to be started in Chicago. The manufacture of ice will soon be an important northern industry.

Business failures in the United States continue to increase, numbering more than in the corresponding weeks last year.

It is said that a capital of $32,000,000 will be provided for constructing the proposed South Pennsylvania railroad from Harrisburg to Pittsburgh.

Governor Brewer, of Pennsylvania, has ordered a special election to be held May 20th for a successor to the late Samuel J. Randall in the Third Congressional District.

Tacona, Washington, is to have a line of steamers from that port to China and Japan, for which is to raise an annual subsidy of $75,000. It is said that the line will, indeed, be a big boom for Tacona.

The steam ferry boat, Robert Garrett, plying between Brooklyn and New York City, is a failure as a trip. The boat will not be continued, it is said, to be the largest steam ferry boat in existence.

The Rev. William Borne, who preached the funeral sermon of Daniel Webster, died recently at Jacksonville, Ill., aged 74.

Immigrants now come to the United States directly from its officials on its land. They do not come to New York, and hence the evils that have been many in connection with immigration are at an end.

One of the finest pieces of work ever turned out at Mars Island navy yard, San Francisco, is a large bulwark built for the U. S. Maloits, of San Fran, to be presented to him by this government as a token of esteem for his kindness to American officers and sailors, during the war of the Trenton and Vandalia.

A restaurant in Hamburg is said to be built and furnished entirely of paper.

In a library in Paris, the largest in the world, is a Chinese chart of the heavens, made about 600 years before Christ. In this chart 1,460 stars are found to be correctly inserted.

Our object in making the following proposal is that you may become one of our permanent patrons and always use our Family Soap, "Sweet Home," and the Toilet Articles, and also by speaking to your friends in praise of the fine quality and high character of our Soaps, secure them also as regular patrons for our goods.

Our Soaps are the purest, best, and most satisfactory, whether made in this country or Europe; everyone who uses them once becomes a permanent customer. We propose a new departure in the soap trade and will sell direct from our factory to the consumer, spending the money usually allowed for expenses of traveling men, wholesale and retail dealers' profits, in handsome and valuable presents to those who order once. Our goods are made for the select family trade and will not be sold to dealers, and to induce people to give them a trial we accompany each case with many useful and valuable presents.

A Special Offer to the Readers of the Sabbath Recorder.

We hereby promise that in addition to all the articles named above, to include in every box purchased by subscribers, who will agree to recommend "Sweet Home" Soap to two or more friends, ONE SET (SIX SOLID SILVER TEAPOONS, PLAIN PATTERN—such as your grandmother used, very rich and elegant, (Will Last a Life Time).

To show the great value of our articles, as we make them ourselves, and are willing to put them in the second-hand of a few, boxes will ship the box on thirty days trial, and if you are not satisfied with it send it back and we will refund the money.

Our Price for the Great "Sweet Home" Box is Only Six Dollars. When your name is mailed on a postal card to us, in a case of these boxes will be shipped to you on thirty days' trial.

J. D. Larkin & Co. Factory and store, 313-15 Market St., BUFFALO, N. Y.

NOTE: Some people prefer to send cash with orders we don't ask it, but in such cases we plant the money in each box before mailing it.

Jersey Island, the place from which we obtain the favorite Jersey cow, is a small spot of land. If squared, it is 0.465 miles square. Yet this tiny island, the population of 60,000 human beings, has over 12,000 cattle, and has had that number for twenty years. The great herd of 1811 was 12,687. And yet they export on an average annually 3,000 head. Roughly speaking, on this island they manage to support one head of live stock to every two acres, while in England there is only one head to every ten acres.

Flowering has been introduced into the manufacturing process of Royal Baking Powder. Hereafter it will cost $2 per acre to plow, while under the new system it can be done for forty cents.