THE UNITY OF THE HUMAN RACE.

PROF. L. C. ROGERS.

(Concluded from last week)

In the first part of this discussion we took the partial testimony of the sacred Scriptures on the doctrine of the unity of the human race; we are asked now to bring along by the side of this testimony the testimony of science. In doing so we put in this disclaimer; we deny what is implied in this distinction in the subject, viz., that Bible and science are two entirely different things. The Bible we believe to be itself a science, and the first and best of all the sciences, the science of Theology, including the great subdivisions of right motives, right believing, and right action. But if by science is here meant that knowledge on the part of mankind which is phenomenal, based upon human observation and experiment, we accept it. Now science may reverently ask, (1) How are we to harmonize the differences in races with the doctrine of the unity of the race, especially in physical and physiological differences. We notice the five varieties of Blumenbach’s division of the human race, viz., the Caucasian, the American, the Mongolian, the Malay, and the Negro. The cranio-metrical variations are indeed most striking in the perfect types, but in all of these five varieties the variations formed are almost as great as between the varieties themselves, and in this instance clearly and confessedly produced by climatic influence largely, and by social habits. This fact will suggest the answer to the main question. For a forcible illustration we refer to the Jews in lands where they have been long naturalized and acclimated. There are said to be Jews in Spain and in Northern Africa whose ancestors have resided there for many generations, and yet, though pure-blooded descendants of Abraham, they are now as black as the Moors themselves, and in this they fulfill the description of one given in the Song of Solomon (1:5, 6), “I am black, but comely; look not upon me because I am black, because the sun hath looked upon me.” The Jews long resident in Northern and Central Europe, descended from the same original stock, have the characteristics of other Europeans in complex; and somewhat in physiology also; the Persian Jew, having Slavic characteristics, and the German Jew, Teutonic. If now we follow those Jews whom the Romans, in the second century, drove far east into China, we shall find their descendants in the district of Honan, and with almost perfect Mongolian features, almond eye, the high cheek bones and sallow complexion; and yet they have never, as a body, intermarried with Gentile races. The change is attributable, then, to climate and other like influences; and if in a race of unmingled blood such effects are produced, we may easily account for similar diversities in nationalities and races, which have arisen against miscegenation. We know, as a familiar fact, that in two hundred and fifty years of slavery in this country the negroes have, by the methods named, largely taken on the mulatto and octoocorn types.

The climate has no prejudice against, and no partiality for, color. It gives to the Caucasian a white complexion, reddish cheeks, and natural hair; while cutaneous forces have given them the round head, oval face with regular features, even brow, thin and regularly curved nose, small mouth, and perpendicular front teeth, and full round chin. To the aborigines of America climate and cultus have—given a brown or cinnamon-hued skin, a dark iris, hair black and long and straight, beard scanty, eyes deep-set, nose broad but prominent, lips full and rounded, prominent cheeks and a broad face, and powerful jaws. To the Mongolian race adventitious circumstances have given an olive-yellow skin, thin, coarse and straight hair, low forehead, wide and small nose, oblique eyes, thick lips, and complexion of medium height. The craniology of the Malay race is reddish-brown, and the hair raven black. The Negroes have a black skin, woolly hair, flat nose and thick lips. We need not, therefore, resort to different origins to find the means of harmonizing these varieties of race with the doctrine of the unity of the race.

But again, science has liberty to ask how diversities of tongues consist with the doctrine of a common origin. The confusion of tongues at Babel, recorded in the book of Genesis, 11th chapter, 2247 B.C., gives us the starting point. The mutations of languages in their varied uses and relations is also a potent fact. But etymology furnishes us with abundant proof that there was an ancient one mother tongue from which all varying languages have differentiated. The proofs need not be reproduced here in full; time and space would not permit. But no language has yet been found that cannot be translated into any and every other language. This fact implies a common bond of speech which unites all races; and this pregnant fact ought not to be sacrificed to the fancied virtues of a universal artificial language; it would be another slaughter of the innocents. Varieties of languages produced as we can but see both by natural and miraculous causes prove rather than disprove the doctrine of the unity of the race. The promised millennium, when it comes, will, no doubt, reduce all nationalities into one, and all languages into one; what that common tongue will then be we are as ignorant of as we now are with respect to the primitive mother tongue; but an artificial bulwark balks will not make a millennium.

But human experience adds another testimony to the unity of the race; it is the universal use of the right hand in preference to the left. This fact may result from the inervertency of habit, or it may be an inexplicable tendency, an instinctive involuntary movement of the upper extremities, having relation to medical or in the mind, or both, as it is most likely. It seems indeed to be almost a perpetual miracle, set up in human experience; but be that as it may, it testifies strongly to the unity of the race; at least, it would be hardly probable that this uniformity would exist if races were of different origins.

The opponents of monogeminism refer to the mythologies of the ancient pagan nations as supporting their view. Each nation, they say, has its particular founder. Thus the Greeks called themselves Helenes from Helen, the father and founder of that race. And Rome had its Aeneas; and Egypt its Mene; and China its Confucius; and India its Buddh; and Persia its Zoroaster; and Chaldes its Nimrod. But, to recall these in order, who was Hellen, the founder of the Greeks? Was he the first and father of all? No, he was the son of Deucalion and Pyrrha. And who was Deucalion? he was the son of Minos and Pasiphae. And who was Minos? the son of Jupiter and Europa. And who was Jupiter? the father of gods and men. And who now is Aeneas? the son of Anchises and Venus. And who was Anchises? the son of Minos and Europa. And who was Venus? the son of Jupiter and Juno. And who was Jupiter? the father of gods and men. Let this suffice. Mythology favors rather than dis favors the idea of race unity. We half suspect that the opposers of this doctrine in the name of science have followed the fashion of our times, and are quite ready to show their independence of, if not their disagreement with, the Bible. Let them make their best effort to explain away their brains out against this stone wall of eternal truth. Honest souls will seek for light, and wait for it. We remember the vaunting of the geologists some years ago. Science, sharp and sure, had here found something that quite upset revelation. There was immense crowing among the infidels; but how still and quiet it has become. What is the matter now? A glacier has set them on a new tack, and the world has found out that it did not necessarily take so many millions or billions of years to form the carboniferous rock as was at first claimed. And other things in geology have been re treated, and possibly something of interest may yet be learned respecting this and other sciences. Knowledge must keep her subscription books open a little longer. The world must wait sometime yet before dividends are declared.

Monogenism is the doctrine of universal brotherhood. We have heard a few years ago that the negroes enslaved in our midst were the missing link between the American and the African; and when a man, who has never removed from the moon, can get a relic belonging to the men who have uplifted in the moon. The Polar Relief expeditions mean universal brotherhood. In them nationality even

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seems quite forgotten. We read upon those crystal coffins, along the Arctic Circle, “I am
my brother’s keeper.” The unity of the race is more than a theory. It is the pith and
marrow of the Golden Rule. Shall we give it up then to please science falsely so called? Let us hope
for better things.

THOMAS—A STUDY.
H. F. MAURER.
(Continued.)

There is considerable speculation as to the significance of the other name given to this
apostle,—Didymus, a twin. According to tradi-
tion he had a twin sister named Lyca. Accord-
ing to Eusebius the real name of Thomas was
Judas; this Judas was deemed the same as the
brother of Jesus of that name, mentioned in
Matt. 13:55, which brings one to the interest-
ning conclusion that Mary, after the birth of her
oldest son, gave birth to twins, and that therefore
Thomas is a brother of Jesus. For all this I
do not care, my purpose is served if I called
attention to another phase of this speculation,
which though quite fanciful, as a great deal of
modern spiritualizing of literal facts always is,
and which, while it reflects also on the character
of Thomas, it yet gives him credit for a little
more of his character than did Eusebius, for
while he makes an impression that is posi-
tively false, for Thomas was far from being
double-minded, a remarkable coincidence, and
says: “In him the twins of unbelief and faith were contended
with one another for mastery, as Esau and
Jacob in Rebecca’s womb.” Now this coinci-
dence, and the epit illustration accompanying its
statement, were well enough and unobjection-
able, but when the archbishop quotes James 1:8,
“a double-minded man is unstable in all his
ways,” and James 4:8, “Draw nigh to God, he
will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye
double-minded,” he not only overdoes the matter, but he makes an impression that is posi-
tively false, for Thomas was far from being
unstable in all his ways; and James 4:8 is
found to be in the very text which in the
previous quotes. Ample evi-
dence is shown for this in the words John
records in his 11th chapter: “Then said Thomas,
which is called Didymus, unto his fellow-dis-
ciples, Let us also go, that we may die with him.”

That man needs not to be urged to draw near
to God who is willing to die with God’s only
begotten Son.

While these impressions can easily be made
by the fanciful references to the name meaning a
twin, so much credit is due this sort of specu-
lational spiritualizing, that it also brings out
something else being here, and that Thomas,
with his capabilities, for it credits him with the
ability to exercise faith. The man who is all faith
and no doubt generally is so credulous that he
assents to everything which meets his fancy.
The giant in faith holds a rule in his hand.

There is a sentiment quite prevalent in
Mexican and American regions, semi-

civilized though the people be concerning
Thomas, which is kinder than among us, with
all our boasted civilization and Christian prin-
ciples, for he is made identical with Qetzal-
coclate, a real personage in the minds of many
there, but known to those more enlightened as
a mythical personage of great fame in the relig-
ious and popular lore of the Mayas, and also
among the Mayas of Yucatan among whom he
is known as Cuculcan. By many he is made
identical with the explorer Cortez, and hence
the latter’s uninterrupted march to the Aztec
capital is accounted for. By others he is the
soul of the apostle Thomas, and if a small fra-
cion of the stories about him are true, you
would conclude that Thomas did something
more than doubt. Doubting Thomas they
know not, but they do know that Qetzalcoatl
appeared first on the coast of Mexico in a long
white robe, adorned with feathers, accompanied
by many followers, and that he was a
political and religious leader of the Mexican tribes,
and to-day they still point out the great pyra-
mid which he and his followers erected. To
build a pyramid is no small job. It is consid-
ernably more than to doubt or to be a skeptic.
And this prodigious task is small in comparison
with the many other wonderful things which this
hero did. The truth is there was much
legendary lore in the minds of those people con-
cerning this mythical person, and that Spanish
priests built upon it a Christian super-structure,
claiming that Qetzalcoatl was the Apostle
Thomas, who had taught them the cross and
the ritual of the Aztec; and this the Aztec reli-
gion has so much resembling the Jewish and
Christian. Until this day, Spanish, Mexican
and South American theologians attempt to prove
that Thomas evangelized America, and they
show many evidences of his quondam presence.

This, indeed, might "turn in his grave" to
the claims made in behalf of him; at the many
wonderful things he is asserted to have done,
and the many notions taught in his name. So,
too, might many another worthy teacher and
leader of men. What strange doctrines are
taught and obligations imposed in the name of
God and the Christ in this very name of God! I will not go into detail concern-
ing the absurd and contradictory notions among
us to-day attributed to the apostles and even to
Christ. The silly farce at the font, which in-
verts Christ’s order to believe and be baptized,
is a shame. "Do you believe?" is put to the unconscious infant
and answered by the full-grown but not well-
structured sponsor.

(To be continued.)

AN INCIDENT.
REV. CHARLES A. BURDICK.

Rev. Perio R. Burdick, in an article in the
Revealer of Feb. 5th, under the heading, “Sev-
enth-day Baptists and the Woman’s Christian
Temperance Union,” says: “It is a perplexing
question for many of our people whether it is
clear that women, or at least the married and
any organized on behalf of the Woman’s Christian
Temperance Union.” This, in view of the fact that among
the forty departments of work which that organi-
zation is engaged in, there is one called the Sab-
bath Reform Department, which seeks to secure a
 stricter observance of the Sabbath.

In her article she says: “If we withdraw from the
Woman’s Christian Temperance Union we can have no voice in their gatherings, and we
would be virtually putting our light under a
bushel; but working with them we have a right
to be heard, and will be heard in the County,
State and National gatherings, and we can sec-
tor the Sabbath truth in a quiet way, just as it
was done at Elmira at the recent State Conven-
tion. This, with the Spirit of God, will keep the
learned working.”

I believe this position is well taken. But the
purpose of this article is not to argue the case,
but to point out an instance of the position,
though the incident was in connection
with another organization.

I was one of the delegates chosen to repres-
ent Fayette county in the last Illinois State Prohi-
ition Convention, held in the city of Bloom-
ington. It was a part of my purpose in
attending the same was to do what I could
against the adoption of any resolution which might be pre-
ated favoring Sunday legislation, and to speak
a word in vindication of the Sabbath, in case a
Sunday resolution should be introduced. I
watched closely the appointment of the Commit-
tee on Resolutions. Among the delegates ap-
pointed to that committee was Rev. J. L.
Doughit, of Shelbyville, with whom I had a slight
acquaintance. He belonged to our district
legislation, and I went to him and stated the posi-
tion of our people on the subject of Sunday leg-
islation. He requested me to put in writing the points of our opposition for use in the com-
mittee. I wrote what I thought was a reasonably
sound, and I wrote it to show what was held down some points, the substance of which was that
we were opposed to any legislation on mat-
tors of religious observance, as being out of the
province of human authority; that we observed
the seventh day as the Sabbath, and would pro-
test against any law requiring Sunday observ-
ance as an infringement of our rights.

He agreed to represent our views before the com-
mittee if there should be occasion. At the
noon recess I accidentally met brother Stephen
Burdick, of whose presence in the Convention I
was not aware until then, and told him what I
had done; and this it was my purpose, in case a res-
olution favoring Sunday legislation should be
reported, to move to strike it out of the report, and
give reasons. He agreed to second the motion
to strike out if there should be occasion. After
the Committee on Resolutions had met and com-
pleted its work I went to Brother Burdick, and said:
I had done.

He that the subject came up in the committee, that he presented our
views, that there was a good deal of discussion of the
subject, that some were quite desirous of re-
porting some declaration favoring a law that
should secure to railroad employees, and others
that we were compelled to work every day, one day’s
rest in seven, and that finally they agreed on a
resolution favoring “A Sabbath law which
secure to the laboring men one day’s rest in
seven.” When in convention that part of the

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THE SABBATH RECORDER.
report was reached, "Colonel" Felter, of Spring-
field, moved to strike out that resolution on the
ground of its being an infringement of the con-
science of some who did not observe Sunday.
"Farmer" Hanf, of Chicago, one of the com-
mittee, explained that the committee had tried to
avoid that difficulty by the wording of the reso-
lution, and that the object of the resolution was
to favor, in some degree, one day's rest in the
week to public employees. Col. Felter's objec-
tion was not pressed further, but in the discussion,
one speaker, referring to the term "Sabbath" in
the resolution, said: "Sabbath means Saturday."
So, as the wording was not considered definite
enough, another delegate moved to amend by sub-
stituting "sabbath" for "sabbath." When this motion
was seconded I tried to get
the floor.
This was difficult to do, as the Conven-
tion numbered many hundreds, and our dis-
trict delegation, with quite a number of other
delegations, had to find seats in the galleries of
the great Ohio Hall. Mr. Douthit assisted me in
gaining the attention of the Chairman, for many
were wanting to speak, and introduced me as one
worthy to be heard, and indicated my denomina-
tional connection. I briefly stated that I re-
presented a people who kept the seventh day as
the Sabbath instituted at the creation, design-
ated by Christ, and observed as such by Christ
and his apostles; and that we objected to
any law that would require us to rest on
Sunday.
One delegate in his remarks said that
Sabbath was the day on which they worshipped
the sun. When the vote was put the amend-
ment was lost by a large majority; and so "Sun-
day" died a miserable death.
All this discussion in a large committee, and the remarks
listened to by hundreds in the con-
vention, must have started some new ideas in the
minds of persons whose attention had never be-
come to the subject of the Seventh-
day Sabbath. And much by reason of things the
right and the privleges of being heard in an
immense public meeting.

DRIVING OUT EVIL THOUGHTS.
(From the Nashville Christian Advocate.)

There are good reasons for supposing that
even the holiest men are troubled at times by
the presence of evil thoughts. The revelations
of bigoted times and the bigotry of the present
time is no absolute bar to these intrusive and un-
welcome messengers of Satan, these foul and
hateful vultures of the spiritual world. That
the common run of Christian people suffer greatly
from them is quite certain. The most of us
need travel no further than our own experience for
the confirmation of this statement. How we may,
therefore, guard ourselves against the perils in-
volved in such a fact becomes a matter of no small
consequence. It is not enough that we be aware
of the fact itself. The highest wisdom requires us
to form an intelligent scheme of self-defense, and
come to conclusions and measures as to the
best course to pursue. It is little good to follow our mere dreads fighting
against the suggestions of the devil. We must
study his methods of approach and assault, and
learn how to anticipate and neutralize them.
It is the common mistake of young Chris-
tians, and of some older ones, too, to suppose
that evil thoughts come into our countenances by
a mere naked flat of the will. Such a view
betrays a great ignorance of the elementary laws
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Missions.

The first response to our appeal to individual contributors comes from an isolated sister in New York who promises $5. for 1891 and the same for 1892.

At the close of no quarter, with the reports of our earnest and faithful missionaries before us, we have felt more deeply impressed with our increasing opportunities and with the growing demands upon us. Is it too much to say that we ought to increase our missionary forces fourfold?

SOBREMY TAKEN.

Our Treasurer writes, "I have heard several of our most liberal contributors say that they thought the Missionary Board, as now constituted, and controlled, was committed to foreign missions, and more interested in them than in the home fields; therefore they felt compelled to designate that their subscriptions go for home missions."

We trust that the Board is committed to foreign missions, and pray that it may never be otherwise; but whoever supposes that the Board is more interested in the foreign than in the home field, is absolutely mistaken. It is not true of the Board as a whole; of the Secretary; or, so far as he knows, of any other member. If the proof of figures is needed, let it be borne in mind that we expend more money in Christian America with its 22,000,000, than in heathen lands with their 62,000,000.

The Scriptural idea of missions embraces the evangelism of the whole world, that is to say, both home and foreign missions. To labor exclusively for either one or the other is to fall short of the doctrine and commandments of the Bible. And any person, board, church, or denomination, that is not loyal to both parts of this one, grand, central idea of the gospel, namely, world-wide evangelism, home and foreign missions, opposes, we believe, the Word of God and the gospel of Christ, just so far as such loyalty is lacking.

THE DAY-SCHOOL IN THE BARN.

It was one day in September that I thought of it, and at the dinner table said to Mr. Randolph, "Why can't the barn be made over into a school-house for me to have a day-school in? There is no particular use for it in its present state, since the horse is sold; but with a little renovating and remodeling, it would make a splendid little school-house." So, without delay, a self-appointed committee of two visited the barn and came to the unanimous conclusion that it would be just the thing. Consultations were held, the subject was discussed at a meeting of the Association, and, after due considering finances, it was decided a proper thing to do.

Not many days later, the building was in the hands of the carpenter and mason. The brick floor was taken up and a good board floor laid, partitions were removed, windows were enlarged, the walls were plastered and white-washed, a stove put in, a brick walk laid from the door to the gate, and everything put in good order for $10.42. When this was all done we were really surprised to see so comfortable and pleasant a school-room in the place of the old barn.

I learned of a young married woman with two children, living a short distance from the school-house, who would like to teach. She was educated in a mission school, and is a Christian woman; she has worked at home, but was at present out of employment. Such an opportunity to secure a good teacher seemed really providential.

The school was advertised by having notices written on red paper and pasting them up in various places; and the first day of the Chinese tenth month—Nov. 19th—was appointed for the opening.

The day came and so did the teacher, but not a scholar put in an appearance. Several days passed as the first, except that the teacher brought her own little boy and a little neighbour to keep her company. The forenoon was spent in the school-room. In the afternoon she and I went out and made calls on the people, inviting them to send their children to school.

At last, after several days, and just as my heart began to fail, there came a Chinese lucky day, when they transact business, marry and do whatever they wish to have blessed or prospered. Of course it was a good day to begin going to school, and so three boys came. This renewed my courage, so that Mr. Randolph's remarks—"Comfortable barn—nice warm place for the cow"—had but little effect on me. From that time on, the school gradually grew in numbers, till now we have so many others who wish to come soon, or at the Chinese new year.

It is understood by all, I suppose, that we live in the country, and therefore the scholars are country boys. They all live within a short distance of us, the farthest not a mile. They are bright, rugged little orphans and learn very rapidly. Yesterday, when I was in the school-house, the teacher said that three of the boys had completed their primers, and asked if I would like to have them recite. So, one at a time, they came to the deck, and laying the book before the teacher, turned their backs to her, and with their bodies swinging from side to side, recited the entire book with a velocity I will not try to describe. We use books that teach them of the doctrine, and they study the International Sabbath-school Lessons and commit verses of Scripture. Every day at four o'clock we have scripture reading, prayer, and singing.

It is delightful work sowing the seed of truth in these young hearts; and I hope, when the friends of the China Mission shall think of, and pray for, the work here, they will not forget this little part of it, but will pray that the work may be done with such earnestness, such faithfulness, such humility, that God may look with fulness, such humility, that God may look with favor upon it and give the increase.

LUCY G. FITZ RANDOLPH.

SHANGHAI, China, Jan. 5, 1891.

MISSIONS.

Many oppose foreign missionary effort, claimin- "the are enough heathen in our own country upon whom all our efforts and money may be expended."

No one will for a moment deny that there are many unconverted ones in our own country whose souls are as precious in the sight of the Lord as those of any other land. But by expend- ing all our missionary effort in home work are we carrying out our Lord's command, "Go ye into the world and preach the gospel to every creature?" Can we ignore the demands of the foreign field?

Had the early followers of our Lord decided to confine themselves alone to the Jews until all Jews became Christians, where would our Christianity appear? We are of the Gentiles and the Jews are not yet converted.

In America there are thousands who have shut their hearts against Christ and will not accept him. Because they have not accepted him shall we disregard the appeals coming to us from countries not our own until we can no longer say that there are empty veins of our moral-reform associations.

While rejoicing that the church is able to supply all these needs, and legitimately too, yet she must be developed from her own resources on her own account. But a great incentive must be the precursor of great development of power. Power that acts directly and is due, to those who have tapped its life-currents, and, by transfusion, are drawing off the blood to ene rgy that the full spiritual spirit which flows from the empty veins of their moral-reform associations.

If we can develop the spiritual power of the church, like the evolution of electricity in a mighty thunderstorm, and will make the nations to fear and tremble all over the earth.—Dr. Ashley.
**Woman's Work.**

So to the calmly gathered thought
The innermost of life is lighted,

The mystery, dimly understood,
That love of God is love of good;

That to be saved is only this,
Salvation from our selfishness.

—Whittier.

The rock not moved by a lever of iron will be opened by the root of a green tree.

When you are an avil be patient; when you are a hammer, strike.—From the Arabian

We have on hand a new supply of thank-offering boxes which may be obtained by any of our ladies or ladies' societies upon call for them of the Board Secretary.

The Missionary Link, the organ of the Woman's Union Missionary Society, with the new year puts on a new aspect, and very be-

ing it is, and. It is to celebrate its thirteenth birthday, but more than that, to add to its facilities for passing down the line the gospel message of good will to men through a perfect Saviour for all, particularly by the instrumentation of women who have accepted this Saviour, to those who have never so much as known that a Deliverer had come.

Mr. Gladstone is credited with saying: "Talk about the questions of the day; there is but one question, and that is the gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet, I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation.

"Too often, in planning for missionary meetings, comic recitations, secular songs, and dramatic readings, perfectly harmless in themselves, are allowed as a pretext of attracting those not interested. Be assured it will not work, and nothing but ridicule and defeat will be the result. Such a mixture will only disgust the very ones you desire to reach. Let nothing foreign, that is the subject of missions creep into the programme." With this do not, so sensibly put by one interested in the work, there are some things to do. "Always begin with prayer; but let it be a short, earnest prayer for a direct blessing on this special meeting. Always use the Bible, but use it as the word of God,—the 'Word of the Spirit.' Expect to accomplish something by using the passage selected." These do not and these dos, though coming from a paper widely distributed, and also widely read, are practical, therefore worthy the second thought and the inner thought, namely, the attention and the leading.

**THE FORWARD MOVEMENT IN CHINA.**

Concerning the appeal made by the Shanghai Conference for 1,000 missionaries, William Wright, D. D., the writer upon the topic as given in the heading of this, and presented to the public through the columns of the Contemporary Review for October, 1890, says:

"This unanswerable appeal was not voted under the spell of passing enthusiasm, but as a matter of practical importance. The success of the past few years and the present encouraging state of matters emboldened the missionaries to urge the home churches to make a supreme and immediate effort for China.

"This large demand is as eminently reasonable as at first sight it would seem startling. From the statistical point of view, it seems that there are still in China 300 centres, with populations of over 200,000 each, unoccupied by the missionaries, and 200 centres of 100,000 each. These alone, without taking into account the groups of population, do not total an aggregate of 80,000,000 souls still beyond the influence of the missionaries in China.

"The above items are given on the authority of Dr. Ashmore, who has been in China since 1851, and who, for his great experience and ability, is well qualified to speak on such matters. Dr. Ashmore's approximations are correct, there would be a field of 80,000 for each of the 1,000 missionaries.

"From the procedure point of view, the demand is also reasonable. The missionaries have come to the conclusion that there is little progress in their advancing without securing their advances. The best results are not obtained by rushing through large provinces, but by settling down amongst the people, and teaching them by Christian example as well as by Christian precept.

"From the practical point of view the demand is both reasonable and wise. The old style of warfare, consisting of drawn battles, marching and countermarching, followed by retirement into winter quarters, has long been discarded; and guerrilla campaigns, though harassing to the enemy and affording scope for individual prowess, are seldom successful. The missionaries have now completed their work of sapping out the land, and, tired of tentative efforts, they are setting for victory, not so much a capture, but in one compact, united host, and they ask for such numbers as shall warrant reasonable hopes of speedy activity.

"It is not desirable that China should always be in the leading-strings of foreigners. The missionaries are stimulating the Chinese.

"Having led China into the ways of a higher civilization, and a purer faith, they should retire, and leave the Chinese to continue their own moral education, and to erect their own churches, on their own lives. To this end the missionaries in China, with one voice, call for immediate reinforcement, and in every consideration it is desirable that the conflict should be brief, but decisive."—Abstracted.

**ONE WOMAN'S EXPERIMENT.**

I have been so wonderfully benefited by an experiment that I relate it, in hopes that it may help others. I often found myself at the time for the payment of the quarterly dues and other missionary and benevolent appeals short of funds, and my observation discovered many women in a similarly unhappy condition. My conscience reproached me with slackness and ingratitude. I searched for a remedy. I found a superior measure of action. I have not yet found, if so full that there was a surplus of funds after the quarterly payment days, but I have a comfortable sense of duty mostly, and the satisfaction over this little systematic arrangement that no amount of pretty things, or selfish spending, or lavish expenses for others who have no need of such, is blocking the eyes of real beneficence, and robbing the treasurers of God. The Bible witnesses against it. Is there not a "more excellent way"?

Don't be satisfied, my dear sisters, by a stranger's testimonies about the subject. "Take it on probation" for a year, and then see if it is not worthy of complete fellowship. —Selected.

Keep looking to Jesus, dear soul, and you will find the peace that passeth all understanding. Cleave to Jesus, be joined to him by faith, and you shall be one spirit; you shall be made warm and vigorous and full of activity in God's service.—MeCheyne.
SABBATH REFORM.

A case which involves the deepest right of every individual—the right to worship God where and as he pleases, so long as he does not interfere with the right of every one else to do the same thing—is now before the Supreme Court of the State at Memphis, Tenn., for decision. R. M. King, of Obion Co., Tenn., a member of the Seventh-day Adventist denomination, after having observed the Sabbath, went about his ordinary work on Sunday, plowing corn in his field, where no one could be disturbed or annoyed thereby. For this he was arrested under the law of the State, tried in a Justice's Court, and fined $3 and costs. Afterward he was indicted by the grand jury for the same act, tried in the County Court, and fined $75 and costs. From this decision, by the advice and help of the National Liberty Association, which he had joined as a member, he appealed to the Supreme Court of the State, by which the decision of the lower court was affirmed. Refusing to pay the fine he was placed in the county jail. Appealing to Judge Hammond, of the United States District Court for the District of Tennessee, he was released on a writ of habeas corpus, and the writ was made returnable on the first Monday in January, 1891. Meanwhile the National Religious Liberty Association secured the services of the Hon. M. P. Dickinson, of Detroit, Mich., who was a member of President Cleveland's Cabinet, to assist in the case. The lawyer who had conducted the trials in the courts below, and by whom the case was argued before the Court at the time set. The judge held his decision for consideration. A letter from Col. Richardson to the President of the National Religious Liberty Association, lately received, and in which the decision will not be rendered until March. It is expected that the masterly arguments of Moase. Dickinson and Richardson will be printed soon, and they will be valuable to all who desire to know what are their religious rights under our Constitution.

D. P. C.

LAW OF MOSES, LAW OF GOD, NO LAW, AND THE SABBATH.

REV. W. T. NANCE.

Among the various arguments advanced to prove that the Bible Sabbath is abolished and taken away, is that which asserts that the whole law is abolished, being no longer binding upon us. There are many professors who advocate this doctrine strenuously whenever it is appealed upon the question of the Sabbath, but with less vehemence at other times. But, lest I should not state their position as they hold it, I will quote from one of their prominent writers, who is considered a representative man upon this question. In alluding to those

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who make a distinction between the ceremonial law and the moral. This writer says: 

"God never divided the law, nor made any such distinction in it as they do."

Again he says:

"Christians, let free from the law with all its damns and marks, and to be held accountable for the keeping of any of it.

Having the question fairly stated by its own advocates we will proceed to offer our own opinion, upon sufficient authority, whether God ever made any distinction in the law, and whether Christians are to be held accountable for the keeping of any of it.

In the first step of our inquiry we find a distinction made in the names applied to the law, since there are applied to the "law of Moses," and to the "law of God." See 2 Chron. 30:16; John 7:23; Ezra 3:2; 1 Cor. 9:9; Hebrews 4:6, Rom. 7:22; 8:7, and elsewhere. But do each of these names apply to the same law, or are there two laws, as widely distinguished as the two names suggest? For an answer to our question we will examine some of the passages where these names occur.

I. "LAW OF MOSES." "And they stood in their place, after their manner, according to the law of Moses, the man of God." 2 Chron. 30:16. A reading of this chapter will show that the law of Moses, here alluded to, is a law regulating the celebration of the passover, which was a part of the sacrificial system of worship. See Lev. 23:4-9. "Also Jehoiada appointed the offices of the house of the Lord, by the hand of the priests the Levites, whom David had distributed in the house of the Lord, to offer burnt-offerings of the Lord, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David." 2 Chron. 23:18. Here again the law of Moses refers to a part of the sacrificial system of worship, burnt-offerings.

See Numb. 28th chapter, and elsewhere.

"Then shall they of Jerusha, and his brethren, the priests, and Zerubball, the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings of the Lord, as it is written in the law of Moses, the man of God." Ezra 3:2. This passage teaches that the law of Moses has reference to the sacrificial system of worship. See Deut. 12:5-14.

"And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord." Luke 2:21. Here the law refers to that part of the sacrificial worship pertaining to the purification of the mother after childbirth. See Lev. 12:2-6.

"If a man on the Sabbath day receive circumcision that the law of Moses should not be broken, are ye angry at me because I have made a man every white on the Sabbath day?" John 7:22. Here the law of circumcision is called the law of Moses. This too was a religious rite to be performed as a token of God's covenant with his people. See Lev. 12:3; Genesis 17:9-14.

"For it is written in the law of Moses: Thou shalt not muzzle the mouth of the ox that treadeth out the corn." 1 Cor. 9:9. This law is found in Deut. 25:4, in the midst of many other laws touching the civil affairs of Israel, and since it is said that "it is written in the law of Moses," we know that the law of Moses embodied the law regulating the civil affairs of Israel and the law regulating their civil affairs.

I might quote many other passages where the law of Moses is mentioned, but we have examined a sufficient number to find what is embraced in that law. After a careful study of all the passages bearing upon the matter, I do not find a single passage, where the law of Moses is spoken of where any other interpretation can be construed to mean more than that to which I have applied it, the sacrificial form of worship and the civil affairs of Israel.

II. "LAW OF GOD." "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6. There can be no doubt as to what is meant by "the law of thy God" in this passage, since verses 1 and 2 fully explain the meaning. The prophet explained six precepts of the Decalogue in the following order: 1st, 3rd, 9th, 6th, 8th, 7th. This, then, establishes the fact that the law of God deals with precepts which we have failed to find in the law of Moses, the ten commandments. See Ex. 20:3-17. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." Exodus 16:4. Though in this passage the term "law of God" is not mentioned, Jesus speaks, in the spirit of "my law." Whatever is meant by "my law" in this text is made plain by the rest of the chapter. It was the law of the Sabbath rest, which is a part of the Decalogue, respecting which God desired to "prove them." Because some of Israel went out on the Sabbath day, he commanded them, "How long will ye refuse to keep my commandments and my laws?" showing conclusively that he meant the law respecting the Sabbath, the fourth precept of the Decalogue.

"Then shalt thou say unto them, Because your fathers have forsaken me, with the Lord, and have served all other gods, and have served them, and have worshiped them, and have forsaken me, and have not kept my law." Jer. 16:11. The first part of this text explains what is meant by God's law, where the people are told of their violation of the first two precepts of the Decalogue.

"They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers." Jer. 44:10. Here the sin committed against God's law was idolatry, the second precept of the Decalogue. See verse 8 and 9.

After carefully comparing all the scripture texts in which the "law of God," also known as "my law," is mentioned, I find none that refer to any duties not made obligatory in the ten commandments, therefore I do not find this law embracing any of the requirements of the law of Moses. Hence I am disposed to believe that there are two distinct laws recognized in the Bible. But we are not done with the question yet, since there are other distinctions made between these two laws which, to any fair mind, must indicate beyond any doubt that God designed to make a wide distinction between these.

"And Moses wrote this law, and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel." Deut. 31:9. And it came to pass when Moses had made an end of writing the words of this law, a book, until they were finished. These texts show that the law of Moses was written by Moses in a book; but, lest some person may doubt as to what law Moses wrote, we will quote other texts which will settle the question.

"But he slew not their children, but did as it is written in the law, in the book of Moses, where the Lord commanded, saying, The fathers shall not die for the children; but every man shall die for his own sin." 2 Chron. 25:4. Now this law concerning justice is recorded in Deut. 31:16, together with other civil laws which we have seen are a part of the law of Moses, and which Moses wrote in a book. For further proof see 2 Chron. 35:12, Ezra 6:17, 18, Neh. 13:1. Though this law was written in a book, yet Moses gave orders for it to be written upon the stones of future (Deut. 27:1-3), which was afterward done by Joshua. Josh. 8:31, 32. But concerning the other law, the "law of God," we read in Ex. 24:12, "And the Lord said unto Moses, Come up to me into the mount, and be there, and I will give thee tables of stone, and a law, and commandments, which I have written; that thou mayest teach them." And in Deut. 4:13, "And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

Here it is declared that the law of God was written by God upon two tables of stone. For further proof of this subject see Deut. 9:10; 10:1-4, Ex. 31:18. But we come to notice still another distinction made between these two laws. "Moses commanded the Levites, who bare the ark of the covenant of the Lord, saying, Take the book of the law and put it in the ark of the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31:25, 26. Thus was the law of Moses placed in the side of the ark; but of the two tables upon which was written the law of God, we read, (Deut. 10:1-4), "And I turned myself and came down from the mount, and put the tables in the ark which I had made, and there they be, as the Lord commanded me," and in 1 Kings 8:9, "There was nothing in the ark save the two tables of stone which Moses put there in Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt."

We find still another distinction in these laws by way of contrast. One law is perfect. "The law of the Lord is perfect, converting the soul." Ps. 19:7. The other law made nothing perfect, but efficacious; the law made perfect, but the bringing in of a better hope did." Heb. 7:19. One law Christ did not come to destroy: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17. The other law Christ abolished: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2:15. One law contains the whole duty of man: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:18. The other law was added "because of transgression: wherefore then, servert the law? It was added because of transgression till the Seed should come to whom the promise was made." Gal. 3:12. One law is holy: "Wherefore the law is holy and the commandment holy, and just and good." Rom. 7:12. The other law was abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2:15.

Thus we might make an almost endless collection of examples to prove that the Bible recognized two laws, and that their distinguishing characteristics are clearly marked.

(To be continued.)
one which would come, ultimately, to the payment of $12,000 a year for our benevolent work. The incident has a manifest lesson for us all.

"A preacher who is in upright and downright earnest can secure a generous offering for missions from almost any church. When Dr. Noble began his work in Chicago he found his congregation struggling under a debt of $75,000. When the day for the offering for Foreign Missions approached, he said to his people, "I want to give $900. The people thought that he was crazy, and pitted him; they could not get it in their heads to reproach him. The next week he announced it again, and repeated and emphasized the fact that he wanted them to give $900. Again they thought him daft, and said nothing. But next Sunday, instead of the usual offering, they were surprised to learn that they amounted to $900. They took heart and hope, and, in a few years the debt was paid. Now that church is strong and prosperous, and gives $12,000 a year for missionary purposes. 'There is that giveth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.'"

"OUR PAPER."

Some of our people insist on wondering why the Sabbath Recorder cannot be made just as good and just as able a paper as any of the great papers of other denominations. It could be made so if we would give it the necessary support. Few persons have any idea of the amount of money, over and above all incomes, necessary to sustain such a paper. Dr. Wayland, editor of the National Baptist, is authority for the statement that it has cost not less than $100,000 to put that paper where it now is. It cost the Presbyterians of this country nearly $200,000, all told, to make the American. The American, a New York paper of wide circulation, has been sustained by very large personal contributions of one of its friends. Recent financial embarrassments have caused this man to withhold his gifts, and, as a consequence, the American has suspended publication. Another paper in New York, some years ago, attained a very wide circulation and was often quoted as an example of excellence and cheapness, and, after sinking several hundred thousand dollars beyond all income, went to the wall. We have heard that it cost the Independent, with its immense circulation, a sum of money approaching the millions, to bring it up to its present high standards. And yet many of our people do not see why our paper, with an actual paying subscription list of about 2,500, should not pay all necessary expenses, and rival the very best papers of the country in amount, excellence and proportionate giving; and many of our people actually some one rather broadly hints that somebody, somewhere, must be making some money out of it.

Now we have not written these things to find fault with anybody or anybody. We have no hundred thousand dollars to put into the Recorder. But we have had, and still have, and no doubt always will have, good friends who loyally support it by pen and purse; and we always have had men who were willing, in its management, to divide time and energy and talent between different parts of the work, where the large papers have specialists with large salaries in each department, in every field, in every office, and thus our paper has been maintained and built up almost entirely out of its income from its limited circulation. And we deem it a matter for congratulation that, under these conditions and limitations, the Sabbath Recorder is what it is to-day.

After years of acquaintance with quite a wide number of newspapers, we hesitatingly say that for the circulation and the amount of money put into it, outside of its natural income, no other religious paper can be found which gives its readers so large and so excellent a variety of reading matter, at so small a price.

There is, it is true, abundant room for improvement, and this with the Recorder is no exception, but we are not afraid of these criticisms, as we are of those in charge of this important interest. With the hearty support of its friends, with increased circulation, with more willing and generous contributions of crisp, short items of news from all over the denomination, and with more frequent short articles from able writers in every denomination, the Recorder is better prepared than ever before for better result than that which is now the fact. This is the activity to which we have committed our people, and to which we shall make every effort for the accomplishment of this ideal. Our paper is a part of the work of the church, and we have no right to expect more from it than from any other people are getting from their papers. Our paper is a part of the work of the church, and we have no right to expect more from it than from any other people are getting from their papers. And doing for our paper, it will do wonderful things for us.

CHRISTIAN STEWARD'S LEAGUE.

We live in a time of unprecedented activity in the proclamation of the gospel message. In this activity it is our joy, as a people, to have some share. This activity is constantly opening up new fields, and new fields opened up make demands for more earnest and unceasing labor.

"The field is the world." This, literally, has always been true so far as the need of the world is concerned; so far as the opportunity to go forth to the world groweth. But the fair prospect of getting a hearing is concerned, the saying was never more broadly true than now.

These ever-widening fields of opportunity, and the constantly increasing calls which come up from them, make demands for laborers in the harvests of the Lord, and the sending of laborers in greater numbers. A supply of money with which to pay laborers, meet traveling expenses, etc. That which is true respecting general missionary work, is true also in respect to the demands made upon us for the dissemination and defense of Sabbath truth; so that a double duty is cast upon us, a double privilege is placed at our doors.

These general conditions and demands of world evangelism have given rise, in recent years, to much thought on the question of systematic and proportionate giving; and many plans have been devised in the operation of this principle. We are benefited by the constant assurance of the necessity and usefulness of this double and twofold system of giving, as well for the purposes of the church, as for ourselves. This double and twofold plan of giver to give a certain per cent of their income—not less than one-tenth—to benevolent and religious purposes. The operation of this pledge is designed to be similar to that of the pledge in the Young People's Society of Christian Endeavor, now pretty generally known.

...
among us. The originators of this movement prefer to remain; for the present at least, unknown, lest they should seem to be ambitions of name or fame in the matter; and because they wish it to stand upon its own merits. It is said, however, that Christian: laymen, some of them of large incomes are its chief supporters. We give below the entire plan of the League, and commend it to the careful study of all our people. If in the event of a wave movement, if it shall be the means of enlarging the inflow into the treasuries of the Lord's work, and so insure an enlargement of the work itself, if it shall bring larger consecration of God's people to his word, and so bring greater joy to all, if any or all of these results shall follow its adoption and the encouragement of its adoption, it will not matter much who originated it.

REGULATIONS.

In order to carry out, in simplicity and faithfulness, the objects of this League we adopt the following regulations:

I. A meeting of the League shall be held the first Monday evening of each month, or at such other times as the League may direct; for the purpose: (1) Of special prayer that God will now pour out upon his people the spirit of a personal consecration of their possessions to his service. (2) Of mutual helpfulness in respect to questions of our own duty as to systematic giving. (3) Of devising means by which we may induce others to enter into the blessings and fellowship of this League.

II. A Secretary shall be chosen each year, whose duty it shall be to keep the records of the League.

(2) To notify the members of its meetings, and (3) To act as treasurer for any funds raised for its expenses.

III. An executive committee of three, of which the Secretary shall be chairman, shall be chosen each year, whose duties shall be: (1) To provide leadership and subjects for the meetings, and (2) To carry out, generally, the purposes under its direction.

IV. Persons may join the League at any regular meeting by accepting its principles and signing its pledge.

V. And person desiring to withdraw from the League and its pledge can do so by giving written notice to the Secretary of the League to which he belongs.

COMMENTS ON CLIPPING.

An eminent New York preacher, in one of his more ritualistic denouements, as reported in one of the Sunday papers, seemed to make himself in reference to Lent:

"We are right in joining with the Catholic Church in the observance of the feast of the 25th of December, the day upon which the babe of Bethlehem opened his eyes upon the world which he had come to save. We are justified in observing Good Friday, the day of his death, as well as the glad Easter, when he arose from the grave triumphant over the king of terrors. But let us not go further.

The word "right," as above used, ought to have been defined, and then we ought to have been informed by what standards the observances mentioned are adjudged right. Concealing that there being no fixed infallibility and that even the observances are correct, although on this point scholarship is divided, with the preponderence of authority and arguments against the popularly accepted days, there is, as this preacher well knows, no Scripture authority for these expressions, and they are in vogue, as his expression "joining with the Catholic Church" shows, as though it does not seem as though he were appointed and perpetuated by Church authority. Therefore it ill becomes one who rejects such authority to exhort his brethren, "But let us not go further." By what authority is the limitation to be defined to which men are to carry their extra-biblical practices and beliefs? If we prove it is impossible as a Christian to be right to join the Catholic churches in three of their appointments, why not in three hundred? for she has that many and some to spare. With those three stand infant baptism, sprinkling, Sunday-observation, extreme unction, Maryology, intercessions of the saints, confessions, reconciliations, purgatory, mass and the whole mass, od infinitum. Where will you have us draw the line, doctor?

Now here is a paragraph which illustrates the power which superstition holds over the minds of even great men.

A gentleman well posted on ecclesiastical dogmas said (before this illuminating man's death): "General Sherman is placed by a peculiar position of being neither a Catholic nor a Protestant. If he should die he will die a Catholic, but should he recover he will be a Protestant."

Apropos of this discussion concerning the administration of the extreme unction to Gen. Sherman, a description of this ceremony is interesting.

The oil used must be perfumed by a priest, and the priest dips the water. are thrown into the fire and the pieces of bread and the crumbs of bread and the oil of chrism are thrown into the sacrarium. giving.

"And now, gentle housekeepers, if you will be good enough to do as I show you, you will make the most beautiful housekeeping that ever was made." One word was sufficient. The feet were washed, the hands were washed, the soles of the feet were all touched. There is nothing like "general housework." Substitute "general housekeeping" for any kind of service in my vocation. I have never been less than satisfied with the words "general housekeeping" which a false and foolish sentiment and a mis­apprehension of the Christian's soul's wants, have imposed on a Christian's conscience. I am sure that I have never been less satisfied with the words "general housekeeping" which a false and foolish sentiment and a misapprehension of the Christian's soul's wants, have imposed on a Christian's conscience. If you have never been less than satisfied with the words "general housekeeping" which a false and foolish sentiment and a misapprehension of the Christian's soul's wants, have imposed on a Christian's conscience, you will find encouragement here. Has not the oils been blessed by a priest, and the officework," "book-keeping, "cashier," and other extra-biblical practices and beliefs? If you have never been less than satisfied with the words "general housekeeping" which a false and foolish sentiment and a misapprehension of the Christian's soul's wants, have imposed on a Christian's conscience, you will be able to understand the meaning of the above. "For the purpose of prayer that God will now pour out upon his people the spirit of a personal consecration of their possessions to his service."

And this in the Nineteenth Century! In a family containing a United States Senator and a United States General, done however, not because they believed in it, but to console the family. Is not the perpetuation of such superstition worth a price for pay for consolation? Yet it was less excusable than the Methodist bishop's "baptism" of General Grant while in the social condition of no city is such that a young girl must choose between dishonor and death. The "servant girl problem" is a great problem, as any householder can testify. The preference to be shown for regular girls for shop work, and of another for genteel employment, has so limited the supply that there is an almost incessant demand for girls to fill "permanent situations" at "fair wages" and in "comfortable homes." This girl chose not between death and dishonor, and many foolishly were led to believe, but between death and a kind of work which a false and foolish sentiment and a miserable caste spirit caused her to shrink from doing. There is necessity for emphasizing this truth on platform, in the pulpit and press, that no honest labor is undignified. The carpenter's son washing his disciples' feet should settle that.

H. B. MAUREL.

A STATEMENT.

As some of my correspondents have lost sight of me since leaving my work, I make this statement of what which will continue till further notice. My trouble seems to be a re-attack of gripe of a year ago, affection of throat, head, and shoulders, rendering me unfit for any kind of service in my vocation. I have not sung a song, or preached a discourse since Christmas. My voice is much affected. I hope when the weather is warmer to be able to resume work. Pray for me.

C. W. THRELKELD.

HAMPTON, Ky. Feb. 19, 1891.

At exchange has the following paragraph which we deem worth reprinting:

A young lady was elected Reading Clerk of the Colorado State Senate the other day. She got in just one vote ahead, and one of the opposing Senators who made women's rights is an un­scrupulously, a noble compliment. He had opposed the election of the lady because he did not think women have a place in the Senate, and had voted against several measures, which was a new thing in that chamber. Is it possible that any member voted against her because her presence would compel him to an unnatural and uncomfortable regard for decency and propriety, and because her presence would take their places in legislatures (as they will when we become more civilized) the swagger and swearing, the smoking and spittooning and other parliamentary barbarisms, will be things of the past.

The Sabbath Recorder
Young People's Work.

THE SETTING AND THE RISING SUN.

Thou art to me, thou glorious setting sun, my morning star, how golden bright!
For thou a downward course dost softly run, and leave the dreary earth a darkened page.

And as the hills along the shadowy way
Are lightly morninged in their rosy gray,
So did the loving ages of the blast
Tinge each sear with the halting as they passed away.

And then arose the silver moon.
To cheer the heart and light the steps of men;
But even simple faith expired too soon,
And left the sinking world to gloom again.

Then clouds and darkness spread themselves o'er all,
And a stiller gloom fell.
Till man seemed covered with a frightful pall,
And verging fast to an eternal tomb.

But as the darkest hour precedes the dawn,
With the promised light in the darkness born,
That fallen might might but a brighter morn,
That seal of heaven whiled his face.

Now, who shall tell the brightness and the length
Of the glad day that now is gently breaking?
Oh, he who tells the glory and the strength.
To which the human mind at last a waking?

B. G. Smith in New York Tribune of November 27th, 1846.

MISSION WORK AT HOME.

Mission work, as defined by Webster means that with which a messenger is charged; the duty on which one is sent; a commission. But in its broader and religious sense it means a great work instituted by the Author of the plan of man's salvation, and delegated to man as God's human agency for accomplishing it. No one need have the responsibility of our commission, or be wholly ignorant of it, for God, in His Book, has made the duties of Christians very plain and specific. Every Christian has been given a charge, every disciple a commission, every believer a duty.

We do not need to be great preachers, as the pit of misery. This class has been born into to weaken and destroy the plans of God and the strong power is applied to the young. He plans allurements that are most productive of immediate pleasure. But here is the mission of so many. Worldly pleasure cannot give true satisfaction or rest of mind. When we look at death and beyond the grave, there is nothing in it to buoy us over. We grasp for something more and find it only in Christ. The highest true pleasure lies in submission to God and his requirements. If we would gain heaven, we must use every talent we have, not they should rightfully be taken from us, and with them our reward. We are the makers of our own judgments. What we sow we must reap, whether it compensate us for exertion or not.

We believe that the young can influence the young to good or evil quicker than the old can, and that our own class demand our special labor for this reason. Would we do our duty among our associates, better would be the tendency of the young, less would be the heartache of pastors, less would be the strain upon their own class to perform the work which the world blind to their condition and are inert workings of his mission, every Young People's mission, every Christian's salvation, and delegated to man as God's claim his glory. He placed man in the midst of society, and that our own class demand our

We ought to help our pastor by attending to our unused facilities and capabilities. Failures are proportionate to our knowledge of duty or of every comfort and praise for his care of him. We have become dreading and his strongest power is applied to the young. They delivered, and failed to ascribe to God the glory and among our associates, better would be the tendency of the young, less would be the heartache of pastors, less would be the strain upon their own class to perform the work which the world blind to their condition and are inert workings of his mission, every

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OUR MIRROR.

DOUBTFUL the thoughts of many Seventh-day Baptists, in common with multitudes of others, have turned to Portland, Me., during this last week, in which has occurred the tenth anniversary of the birth of the Christian Endeavor Society. It will interest not a few to know that Wellesley College sent delegates to this anniversary, expressing sympathy by Christian Endeavor, and her desire to identify herself with the Christian work of young people. Although representing the college, I registered also as a member of my own local society at Alfred Centre; and thus is it my pleasure to extend the greetings of the United Christian Endeavor Societies of this and foreign lands to you.

The Christian Endeavor movement began in Williston church, Portland, Feb. 2, 1881, under the leadership of the an earnest young pastor, "in quietness and in confidence," to interest his young people in active Christian work. Of the various committees for practical work, the Prayer-meeting, Lookout, Temperance, Missionary and others, Dr. Clarke considered the Prayer-meeting the most important, centering the interest of the whole. The pledge he held also essential to the successful working of the society, embodying responsibility, dependence upon God, and active work. Other pastors, desiring with equal earnestness to organize the young people into a working force in the church, found the work possible to their need and adopted it. The good influence spread, until we have 13,000 societies, organized into local, State and National unions, with a membership of nearly 800,000, representing thirty-two denominations, and world-wide in extent.

And so, after ten years of endeavor, it was fitting that the large family of Christian Endeavor workers should return to the local church for mutual cheer. And very homelike and cheerful indeed Williston church looked to us, coming in from the snow and the cold, with its decorations of evergreen, blooming plants and appropriate mottoes. The most significant part of the decorations was a small giant suspended over the pulpit, with the very appropriate words, "All ye are brethren;" "For Christ and the church." The whole tone of the first meeting was congratulation and rejoicing, full of the thought that it is good to live and work; yes, and in dark hours "to enter into the patience of God" in his work, since our work is his also.

The programme proper opened Tuesday morning, in City Hall, which has a seating capacity of three thousand, and was well filled at every session. There were 1,800 delegates in attendance, the majority being from New England, since the anniversary partook of the nature of a union rather than a convention.

There were representatives, however, from the South and West, Canada, Britain, and China. Three sessions a day were held for two days, and an early prayer-meeting at seven o'clock in the morning.

The addresses covered the history, practical results, and possibilities of the Christian Endeavor. As fully discussed with reference to its relation to the times, to the solution of social church problems, the Sabbath-school, Missions, and Temperance. In the pastor's hour the burden of the testimony was that Christian Endeavor develops Christian workers, Christian fellowship, and deeper spirituality. The young people, in the hour allotted them, testified that Christian Endeavor opened their eyes to the responsibilities and opportunities of Christian work.

Christian Endeavor appeals to young people because it means activity. It says to them, "Do not suppress the life and energy God has given you; but consecrate all to him that you may use it nobly." Christian Endeavor means more than an organization of work, appealing for sense of duty and loyalty to it; it changes impulses into habits, it promotes daily Bible-study; and is helping to draw the entire family of Christ into closer fellowship and unity.

This spirit was well expressed in the mottoes which were printed in the programs, and in the work which we are laboring together with God; "All ye are brethren," and forcibly suggested the answer to Christ's prayer, "That all they may be one." Flora A. Randolph.

WELLESLEY, Mass., Feb. 8, 1883.

TEMPERANCE.

THE prevalence of drunkenness in Russia is said to have become so great as to attract the attention of all Europe. In Odessa alone, during the past year, three hundred deaths have been attributed to this cause.

A COMMITTEE of the National Temperance Society of which Rev. Dr. Cayler, of Brocklyn, is president, has issued a call to the people of New York and chemical and philosophical sciences, and experiments of this kind, the existence of the case should require. The Board of Managers of the Society, believing the time fully come for such a convention, do, therefore, earnestly and cordially invite all Associations of Ministers and Churches, all General Assemblies and Synods, all General and Annual Conferences, Classes, Presbytery, and Congregations, all National and Temperance organizations, all Women's National and State Unions, Grand Divisions Sons of Temperance, Grand Lodges of Freemasons, Grand Temples of Honor and Temperance, and other State Temperance Bodies, to send delegates to a National Temperance Convention, to be held, commencing at 10 o'clock A.M., July 15, 1881, in the First Methodist Church, Saratoga Springs, N. Y. Each body to be entitled to send seven delegates, of which the presiding officer and secretary are ex-officio members of the Executive Committee, where the bishops generally are presidents of a number of conventions, this rule may not be binding. The same body may apply for permission to all organizations, similarly constituted. In case any Presbytery, Association, Conference, or Organization, shall not be in session after the issue of this call and prior to the meeting, or shall fail to appoint delegates, the presiding officer, or, in his absence or failure to do so, the secretary, may appoint the same. All delegates must have credentials duly signed by one or both of the officers of their respective bodies. Vacancies in delegations may be filled by the remaining delegates. It is proposed that this Convention shall be composed entirely of active bodies, and not from subordinate organizations. We are at the threshold of a new era in temperance effort. In every well-regulated community, it is a matter of common knowledge that the most influential needs of the people are the denominational interests. The missionary needs of the people are the denominational interests. The denomina­ tional interests of the colored people through the increase of intemperance and the tricks of political demagogues, form no small part of the problem. On the other hand, temperance has less than ever had hearty recognition from all classes of society than today. More than ever curse us, and breathe out threats against us. The lines of opposition are more sharply drawn, and the number of the indifferent is being steadily reduced. It is therefore in the highest degree desirable that all friends of temperance should meet in conference of some kind, to take counsel together for a forward movement against this special agent of evil. The appreciations which have been made for a reduction of fire on the principal railroads and at the hotels. For particulars apply to the Secretary of the Committee, J. N. Stearns, 28 Read street, New York.

Popular Science.

WHY SIXTY SECONDS MAKE A MINUTE.—Why is our hour divided into sixty minutes, each minute into sixty seconds, etc.? Simply and solely, replies Max Muller, Professor of Comparative Philology, because the Greeks, bound down by the side of the decimal system of notation another system, the sexagesimal, which counted by sixty. Why that number should have been chosen is clear enough, he says, as representing the division of the day into twelve hours, and of the circle into thirty degrees; the close analogies between the ancient Babylonian and Greek numbers are apparent.

Each parish or hour was subdivided into sixty minutes. A parson is about a German soldier, though the language is different, and the ideas and customs of the people therefore still live in that of the Ptolemaic system of astronomy, gave still wider currency to the Babylonian way of reckoning.

It is said that the priests of the temple of Esna, in Egypt, kept a permanent register of the names of the sick, and the tracts of illness under which they labor, and it is hardly likely that there is any rule for dividing the day now existing that was not in common use in the time of the Egyptians.

The Babylonians divided the sun's daily journey into 24 par­ ongs, or 720 stadia. Each parson or hour was subdivided into 60 minutes. A parsonage is about as a German soldier, and a little more in size.

The whole course of the sun during the 24 equinocial hours, reckoned by the Babylonian astronomers, was divided into 24 parsons, or 720 stadia. Each parson or hour was subdivided into 60 minutes.

Microbes.—The scientists are finding that each disease has its peculiar microbes, which attack the affected organs of the body or parts of the body, and which are increasing the virility and producing death, if not arrested. These organisms are infinitley small, but make up in numbers for their lack of bulk. Their activity is phenomenal, and their power of propagation is prodigious. Dr. Koch found that consumption was from certain microbes attacking the lungs, and went to raise crops of the intimate beings in his laboratory, by artificial means. Finding the substance on which they thrive, and transplanting germs from the expectation of a consuming into his nourishing substance, he succeeded in raising crops on his microbe farm to full satisfaction, and then he experimented upon them, to see how to destroy these germs, when they get into the body without having traversed the alimentary canal.

Guinea pigs and other animals were used for experiments; and he has finally compounded a liquid, or liquid, which, when applied to the skin, is generally fatal or certainly near the shoulder blade, because there the least annoyance, destroys these germs, or microbes, and lets nature reassert itself. In the same way other diseases are found by his researches, that is in its process of growth.

There are hundreds and thousands of physicians and chemists at work in all parts of the civilized world, studying and experimenting upon these diseases germs. And one of the latest discoveries is that these microbes war with each other to mutual destruction. A Russian physician's son being bitten by a diphtheria, and near to death, was also attacked by scarlatina, but first he was worse, but recovered quickly. His father was set to thinking out the scientific causes, and found that the diphtheria microbes had destroyed the diphtheria microbes, being themselves destroyed in the contest. He has therefore had wonderful success in curing his son by modern methods. It is now thought that this principle of meeting one army of microbes with the system, with another army of their deadly enemies, will prove to be the salvation of the human species.

Dr. Keel also found in the blood of all higher animals which moves about freely in the tissues, and degrades bacilli of various kinds. In the human, white corpuscules, or cells are numerous enough to keep down disease germs that may be imhaled or imbued, the body will remain healthy; though exposed to fever-laden air, or even to certain diseases; the facts seem to open up a new era for physical man; and it may be wholly possible to lengthen the average life of man. Indeed, the researches already in some degree in Christian lands. —Oldenburger.
LESSON X.—NAAMAN HEALED.

For Sabbath-day, March 7, 1911.


I. Now Naaman, captain of the host of Syria, was a great man with his master, and honorable; because by him the Lord had given deliverance unto Syria: he was a mighty man in honor.

2. And one went in, and told him his saying. Then and said the servant, I have a=na man of God in this city, which is of a=na man and can make thee clean.

3. Go now to him; peradventure he will shew thee what thou shalt do. And he went with him.

4. And when he came into the house of Elisha the prophet that is in Samaria, for he supposed he should have been received of him. And Elisha said unto him, Go into the sea, and thou shalt be clean.

5. Then Naaman went down to the river, and bathed in the water, and went again, and walked upon his way.

6. But his servants said unto him, My master, if the prophet had bid thee do any thing, Would he have said, Go wash in the river? Thou knowest well that there are other rivers in all the land, into which the kings of men cast their beasts to drink.

7. And Naaman said unto his servants, Go, and tell my lord the captain, Verily, it is not right for me to go away from my master into another land: but I will most surely do this thing, and follow after him: and I will wash my clothes in Abana, and in Pharpar, rivers of Damascus.

8. And his servants answered him, and said, There is no prophet here, save Elisha the prophet, which is by Samaria; but if thou go to him, do after his word; according to thy saying, he shall heal thee, or else tell thee.

9. Then went Naaman with his servants, and came again by the way to Elisha.

10. But Elisha sent a messenger unto him, saying, Go wash in the river Jordan seven times; and he shall be clean. So he went away to the river, he, and washed himself seven times; and he came again unto Elisha, and said, Behold, now I know that there is none other god in all the earth, than thou only.

11. Now it came to pass in the same day, that his master thrust him into a prison, and said, Thou shouldest have obeyed my voice; then would I have given thee silver, and clothing: now what have I received of thy hand? leave me, I beseech thee.

12. Then answered Naaman, and said to his servant, Shall I go down, and wash in the defiled thing of Damascus? and make myself clean? And Elisha the prophet sent unto him, and said, Go down, wash in the Jordan seven times: then shalt thou be clean.

13. But Naaman, the captain of the host, was wroth, and went up with a great anger. But he went in, and stood before Elisha.

14. And Elisha sent a messenger unto him, saying, Go wash in the river Jordan seven times; and he shall be clean. Then the servant of the lord answered, and said to him, Behold my master, because my head be numbered among the heathen, and the herd in the field, shall it take much water for the king to wash himself in? except it be thrice

GOLDEN TEXT.—Who forgiveth all thine iniquities, who healeth all thy diseases.

INTRODUCTION.

After the events of the last lesson Elisha went to Gilgal, where he had a school of prophets. During a dearth or famine he provided food for his pupils, on one occasion by baking herbs gathered from the field. Through ignorance the herbs were gathered and used in the pot poisonous gourds, the deadly effect of which soon bore its fatal result.

The healing power was not in the waters, but in the word of God, which signified complete forgiveness of all sin.

Central Truth.—Unquestioning submission to the divine requirements will only, and yet will always bring salvation.

Doctrines.—1. No station is exempt from affliction. 2. None but God can cure sin. 3. He will help when all other sources are abandoned. 4. Faith, humility, and obedience are the essentials of deliverance.

Duties,—1. To point out to others the way of salvation. 2. To assist them in the way. 3. To consider what they have required of you. 4. To accept and obey his conditions, however humiliating.

Suggested Thoughts.—1. Sin, like leprosy, is incurable by human agency. The conditions for its cure are the same to the high and the low, the rich and the poor; humble and trustingly obeying God's word. 2. Naaman could not see why some other way was not as well calculated to impress him with the display to be expected of his recovery. It is probable that a like complexity; at least he was ready to exhibit the power of God. Although his words seem boastful, they were to show it was not his own, but God's honor he would make manifest. 3. Where he had a school of prophecy, there the Lord had a school of piety. It is not for any to pick a quarrel with him. 4. Elisha was not a prophet, but God's honor he would make manifest. 5. The servant of the Lord answered, and said to him, Behold my master, because my head be numbered among the heathen, and the herd in the field, shall it take much water for the king to wash himself in? except it be thrice, and yet will always bring salvation.

Prepare the Sabbath School for the Divine Work of Sunday.
Bible for their guide, and it soon brought them into the church of the living God. A lady who had just been baptized under the sign that she would take the Bible for her guide, began to read the first chapter of Genesis, and soon turned to the minister that baptized her and said, "What does this mean? It says the evening and the morning was the first day, and the evening and the morning the second day." He then told what he had pursued her study of the sacred pages until it led her and her husband into the Seventh-day Baptist Church. Thus there has been brought into the church of the living God many precious souls.

But I have heard it intimated in certain circles that it is not denominational to baptize persons without their promising to join the church. I have searched the Bible and the Hand-Book for the authority for such intimations, but I have failed to find it. All the Seventh-day Baptist ministers, so far as I can remember, that have labored in this country, except two, have baptized persons without their promising to join the Seventh-day Baptist Church; and my memory goes back over a half century. I do think our Hand-Book, so recently adopted by our Conference, ought to be considered denominational; and our expose of faith in it says (Article 7, page 96): "We believe it to be the doctrine of the church, and of the church of the Saviour, and be baptized." It does not say, "If they will join the church."

As an individual, I believe that all men ought to join the Seventh-day Baptist Church. And I would like to shake hands with the man that has received more members into the church than I have. But the Hand-Book has it, that membership comes after baptism (page 25), not in baptism or by baptism; and this accords with the statement of Christ to Nicodemus, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John 3: 5. He does not say that when he is thus born he is the kingdom, but except he be thus born he cannot enter in.

In view of these facts, who is to decide the question as to who of our ministers are denominational touching the question? Would it not be better, so long as there is honest difference of opinion on this question, that we refrain from calling each other undenominational, and thus hear our own preachers? Each other in building up the Church of God?

S. D. DAVIS.

HOME NEWS.

New York.

ALFRED CENTRE.—Will Carlton gave his lecture on "Success" at Chapel West, Wednesday evening, 18th inst, to a crowded house. Several parties came from Belmont, Andover, etc. —On Thursday evening, 19th inst., a memorial service was held in Memorial Hall, under the management of the Sons of Veterans, in honor of General Sherman. Addresses were made by Prof. L. C. Rogers and J. J. Merrill, a speech written by Mrs. M. E. H. Everett, was read by Mrs. A. M. Howard, and Miss Edna Bliss read some appropriate poetic selections. The flag on the University and public school buildings were displayed at half mast during the day.

—On Sabbath morning the pulpit of the First Church was occupied by the Rev. Dr. Flata, pastor Williams being confined to his room with a severe cold. In the afternoon of Sab-
HELEN'S TALENT.

It was certainly a pretty room, and one might have considered the occupant happy in its possession. There seemed to be everything that the heart of a girl could wish, but the face, lying wearily on the pillow of the great easy-chair, did not betoken, by any means, an alloyed satisfaction. She liked her pretty things; wore them, used them, enjoyed them; but she had become accustomed to them; they were part of her life—among those negative blessings, in fact, for which we so often forget to be thankful, there was nothing to make her heart farewell and dissatisfaction in the eyes which gazed into the brightly burning fire that stormed winter day.

The face brightened a little as a quick knock sounded at the door, and the girl looked around expectantly as, in obedience to her invitation, it was opened, and a bright-smiling face peeped in.

"O Kate, how good of you to come out in all this storm," she said, putting out her hand. "As usual, you missed the right time, for we have had a bad cold, and a fit of the blues.

"Then I am very glad that I came," said Kate, stopping short; "the sin—it, the voice that makes my coming a favor, Alice, not only tinges, but makes the dainty little words come back to her. What really good use had that beautiful voice ever been? How could she account to the Lord for that talent if she had not used it? She thought, but what was so new, unexpected, and she dreaded so to come into contact with misery or distress of any kind. She had seen some prisoners one day coming out of the court, and had thought it right to come back for a week. To this day the face of one of the women would rise distinctly before her. That will, while her loving eyes shone, and her light shawl closed over her.

"Oh, no! She could not go there! She could not, though her every word was but a fountpage, and she never, as gold, and as kind as she can be—took the one thing which sometimes I think. Now to-day she has driven me almost and sending over me. I know it sounds terribly unrealistic, but we have not a single idea in common; and, oh, Kate, I so lonely sometimes, that I do not know what to do. Often, I long to love each other, but when two people can, but you know he is away all the time. I read, and go out, and try to forget, but once in a while, and she comes away home, I would have a good laugh, why then I grow deeper. You see I am a bad case, Kate, a thoroughly discontented girl, with everything to make her discontented.

"But occupation, was Kate's mental reservation, but she did not say it. Kate Stanton had learned the lesson well of Helen's silence.

For some moments she stood smoothed the soft hair off the hot forehead, with a touch fairly comforting. It was wonderful what a smile could do, imparting an air of rising above his burdens without words. But, though she did not speak, her thoughts were buoyant, and in that long-suffering, as much as occurred to her that her poor heart, and already she had begun to think, and pour through her voice she might gain the confidence of some of those poor creatures, and be able to give them help as a rule. To Kate, sitting quietly on her stool, Helen's face was a perfect study. Its expression at first flashed her hopes to the ground, denial of her request was only written there. But as the moments passed a gradual change came over it, till finally, it was as though a burst of sunshine had flooded it. Then she could silent no longer, and laying her hand gently over Helen's hand she said, "What is it, dear?"

Helen looked down at her, almost with a start, then clasping the hand that lay upon her tightly in both hands, she said with a beaming smile, "Kate, I will."

And with Helen there was no going back, for, though she found her work as painful, even more painful than she had anticipated, she was bravely on, working, too, under the most discouraging circumstances. Now and again she did feel sorrow, for she was still in a state of profound darkness, and Helen was willing to have it so, for she was using her talent for her Lord, for the good of others, her own home, her own life, it seemed utterly changed. One thing led to another and she was constantly busy, in better sense of the word, and consequently the frequency of her "thinkings" there was no deprivation in the retrospect—only gladness and thanksgiving.

For Helen had learned to live outside of herself, and Kate, looking on, rejoiced—Amos L. Han nah, in Christian Intelligence.
Business Directory.

The seventh-day Baptist missionary society

The seventh-day Baptist organization: A directory of seventh-day Baptist organizations, societies, and churches, with addresses and contact information.

Alfred University, N.Y.

Lipper's directory of steam laundries, T. B. Tresword, Proprietor.

Satisfaction guaranteed on all work.

University bank.

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