The action of the trustees of St. Paul's Methodist Episcopal Church in New York City, in selling its building for a large price to a Roman Catholic priest who is having it taken down piece by piece and put into a building for the use of his parish, has been commented upon in these columns. It will be remembered that the reason for this action was the removal of its congregation up town, the church deciding to follow the congregation. Two things have brought this case up again before the public. The Editor of the Christian Advocate in New York, (this paper being the official organ of the denomination,) made an appeal two weeks ago to the St. Paul's trustees. It appears that a site for the new St. Paul's, nearly determined on, was within a few blocks of a newly organized Methodist family church, the injustice of which is very apparent; and Dr. Buckley points this injustice out very plainly. He then appeals to the trustees of St. Paul's, and urges the church to "redeem Methodism from the charge of failing where it is most needed." The appeal seems to have had its effect in one particular—the new building will not be put up within the territory of the city, but what will be done about building down town has not been decided.

The other thing which has given the action of St. Paul's a very unweave notoriety is the action of two other churches of the Presbyterian denomination, similarly conditioned as to the removal of their congregations, which have decided to stay where they are and minister to the new congregation which can be gathered from the people who have taken the places of the wealthy who have gone, and have decided to change their worship and methods of work to suit the new conditions of things. It grinds a genuine Methodist to think that a Methodist Church, of all others, should be hung out of the very situation which is all the while claimed, Methodist is especially adapted to; and that Presbyterian churches should accept the situation, which action, many people think, is contrary to the genus and history of the Presbyterian denomination. To the credit of Methodist it must be said that the action of St. Paul's is not made, and on this account probably is the more noticeable; but there is no doubt, that the action shows a tendency growing in the Methodist churches of large cities.

Dr. Buckley's appeal means all the more when we know that he speaks the sentiments of nearly all Methodists, not only, but also those of nearly all Christians. It is a thing to be grateful for that the reproach of the church—neglecting those who are being taken away, and that the word which Jesus sent to John as the crowning testimony to himself as the one who "should come," is becoming true of the Christian Church more and more, and more and more can it be said that "the poor have the gospel preached to them." The religious papers of each week give us information of new movements for this purpose beginning in very many of the cities of our country. It is one of the most hopeful signs of the times. It means that in an increasing degree Christlikeness is becoming the Christianity of Jesus Christ; and in saying this we do not mean to disparage what has been done in the name of Jesus, in missions and all benevolences. But only to express our joy that to these things are being added other necessary things, and that the church is not dropping one thing to do another, but is adding to its endeavors, and increasing the number of its activities.

In reading the article of E. B. Saunders in a recent Recorder we were reminded of two passages in the gospels of John and John. I pray that thou shouldst select them out of the world, but that thou shouldst keep them from the evil one. (one). "As thou didst send me into the world, even so send I them into the world." There used to be an idea that the way to be a saint was to go into a hole and pull it in after you; that there was such a share in getting married and being in the business of life, and the realities of life, it were much better to withdraw from all these things and just devote ourself to being holy. But that kind of life is about as likely to help the world get better as a potato sprout in the cellar is to supply you with potatoes. Jesus meant that his disciples should make the world better by filling their places in life's relations and occupations like men and women having his spirit. A woman does not keep her leaves from the flour for fear of having it spoiled. The place for leaven is in the flour. The place for a disciple of Jesus is in the world. There is no relation of human life he must shrink from entering, and there is no honorable occupation he may not engage in, and there are no men, good or bad, with whom he may not mingle. The more a disciple of Jesus mingles with men the better, and the more he shuns himself away from men the less he has been a Christian who had better go to the primary than to the prayer‐meeting, but he ought to go to both. Everywhere that men go for purposes that concern the common welfare there ought the Christian to be, not in any way or spirit of placidity, but with the strength, gentleness, and justice of a high‐minded and deal of the spirit of monkishness yet in the disciples of Jesus, only they retire to fine and comfortable homes and easy chairs, and leave the most important concerns of life to be handled by the devil's men and means. A Christian is to be separate, not in person, but in aim of life, motive, spirit and conduct. Let us have more of the teaching that the more Christians get out into the world the better.

The Editor and his chief assistant, and got into the world the editor and leave the most

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Contributed Editorials.

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There are some people who can administer an unpleasant truth in such a charming way that the listener rather enjoys it. Dr. Charles H. Parkhurst, of Madison Square, Presbyterian Church, New York City, displayed this happy faculty in his recent address before the Chicago Presbyterian Social Union. His words were
FOOD for serious reflection to the assembled Presbyterians, and are specially pertinent in the storms of "heresy hunting" and "revision" controversies which have been sweeping the Presbyterian Church. At the same time Christian's of any denomination will find in them food for thought. We quote the following:

Intellectual activity upon Christian themes is not Christianity any more than working a flying trapeze in church is godly exercises. In the old days of the church a顺应 of 3000 sermons; now the church literature is down it takes 3000 sermons to convert one man. Theology is religious truth treated anatomically. A man can be an acute theologian and be as dry as a bone. Intellectually I cannot deal with truth. Truth has a heart, and only heart can find it. Dogma is truth's body, in which the warm currents of truth's blood no longer move. Theology is that which is struck to-day in the epistles, but it isn't there as theology. So all the bone dust in our graveyards to-day was once in society, but it was not there as dust. The great trouble with the Presbyterian Church to-day is that it is briny, and one of the best things that could happen to it would be to have 30 per cent of the brain taken out and made into heart. If we could have throughout the Presbyterian Church a real old fashioned Wesleyan revival all of our doctrinal problems would pass out of sight like the sea, and our New York Presbyterian's "prosecuting" committee would melt into disregard and invisibility like darkness under a shaft of lightning.

—The lot of the "intelligent composer" in a printing office cannot be an enviable one. He must often be made frantic by some of the mistakes his business has to put forth; and rush, with their bad spelling, pale ink and wretched penmanship, and the criticism freely bestowed on him by his authors. Occasionally, however, he manages to manipulate the words in such a way as to get even with the public and cast a ray of sunshine over his own work. A sort of净化 which the writer produced at college occurred the following words in regard to certain base men: "They have been the clues upon the wheels of progress." In a moment of absent-mindedness the composer dropped out a letter, leaving it, "They have been the eyes upon the wheels of progress," which, although a striking figure, did not express just the thought that was intended. A still more curious blunder is found in Dr. Lewis' article in the book, "Why I Am What I Am." Speaking of the tradition that Christ rose on Sunday, he says, "The tradition has been accepted with uncritical credulity by the mass of the people." This is not "in" makes Dr. Lewis seem to drop from his usually courteous style and excellent grammar. It strikes one like a cold shower-bath to read the "tradition his been accepted with uncritical credulity by them selves.""—The notorious Garfield Park Race Track of Chicago has been closed for the season and, it is to be hoped, forever. The track had become a centre of revels and a play-ground for the community, and now that the padlocks are on the doors, there goes up from many an earnest heart a fervent sigh of relief. The Chicago Inter-Ocean in a recent editorial, with the characteristic modesty of a metropolitan daily, claims the credit of having forced the closing of the spot by its cartoons and editorials, and pictures representing the padlock on the door of the race track as held in place by a large pen labelled Inter-Ocean. Far be it from me to sneer at any honest effort to uphold morality and suppress crime; but this claim appears to me rather cheap and theatrical. The simple fact is that the writer does not understand that the daily papers has for six months devoted a page or a part of a page each day to lively accounts of the races, "tips," etc. It has done this to supply a public demand and has been reaping its harvest of two cent pieces all the summer and fall. Now when public indignation has risen to such a height as to endure the iniquity no longer, the writer has"played the dud, so much of the dailies suddenly discover that it is a "gambling fraud," and in holy horror refuse to print accounts of the races, and endeavor to sail in triumphantly on the top of the tidal wave of morality. Perhaps we ought, instead of looking at the past, to be thankful that champions have been set in the way and squarely on the side of public morality and decency; but I cannot help thinking what a blessing it would have been if the daily papers had blown this trumpet blast last summer; and I wonder if it is not possible to publish a clean daily newspaper whose hand is always uplifted unmistakably against wrong, and make it a success.

—This season's story of the Garfield Park track is a useful one to study. Before the advent of the present city administration, George Hawkins conducted in Chicago one of the largest gambling houses in the West. The new administration being squarely against gambling, Hawkins was forced to shut down his faro den. Soon afterward the control of the old west-side race track was taken in hand and the track reformed for business. It is generally believed that Hawkins was back of the enterprise. Entrance to the races was made free, and the managers of the scheme grew fat on the profits of the betting. The track has been kept in constant operation since the first week, and has been an awful curse to the city, especially to the west-side. Many a young man began his moral downfall by acquiring there the passion for gambling. It is said that the west-side pawn-shops are full of furniture and household goods, put there by men who were ruined at the race track. The track, with its immoral men and women, and the road from the race track to the brothel was smooth and wide. It was a sad sight to watch a cable train load of people headed for the races on any afternoon. A large part of them were young men, apparently clerks and men of moderate means with faces grown hard and dispirited.

—I LIKE to see a horse of magnificent blood that as the Father hath sent the world, and as his arm he hands one outtheevening paper, and think to draw them from the road from the gospel to every story of salvation and accepts the Lord as his Saviour, going forth to a life of service, great joy should be ours; but are the masses reached
in this way? Is the church justified in the sight of God in lavishing money, thought, and time on those things with only the possibility of reaching a few people who have heard the gospel message many times, when there are millions that have never heard of the Christ, who commanded his followers to preach the gospel to every creature? Complaint is often heard that very little in proportion is done, by the same outside, in time, and money, in the foreign field. If that were a fact, would the command be any the less binding? But is the claim true? Good authority shows that, to every missionary sus­ tained in the foreign field, to carry the light to the 1,381,000, who have never heard it, there are at least 500,000 people who have actually heard the sweet story of salvation; and while these have led 3,000,000 to the cross, the heathen population has increased 200,000,000 souls.

In considering this subject further, let us ac­ cept the testimony of such men as Wnless, Adoniram Judson, Robert Morrison, Dr. A. T. Pierson, Dr. Guinless, Bishop Taylor and others.

It may be hard for us to realize that one hundred years have hardly passed since the first missionary was sent out by any Christian body organized, and that now there are over 200, and over 6,000 foreign workers in heathen lands, and that they, with their native helpers, reach 500,000 children in Bible-schools. There are 1,000,000 communicants and twice that number that are friendly to the Christian faith. My brother, the eleven million dollars that have been spent for the past few years have been wasted? Have the energy and the lives so nobly given to the work been wasted? With the price of a soul above estimate, when nothing in heaven or earth could pay the price, nothing short of the only begotten of the Father, think you that they do not give too great for the work accomplished? Can we not join with young Helmick when he says: "Though every soul be reached over the grave of a missionary, yet the com­ mando of my Saviour must be obeyed?" and his grave is now made in the wide of East Africa.

Would God that we all loved our Lord and his cause as much as young Helmick loves his! There are social and moral blessings for the people of heathen lands, brought them by Christian influences. The Fiji Islands are a marked example of this. Only a few years ago these people were known to the world by their deeds of darkness; now 100,000 of the 120,000 are members of the church of Christ. It is only about fifty years since New Zealand was a cannibal island; now it is a self-supporting Christian island, so far as its native workers are concerned, Christianized, civilized, and hon­ ored. Also New Guinea, another cannibal island is fast yielding to the gospel of our Lord.

Let us look at the work to be done and see if the command is still in force. India, where the greatest field is, yet has no correspondent to the servants of God. Think of 260,000,000 souls! Who can measure the number? If we should number the letters in the Bible, we would have to multiply the number of the last letter by sev­ enty to get the number of people in India. Let me use the words of Wnless concerning the near­ est field altogether: "India has 210,000 walling widows, 60,000,000 persecuted Zenana prisoners, with but one woman to one hundred thousand to point them to the Lamb of God. The children four deep, and with a walking space two feet each, would make a column 5,000 miles long; 40,000,000 of these are still waiting to be taught." Should not the hopelessness of this vast throng touch our hearts? and then, the com­ mand. Consider that from such a people as the Saviour died pass to Christless graves every hour, fifteen min­ ute, one every four seconds from one coun­ try, yet we hesitate to convey the message; God forgive us! Can we sit in easy chairs, and fold our hands, or give our time and thought to the great works of offence come before God and pray for the speedly conversion of the heathen? Other dark places come to mind, Mongolia, Eastern Turk­ estan, and Tibet representing 15,000,000, and not a missionary to every two millions. Or con­ sider Ausam’s 12,000,000, without one ray of light, already 10,000,000, and not a Protestant Missionary. Think of these provinces, now nearly 2,000 since the light was shed abroad upon this earth; yet not one glem has reached that dark place. "Go ye," Russia, Arabia, and Persia with nearly 30,000,000 with only a faint glimmer of light, the masses rushing down to death in blind con­ tent. Corin starving for the bread of life with one missionary to each one million. Japan in which so much progress has been made has over 30,000,000 that have never heard of our Saviour. One witness to 85,000,000 is all that our mission in Korea can do! Twenty thousand of the darkest Africa, 3,000,000 of the great Saharan, without a witness for the light. Also Central Africa twenty times as populous as the State of New York is only touched on the borders. The Soudan has 60,000,000 and scarcely a agent for the King of glory. Ponder it, in all Africa only one missionary to a dialect! Each teacher with a charge of 250,000 souls! Shall we close our ears to these loud appeals? Ethiopia also needs the word. But, it is said that it is very unhealth­ ful there. Very true, but the world does not criticize those who risk their life there for worldly gain. It is stated that for every mis­ sionary sent to these countries there are sent 70,000,000 of liquor, and men are there in the interests of its sale; also the slave stealer risks his life to secure the wealth of this world. Shall the soldiers of the cross have less courage and valor in fighting the battles of their King than do these vile men for worldly gain? But let us remember that God has placed so near our hearts by the tears that have spent their lives, and those that are so faithfully working for the Master on the China field. Few of us have any idea of the need of that dark land, in fact none of us can know, save in a very small degree, of the depth of su­ gnis and misery that vast empire is subjected to because of its idolatry. One heart almost ceases to beat at the thought of 382,000,000, bound down by the iron chain of superstition, and unjust and ungodly laws and customs. Of that vast number one only in ten thousand has ever heard of Christianity. "How shall we do good? What shall we do, when we are trying this march of death? Do we give a few dollars? Do we deny ourselves luxuries, or even things we greatly need? Chris­ tians did more than that for us. Have we gladly giv­ en, gladly denied ourselves? Do we often ask ourselves, if we render God reasonable service? Is there one body’s living sacrifice, holy acceptable unto God?" If we should I think we would, like Paul, say, Woe is unto me if I preach not the gospel. Suppose we all should feel like that, and suppose we all went to China, our 10,000 Sabbath-keepers could each have a portion of 25,000 souls and not crowd those that are al­ ready there. Or suppose we should come to look at ourselves as not our own but bought with a price, and spend all our money seeking the blood of the Lord Jesus Christ. Can we, with a full realization of the sacrifice that has been offered for us, with a full realization of the marvelous change God has wrought in us by his grace, delight in the work of this the heathen? With that peace that passeth all understanding well­ ing up in our hearts we will waste time and money seeking after the pleasures of this world? Can we not hear the same awful judgment in our ears that was pronounced against the un­ faithful watchmen of Israel, "If thou dost not keep the commandment, I will break thy arm!" that wicked man shall surely die in his iniquity, but his blood will I require at thine hand?" Let us study these things carefully, and see if we are not the trustees of the gospel, and if such, are we faithful to our trust?

Is it a proof of faithfulness that the Christian churches of the United States have a daily in­ crease of wealth of over $1,250,000 after paying all living expenses, luxuries, ornaments, gifts etc., yet only one-sixteenth of one cent in each dollar of the total wealth or the increase of four days is annually given to the spread of the gospel in heathen lands? When we see Chris­ tians and women in God’s house decked in these useless ornaments, is it any wonder the hearts of earnest, anxious workers are turned out to God. How long! How long! And even the $1,500,000,000 that is worn thus yearly in this enlightened land in tobacco and liquor is not drawn even from the acknowledged vile and godless, but profess­ ed Christians contributo to this vast fund of waste and wickedness, many times more than to the cause Christ died to establish. "He that is not for me is against me." It is sad to think how we neglect the command of love,—"Go ye." With nearly $2,000,000,000 spent for these ruin­ ing agencies, and useless ornamentation in this professed Christian country, and only one one­ hundred and eight thousand part of that amount for Christian missions, and furnishing us to con­ cerning the Lord with our substance? Can we persuade ourselves that we are honoring God and serving him by serving our own selfish de­ sires, while we give one cent for Christ and $1.80 for our own folly? May the Lord help us to know that we are not our own, and if we shall be called to account for our steward­ ship. Where do we find in the example or the teachings of Christ the right to pamper the pride of the body? Where do we find even permission to build fine residences, and fill them with costly furniture? Where do we find him teaching to study the way of the perfect in style and finery in fabric? Or where do we teach that our houses and our churches should be supplied with costly silks? It is said that there is wealth enough locked up in silver, the property of churches, to fit out a squadron of 500 ships, load them with Bible, and send them to the dark nations everywhere. If this is a fact with churches, what could be done if we devote the same in our own houses as was given to spread the gospel? Would not our God be honored more by such use, if only one soul was reached, than by its use on our tables and sideboards? and would we not receive great blessing by thus honoring him?

Surrounded by, and occupied with, all these
things it is hard for us to obey the command, "Go ye." Oh, that we were filled with the spirit of the unfortunate who exclaimed, "Henceforth that country which most needs the gospel shall be my country." We might be considered peculiar by taking such a course, but God wants a peculiar people, zealous of good works. Many of us be peculiar enough to trust and accept the communion, "Go ye. May many of us dare to be peculiar and give up the world, and earthly favor, and position to the Lord that the dark places of the earth may have light! While we might have to meet the contempt of the world we can rejoice because we are partakers of Christ's sufferings and shall be glorified with him. —Oakland, E. C.

TRUE SACRIFICE.

The Rev. J. A. Platffs.

Many of the words which slip so glibly through our lips contain within themselves a depth of meaning comparatively unknown to us in our careless use of them, or which, from our constant repetition of the words has gradually shrunk out of sight in our thought. In these thoughts upon sacrifice herewith submitted, there may possibly be something new to some. To others they may serve as a quickening of thought and a forum for discussion.

Every Christian is professing to live a life of sacrifice to the cause of Christ; but is this really true? Let us look at some things implied in true sacrifice, then turn to our own hearts and see.

It is the spirit rather than the form of sacrifice which makes it acceptable unto God. Cain brought of the fruit of the ground an offering unto the Lord, no doubt the first mingled sacrifice. Abel brought of the fruit of the ground an offering, no doubt the first true sacrifice, be it of gifts to swell the treasures of God, or the parted lips, and though we cannot paint it. The child, taking the stranger into the arms of her mother, and had divined its meaning, and had caught the hand of the unknown child, and had caught the face from below, the hand of the unknown, and had uttered its meaning, and had caught the face which his life clothed, and were making a representation of the light and smiled. The soul may be the very soul of the child. The soul of the child, the very soul of the child. The child's face is the very soul of the child. The child's face is the very soul of the child. The soul of the child, and the hand of the child was the very soul of the child.

Thus, when we find that the child was the very soul of the child. The child's face is the very soul of the child. The child's face is the very soul of the child. The child's face is the very soul of the child. The child's face is the very soul of the child. The child's face is the very soul of the child. The child's face is the very soul of the child. The child's face is the very soul of the child. The child's face is the very soul of the child. The child's face is the very soul of the child. The child's face is the very soul of the child. The child's face is the very soul of the child. The child's face is the very soul of the child. The child's face is the very soul of the child.

WATER

THE SABBATH RECORDER.

Vol. XLVII, No. 18.

SCEPTICISM NO SOLUTION TO LIFE'S PROBLEM.

Wm. H. Taylor, D. D.

Perhaps no one deals so thoroughly in beating down all inward obstacles to the acceptance of materialism as did Harriet Martineau; and yet, even as we pursued those letters, in which she argued the point, that the eyes before the eyes of her mental mesmerizer, we felt that her words are like the whistling of the wind which is in the summer field, at the dead of night, and are designed "to keep the courage up." At any rate, they are as different in the matter of restfulness from her own words, as a cold and starry night is from a careless midnight from a peaceful, hopeful dawn. The soul will always be true to itself whenever it would be desired to be false. It will not accept a scorpion for bread. It will not be mocked with a serpent when it asks a fish. One cannot have the longest lassings, and trample on its most tender expectations. It is so easy to be a sceptic, after all. But how much better than all this, how much safer, how much kinder is this living, that the Lord will not accept a scorpion for bread. It will not be mocked with a serpent when it asks a fish. One cannot have the longest lassings, and trample on its most tender expectations. It is so easy to be a sceptic, after all. But how much better than all this, how much safer, how much kinder is this living, that the Lord will not accept a scorpion for bread. It will not be mocked with a serpent when it asks a fish. One cannot have the longest lassings, and trample on its most tender expectations. It is so easy to be a sceptic, after all. But how much better than all this, how much safer, how much kinder is this living, that the Lord will not accept a scorpion for bread.
SABBATH REFORM.

INTERESTING INCIDENTS.

Evidences multiply that while the Sabbath question is receiving much attention at the hand of religious teachers and Christian people generally, and while many are acknowledging the force of the argument for the Seventh-day, there are not a few who are inclining to the way of least resistance, a little at a time, and perhaps a large proportion are elderly, if not old, men. Why is this? It certainly cannot be charged to the impetuousness of youth, nor can it be said that their time of life naturally inclines them to seek such changes for the mere novelty of it. Is it not rather because the haste and impetuousness of youth are past, and the calmness of age and perhaps the partial release from the care and work laid upon a man in youth, and the prime of life having afforded time and the disposition to study deliberately and dispassionately the truth, and so prepared the mind and heart to receive it? It means so.

We are in receipt of a letter from Mr. Isaac Bancroft, of Everly, Iowa, an old Congregational member of any church, there being none nearer than Beloit, Wis., and says in 1848 he was a law student at Western Reserve College, and by that paper refused. He remarks, he being 66. He remarks, he saw my name in a copy of the Christian Recorder, and says he was recommended to write by the Rev. W. W. Ames, of Menomonee, Wis., and says in 1848 he was a law student at Western Reserve College, and by that paper refused. He remarks, he being 66. He remarks, he saw my name in a copy of the Christian Recorder, and says he was recommended to write by the Rev. W. W. Ames, of Menomonee, Wis.

But there now comes a class of reasoners who are willing to refrain from the common, coarse toil of life for that day, but ask that the time thus set apart be devoted to amusement, or to social enjoyment. But what of toiliness can there be in this use of the day? The command was that the seventh day should be kept holy; not merely rested from work, but holy rest. A se­ cond day, a day consecrated to God, to the thought of him; to the worship of him. The sacredness attached to the day is from the fact that the roads of rushing cares and toilsome labor that would be ever besieging it if it were only a day of easy enjoyment, in place of eager struggles to gain wealth and fame. Pleasure is not the object in order to plunge not into unsanctified pleasures, but to give ourselves to sacred employments, to invite God to draw near and bless us with his sacred benediction.

But there will be some who will urge that we are not observing the commandment of God when we honor the first day of the week instead of the seventh. But the seventh day was not only the last day of the week, or the month, or of any other division of time, but the seventh day as following six other days of labor was made up of six working days and one resting day. The command was, really, Observe one day in seven. There was in it no reference to weeks. The correct exegesis of the pas­sages contained in the Ten Commandments makes not one allusion to the seventh day as following six other days of labor. It was a matter of some interest to me to receive a letter from a man that I have no recollection of ever having seen, and who remembers hearing me preach 45 years ago. He informs me that he has been teaching for 30 years, though not a member of any church, being none nearer than Milton. He says, “It is a little remarkable that such an elderly man, men who have been on reform lines all of their lives, should make so radical a change in their old age,” he being 66. He remarks, “I believe that there is a quickening of thought on that line among old people.”

The Boulevard, of Elyria, Ohio, an old Congregational minister, the Rev. W. W. Ames, of Menomonee, Wis., a Baptist minister, and Edward Ronayne, of Chicago, are all “in favor of the Sabbath.”

It will be remembered that in our issue of November 16th we published an article written by Mr. J. W. Wood for the Christian Cynomoure and by that paper refused. A copy of this paper was sent him, and in it he found the name and address of Bro. Kiene. Thus was brought about the reviving of scenes and associa­tions nearly a half century gone by, and those brethren, rejoicing in newly found and newly embraced truth, were brought into communication. So the Lord’s work goes on in ways we think not of, men are being brought together in the truth, strengthening each other’s hands and hearts and multiplying the hosts of those who are seeking to glorify God in spirit and truth, and wise in full experience, and wisdom add weight to the testi­mony which they bear to it. Such things should encourage us to sow diligently beside the rest waters. God bless these veteran warriors for truth, who never grow too old to embrace and defend it wherever they find it.

THE FOURTH COMMANDMENT.

Under this heading the Christian Secretary, a Baptist paper published at Hartford, Conn., publishes the following article, to which we de­sire to call particular attention:

It has been universally admitted that of the ten com­mandments there was only one which was not intended for the government of mankind. This, one exception was the fourth. “This,” some men say, “cannot be the rule for our conduct; for we are Christians and not Jews. We live in America and not in Asia.” But what did the Savior of the world say? “The Sabbath was made for man, and not man for the Sabbath.” This test­ament cannot be very well brought into agreement with the teaching that the Sabbath was intended solely for the worship of God. Jesus must have had in view man as man, and not alone man as he flourished on Judean hill or Galilean plain. We can discover no reason to think his teaching was in any way different than that of the others. Christ himself found no such reason. It carries healing in its wings as it flies over earth’s deso­late places. It strengthens each other’s weakness. It makes plain that Christ gave the same precept both to the new and old Testament, to the Gentile and the Jew. It was given up to him; it is his own. He gives it to us, as the Christ, to exercise in every case and every situation. It evangelizes mankind. It makes plain that Christ has an interest in every man, and, as his own, one who is not a Christian.”

The fourth commandment is, “Remember the Sabbath day, to keep it holy. Six days thou shalt labor and do all thy work, but the seventh is the Sabbath; in it thou shalt not do any work.” Then God’s explanation is: “Six days shalt thou labor and do all thy work, but the seventh is the Sabbath.”

What other and more effective conse­quence can there be of the argument for the Seventh-day Sabbath, than to have men look back and find evidence of the fact that the Christian Church is the one church that was in harmony with it? The day of the Sabbath, and was the first Sabbath, is not the first day of the week, but the seventh, whether the Sabbath was the first day or the last. It was the seventh after six days, and its being made the first day of the week is a matter of merely novelty of it. Is it not rather because the Lord is very strict, his command! Is it any wonder that such absurd and contradictory teaching fails to produce any strong Sabbath conscience in the minds and hearts of Christian people? Is it any wonder that the title of Sabbathlessness rises swift and high under the influence of such teaching?

But is it true that the command does not mean the seventh day of the week? It will be seen that the New Testament is a good interpreter of the Old Testament whenever its teachings, or the facts which it records, have any bearing on those of the Old. If, now, the writer of the above article will turn to Matt. 28: 1, he will find the Sabbath familiarly spoken of as the day immediately preceding a day of rest, or the Sabbath. It is thus called in the day of the week, a specific day and not an indefinite one-seventh part of time. If he wishes to know further what Sabbath is thus called, he will turn to Matt. 28: 2, and find that it was the “Sabbath-day according to the command­ment.” Thus the New Testament makes the Sabbath the fourth commandment of the seventh day of the week.

All the fine rhetoric in which the writer, in his closing paragraphs, indulges about the holy day (now, that he has gotten rid of the seventh day of the week, a particular day—the first day of the week) being bright with the glory of the resurrection is as unscriptural as it is illogical. The Scriptures do not affirm that Christ arose on the first day of the week. The Scriptures nowhere enjoin the observance of any day in honor of the resurrection. The Scriptures of the New Testament do enjoin upon the fol­lowers of Christ the observance of an ordinance especially designed to show forth both the burial and resurrection of our divine Lord and Master. Rom. 6: 2-3.

The calling of Sunday the Sabbath, therefore, is an unwarranted change of the fourth com­mandment. And the attempt to add luster to Sunday-keeping by fine rhetoric about the resurrection is robusting a New Testament ordi­nance by a misapplication of it. This is a sad apostasy for those who are the “guard­ians of the faith that comes down to us from the prophets and apostles.”

As the moon, for all those darker parts we call spots, gives us much greater light than the stars, which seem all luminous, so will the Scripture, for its obscure passages, afford the Christian more light than the brightest hu­man and more.”
The matter of performing missionary work in this field has been put off heretofore by the wish of Bro. Kelly and my own, too, as to that matter, for the hoped-for visit of Bro. Huffman. But as the yearly meeting was to be held at Bethel, some mission conference was held there for looking into the condition of things in that part of the State. The interest at the yearly meeting was good, but the attendance was small.

While at Stone Fort I preached one evening at the M. E. church in the village, by request, and the next evening at the Seventh-day Baptist church on the south side of the town, at the request of Bro. Huffman, with Bro. Kelly. Had a small prayer-meeting at Bro. Kelly's house Friday evening, and a small meeting Sabbath afternoon at the same place. Preached a short sermon. On Sunday went to what is called the Liberty Church (M. E.), to attend their services, and gave out an opportunity after the service called by the decision of the permission of one of the prominent members. The attendance was not over twenty, I think. Preached by appointment Monday and Tuesday evenings at Mt. Pleasant school-house, where Bro. Thrift held meetings last fall. It is the point nearest to our Sabbath-keeping families, and a large number of them were present. Monday I preached to a small congregation, and Tuesday was in the midst of a Baptist neighborhood, but the Sabbath school is so dead in this country, this very fact, together with the fact that there is so little preaching about here, seems to me to make it a favorable time for Sabbath truth to make an impression upon the people, provided a genuine revival should take place under Seventh-day Baptist labors.

I wrote last Thursday, and will continue my statement from that point of time.

- I preached at the same place where I had preached Monday and Tuesday evenings, on the first one, and the evening after the Sabbath. Was to have preached again Sunday evening, but it rained a part of the afternoon and all the evening, so that we had no meeting. I preached Sunday afternoon to a congregation of eight persons at a school-house in the Atherton neighborhood. I had invited to come and preach on the Friday before, but the rain came on about meeting time, and hence the small congregation.

The congregations at Mt. Pleasant at the beginning consisted in a very large measure of quite young people, but the number of adults increased from evening to evening to the last. On the last evening one young lady and a lad raised their hands in token of a desire to be saved.

I will add a summary statement:

Spent 18 days in the field and preached 14 times; three times at Bethel; twice at Stone Fort; and nine times in the neighborhood of Pulaski. Visited 15 families. Received for Missionary Society $84, collected at the Yearly Meeting, to which will be added, as I expect, some individual contributions from persons near Pulaski. My railroad fare was $5 63.

FROM J. W. MORTON.

North Loyp, Neb., Nov. 18, 1891.

As I have done all the missionary work for our Board that I expect to do this year, I hereby submit my report.

September 23d, I left home for Big Springs, South Dakota, where I arrived on Friday, the 25th. I found Brother Ring absent in Iowa, I having left home before my letter informing him of my approaching visit reached him. I immediately commenced, however, holding meetings, both on the Sabbath and on week evenings. He returned in a few days and we worked in the utmost harmony while I remained in that neighborhood.

I was sorry to find that nearly one-half of the people were in that vicinity, who are really Seventh-day Baptists, were not in full fellowship with the church, though they were in the habit of attending the meetings on the Sabbath. This want of harmony I found to be due, in part, to the fact that some of the brethren are strenuous in advancing "our cause as the only true church," while the church do not regard it in that light. In consequence of this unpleasant state of affairs I decided to spend all the time I had allotted to Dakota with this church, hoping to be able to bring the brethren to an understanding. I continued my visit, therefore, over two Sabbaths, preaching every night but one, and endeavoring to get them to working together. This effort was not successful,
though I think some good was done, and I can but hope that time will bring this to a successful close, and that the good work continued. I hope it will be so that Brother Whiford can visit them at no distant day. They remember his former visit with a great deal of pleasure, and would receive him gladly again. Brethren Ring and Lindgren are faithful and devoted men, but a little help from some wise American minister would bring good results. I am glad to think.

I should have been glad to spend another week among the Scandinavian brethren of Dakota, but for the fact that some of them were going to the meeting in Flandreau, and I did not think it wise to seem, in any way, to detract from the interest in that meeting. I concluded to go with them, and enjoyed a precious season with the Pleasant Grove Church, of which Brother Whiford has given a sufficient account in the Recorder.

On leaving Flandreau I started for Texas, taking in our annual meeting at Nortonville by the way. Two days before the annual meeting I attended an anti-secret convention at Denison, Kansas, where I met several of my Covenanters and United Presbyterian friends, as also "Father Blanchard," of Chicago, with whom I had a conversation on the Sabbath question. I found most of these old friends willing to talk on the Sabbath question, and evidencing a great liberality of feeling than they formerly did. I firmly believe that some of our most signal triumphs, as Sabbatharians, will be among these strict and Bible-loving Presbyterians.

After the annual meeting, of which a sufficient account has been given in the Recorder, I went immediately to Dallas, where I found the little church in serious difficulty with their pastor, whom they have since repudiated, for what seemed to them good and sufficient reasons. The Sabbath cause is very much depressed in that community, largely, I think, in consequence of the unworthy conduct of several leaders who have from time to time been connected with the church. I remained there, and at Columbus, the county seat, over three Sabbaths, and did the best I could to redeem our credit in the community. At first, I could hardly get any one to come out to the meetings, especially at Eagle Lake. At Columbus, where we had a meeting on the second day of the month, there were no hearers. At both places we had the ear of the most intelligent people in the community; physicians, lawyers and county officers were among the audiences. At Columbus, several of the "missionary" Baptists received us kindly; and Brother Wilson and myself were entertained by Robert Putney, Esq., who, though not a professor of religion, is an upright and influential citizen, and whose wife is a worthy Presbyterian. I found quite a considerable number of people present at the meetings, though the members, who do not hesitate to acknowledge that we are right on the subject of the Sabbath; but, for various reasons they are not disposed to hear it. I am inclined to believe that if a good man could be placed on this field permanently, many might be won to the keeping of the Sabbath, and to the local secretaries, unless you are very near to an election time comply with a request recently made in the Recorder for the names of the present secretaries and treasurers:

"Put yourself in his place," or better yet that good old rule of golden ring, "Do unto others as you would that they should do unto you," would be equal to argument convincing that the request has not been heedlessly, nor unnecessarily, made. Some may say, "But we have been asked that several times already. True, that is one side of it. How many of these same "some" can tell about the answering side? From two associations the responses were last summer quite satisfactory, but within both, changes have been made. It is nothing more than you might give to your friend good oil to your good sewing machine in present need of the little lubricating, and nothing much bigger. But, think a minute, that is big enough when that is the question up, or the work on hand. Be obliged, my sister, to use that machine continuously for a long time with.. . Believe it whole heartily, take yourself still in a thoughtful mood for about one-half minute, and you have anticipated the rubbings, gratings, squeakings, and the won't go of the machine, and the wear and tear of yourself, and the can't go of your body, and a not inconsiderable reflex influence of like detrimental kind upon those held within the immediate circle of your influence. This is precisely the kind of a thing you would be asking of us if the case were turned about, and "turn about is fair play," so say both of us. We have tried by a variety of means to secure this same thing now sought, and that we hope the help will be not to fight it out on the trying line, if it takes the rest of the Conference year to get the name. Wouldn't you?"

M. F. BAILEY, Sec.

BOX OPENING AT ADAMS CENTRE.

The Ladies' Aid Society of Adams Centre, N. Y., assisted by the Ladies of Brooklyn, held a public Box Opening and Missionary Concert at the church Thanksgiving evening. Though it was a dark and rainy night, the church was fairly filled with an interested audience. An arch spanned the rear of the platform on which were the words: 'Go teach all nations.' After the opening service of prayer, and responsive Scripture reading, and a welcome exercise by seven little girls, the Thank-offering Boxes, which literally filled the altar table, were opened and their contents noted. The offerings amounted to over $32. They represented many grateful acknowledgments for mercies received, as well as testimonies of manly and pious character, which impressively showed. Other interesting exercises bearing upon the missionary ideas followed, consisting of recitations, and scenic representations by the children and young people, also an original poem on the Thank-offering Box, and a very forcible essay on missions. A very impressive essay on the subject was answered by a quartette of young people. Then an opportunity was given the audience to make a thank-offering for missions. It was very generally agreed that the occasion was altogether inspiring and helpful.

ONE OF THE AUDIENCE.

SHE SHOULD MARRY A MINISTER.

"If I were a minister's wife," said a lady in the car, who was talking too loud not to be overheard, reports a writer in the Tribune, "you may rest assured I should take an interest—an active interest—in my husband's work. I should say to him, 'Richard, if you want to do well, don't mix with your car, but let me see your sermon when you are done, give it to the names of our local society, and treasurer; and that for its helpfulness such notice shall be promptly and cheerfully given. The next meeting of the Ladies Society of your church to move the following:

WHEN the request comes to us because of helpfulness claimed for it, to our board secretary and treasurer, and reflectively to ourselves, that those officers shall henceforth be expected to act as officers of our own society secretary and treasurer; therefore,

Resolved, That it shall be hereafter the duty of our secretary to inform the board secretary of any new person giving to her the names of our local (i. e., our own) secretary and treasurer; and that for its helpfulness such notice shall be promptly and cheerfully given.

Will the societies then see to it that the above motion shall carry, and that, to satisfy a present feeling of need the local secretaries, unless you are very near to an election time comply with a request recently made in the Recorder for the names of the present secretaries and treasurers:

"Put yourself in his place," or better yet that good old rule of golden ring, "Do unto others as you would that they should do unto you," would be equal to argument convincing that the request has not been heedlessly, nor unnecessarily, made. Some may say, "But we have been asked that several times already. True, that is one side of it. How many of these same "some" can tell about the answering side? From two associations the responses were last summer quite satisfactory, but within both, changes have been made. It is nothing more than you might give to your friend good oil to your good sewing machine in present need of the little lubricating, and nothing much bigger. But, think a minute, that is big enough when that is the question up, or the work on hand. Be obliged, my sister, to use that machine continuously for a long time with.. . Believe it whole heartily, take yourself still in a thoughtful mood for about one-half minute, and you have anticipated the rubbings, gratings, squeakings, and the won't go of the machine, and the wear and tear of yourself, and the can't go of your body, and a not inconsiderable reflex influence of like detrimental kind upon those held within the immediate circle of your influence. This is precisely the kind of a thing you would be asking of us if the case were turned about, and "turn about is fair play," so say both of us. We have tried by a variety of means to secure this same thing now sought, and that we hope the help will be not to fight it out on the trying line, if it takes the rest of the Conference year to get the name. Wouldn't you?"
JOY comes grief, goes on our knowledge, Ever is it true? For the earth to be true, It's the natural way of living.

We gladly call attention to the special notice of a new business for sale, among Sabbath-keepers. We hope someone will want this business and will respond at once. It will help strengthen our cause on an important field. Some good Sabbath-keeper should buy this business.

It has been most truly said that it is not the duty of the Church to square the Bible to the age, but the age to the Bible. God's Word is the rule of faith and practice for all peoples and all times. The world's millennium will come only when Bible precepts and Bible principles control men and nations. We commend this truth to those who seem to think the age has outgrown the plain, old, homely truths of the Bible and needs a new one.

The Rev. Dr. Bridgeman, the clergyman who left the Baptist church a few months since for larger liberty, was ordained to clerical orders in the Episcopal church on Madison Avenue, New York, Dec. 15th, in the presence of a very large congregation, Bishop Potter officiating. It may be taken as a sample of the larger liberty of the church into which Dr. Bridgeman has come that, though he has been a recognized and successful minister in the Baptist church for more than 30 years, and has had conferred upon him, as a mark of his eminent ability and services, the title of Doctor of Divinity, he cannot be admitted to the lowest orders of the clergy until the church has laid her Episcopal hands upon him!

The National Conservatory of Music of America, situated at 126 and 128 East 17th street, New York City, is out with an announcement of the semi-annual examinations for entrance to the different classes to be held during the first week in January, 1892. The conservatory has been in operation only seven years, but it has made quite a record for itself in that time. It has fifty-three instructors and about three hundred and fifty pupils. It aims to popularize, as far as practicable, the study of music in its higher forms by offering tuition and instruction to the greatest advantage to students who show ability in any given direction, but who have not the means to pay the usual high prices for instruction. Such institutions are a blessing as well as an honor to the city and country where they exist, and should receive the patronage and encouragement which they merit. Mrs. Jeannette M. Thurber is the president, and Charles Liboe Pardee, the Secretary.

BRO. PEARSON writes that there is considerable interest just now among Scandinavian Baptistists on the Sabbath question. To meet this state of agitation and inquiry, in some small degree, he thought it best to get out a supplement to the December *Benedicta*, composed entirely of short, pithy, biblical articles on the current phases of that subject. It is a full number, containing more matter than the regular number, as it is all in small type, and is a strong Sabbath document. It is much larger than the other numbers which have hitherto been published. Brother Pearson nearly $200 in money, after giving his time and labor to the preparation of the number. This he cannot afford to carry. If any persons should wish to be contributing to 25 cents to $1 to help pay this bill, and will do it within the next week, they may send it to this address. Brother Pearson has given direction, but who meets this object be received, the surplus will be passed over to the treasury of the Tract Society.

This number of the *Recorder* completes our 47th volume. As our numbers are dated on Thursday of each week, and as there are 53 of these in a year, the option of publishing an extra number, or of taking a vacation of one week. Having completed, with this issue, our contract with our subscribers to give them 53 numbers, we have concluded to give ourselves the vacation. There will, therefore, be no paper next week. Our next issue will be in volume 49, number 1, and will bear date of Jan. 7, 1892. By this arrangement we do no injustice to anyone, afford our readers an opportunity to see how it would seem not to have any *Recorder* for a week, give our help a holiday vacation, and, last but not least, save ourselves a bill of about $80. Before we again see an extra number, that has been passed, and we shall have begun to make up the record of 1892. It is easy to say we wish you all a Happy New Year. And we can say it in sincerity and in all the fullness of those expressive words. But let us all remember that the key to true happiness is the greatest usefulness. Every human being that desires to be happy must have a desire to be happy and to make others happy, let us be watchful, diligent and earnest, striving to be useful. In this spirit, and with this interpretation of the words, we wish you all a Happy New Year.

*Something to Think About.*

The New York Mail and Express says it is estimated that the cost of Christmas gifts and feasts in America is about $125,000,000 annually. The Rev. Dr. Ashmore, the veteran foreign missionary, says of this estimate that it is not random guessing; but that great pains have been taken to ascertain facts on this subject. 'Jewels leads,' he says. "He puts it down at $25,000,000. Watches, rings, diamonds, gold, silver and precious stones.

One store on Madison Lane, New York, sold in one day just before Christmas last year, $50,000 worth. Then comes the holiday book trade, $6,000,000; then Christmas cards, pictures, and souvenirs of that class, about $1,000,000; of fruit and flowers, about $2,000,000; of decorations, and cut glass, $4,000,000; candy, $2,000,000; children's toys, $2,000,000; silks, satins, furs, horses and carriages, $500,000; wines and liquors, $1,200,000, ran up to a good million dollars. Then a good many millions are spent for really useful things for the poor, and things of real need at home. And finally come the Christmas dinners, the cranberry sauce, and the plum pudding, flowers and decorations, and the miscellaneous things, amounting to $25,000,000,000. In all, it sums up as stated above, a hundred and twenty-five million dollars!"

Now, supposing that one-half or two-thirds of this enormous sum is spent for things really needed and useful, yet what an enormous sum remains! one-third of it is forty million dollars or more.

Can the blessed Lord be supposed to look down with complacency on such a way as that of honoring him? The wise men brought gold, frankincense, and myrrh, but they were really not doing it for his own use. The great world that talks about him, and celebrates his birthday, makes presents to itself, with little care or thought for him.

And multitudes of Christians act in just the same way. They spend more on a Christmas festival than they will to spread the gospel in a whole year. The fact is that they do it out of the money they have saved, for missions. It is to be doubted, if we are really spending three million dollars a year to help save a thousand million of heathen.

Will thou call this an acceptable day unto the Lord?"

This is certainly a big sacrilege to be laid annually upon the altar of an unbiblical, Roman Catholic, Christian festival. We have before change replies the thought that the church has lost rather than gained by adopting a festival for which there is no scriptural authority. The New Testament has set God's seal upon the importance of the death and resurrection of our Lord, and their relation to human redemption, in the ordinances of baptism and the Lord's Supper; but it nowhere enjoins the remembrance of the birth of Christ by the observance of any day, and it is our conviction that all such observances by as much as they overshadow or detract from those biblically appointed, by so much more work harm to the cause of Christ. But we believe it is now time to desist in this

In other words, if we were to give up all our missions, we need not abate any thing of those useful gifts made at this time, and yet could multiply all our missionary operations eight fold! It is true much of the expense, the wasteful expense, of the Christmas festival is incurred by you, dear Christianias. And therefore by persons who can hardly be counted upon to support Christian missions; but at the same time it cannot be denied that Christian people bear their part in these wasteful expenses, many of whom contribute to the spread of the gospel of peace very meagerly and very often in spirit, but in all Christian or non-Christian, we have a so-called Christian festival responsible for an absolute waste of eight times as much money as the church contributes in a whole year to the fulfillment of our Lord's great commission, "Go ye, therefore, and teach all nations." Something must be wrong somewhere.

*WHO DARES TO THINK?*

There has been a good deal of unnecessary bluster about the independent position, broom of men, of the Briggs stripe; and no little unjust criticism of those who have chosen to hold on to the older forms of doctrinal statement, and who have thought it proper to fairly represent the home of the church in its essentials when they are asked to accept at the hands of the Higher Critics. A fair sample of this kind of bluster is this sentence by the Rev. Thomas Dixon, Jr., of Brooklyn, N. Y., "The time has gone when men who dare to think can be hanged down." To this kind of argument a writer in the following sensible fashion:

*This is a free country, and any man may think as he pleases. But a man becomes partly responsible for*
The committee on "interests of the Outlook" reported in progress a list of premiums to be offered for subscriptions to The Sabbath Outlook which will be forthcoming.

The committee on mailing matter to W. J. Jones, London, reported the expense on the matter he desired would be about twelve or fourteen dollars, and the matter had been ordered sent forward.

The committee on securing rooms in New York City, headquarters from which to issue some of our publications reported having looked at available rooms, and estimated the aggregate expense connected therewith for one year from $925 to $1,076. A large portion of this is already pledged by special contributions of those especially interested.

Correspondence on this subject was read from C. B. Cottrell, Edgar Cottrell and Agnes Babcock, Secretary, and after general discussion of the subject the report was accepted as a report of progress, and it was voted that the committee be empowered to carry forward the plan as suggested by the report, provided the necessary funds were drawn upon without interfering with the general fund.

The committee on tract depositories presented its report, recommending the establishment of a depository in New York City, which was referred to the committee on editorial rooms.

Correspondence was read from E. M. Dunn and L. J. Ordway in behalf of the quarterly meeting of Southern Wisconsin churches. It was resolved that we favor the establishment of an editorial room and tract depository in the city of Chicago, on the same basis as that proposed in New York.

It was voted that a committee of one be appointed to apply for legislation to enable us to exhibit our publications at the Columbian Exhibition.

The Corresponding Secretary was appointed such a committee to act in conjunction with Secretary Main of the Missionary Society.

Rev. G. Velthuysen wrote requesting a leave of absence from Haarlem, for two months, to enter his son at Alfred University as a student.

Voted the committee on editorial rooms be empowered to make change in imprint if found necessary.

The sum of ten dollars was voted to W. C. Daland for exchanges.

The Treasurer reported cash on hand $629.49. Bills due $586. Bills were ordered paid.

The Board adjourned after the reading and approval of minutes.

WASHINGTON LETTER.

(From our Senior Correspondent.) December 16, 1891.

Congress is, as usual at the beginning of a new session, moving slowly in perfecting its organization, and nothing of any importance is expected from either House or Senate until after the Christmas recess. The Senate has completed its arrangement of committees and is ready for business, but, owing to the large number of appropriations made since the last Congress adjourned it is doing little, aside from holding executive sessions for the confirmation of those appointments, and short open sessions for the introduction of bills, resolutions, etc. The House can do little or nothing until the Speaker announces the committee meetings. Then they will sit until just before or after the holiday recess.

Among the bills introduced in the Senate are one by Senator Pefler for the increase of the number of Chaplains in the army; one by Senator Frye for the appointment of a Commission to investigate and report upon the alcoholic traffic. By Senator Morrill granting historical societies the privilege of using the mails free, and one by Senator Cullom for the adoption and use of a uniform standard automatic car-coupler and regulating the operation and control of freight trains used in interstate commerce.

Senator Morrill has been appointed a regent of the Smithsonian Institution to fill a vacancy.

Two members of the Supreme Court—Justices Brown and Lam—are confined to their beds by the grip.

The United States Minister to China has informed the Secretary-of-Commerce that the Chinese government will make no official exhibit at the World's Fair, although it has removed the export duty on all articles exported for exhibition thereat, in order to facilitate exhibits by Chinese merchants and others.

Mrs. Monroe, who as an employee of the United States bureau of Education, has been in charge of the Chinese language, especially in the line of industrial training, will deliver an illustrated lecture on the "Life of Martin Luther" here this evening.

An appeal has been received by the Senate from the Church of God, at Topoke, Kansas, asking for legislation that will result in prohibition in the District of Columbia.

The Sunday School Union of the District of Columbia tendered a reception to the city pastors Monday evening, which was largely attended and a very pleasant affair.

Preparations for Christmas are going on in all our churches, each of which has special organizations, the objects of which are to see that some of the good things of the gladness season shall reach those unable, from any reason, to get them for themselves. In this connection I will quote a conversation between two friends, neither wealthy, but both able and willing to give something of what they have for the enjoyment of those not so fortunate:—

"Mr. Jones, shaking hands with Mr. Smith, "This is the season that I enjoy above all others, and the only time I ever regret not being rich."

"Mr. Smith—"Yes, I always feel good myself, to know that the money I contribute to the church and charitable organizations helps to make others feel the same way."

"Mr. J.—"But do you not distribute some of your contributions personally?"

"Mr. S.—"Not outside of my own family."

"Mr. J.—"Then, my friend, you are missing the true joy of the Christmas season."

"Mr. S.—"I know what you mean. I keep my word for it; search for some poor family, and you will not have to search long, that are in need; supply what need in person; then you will fully realize that it is more blessed to give than to receive. I never experienced greater joy than when I made my first Christmas eve trip with a bag of roots on my shoulder and a basket of provisions on my arm. It was to the rooms occupied by a neighbor of mine, a hard working, honest mechanic, who on account of a long spell of sickness had come to want, but who had a wife that bravely concealed that fact, as far as she could. It required some diplomacy to get him to accept my Christmas offering, but I segued, and in the end I succeeded. And last Christmas I had the satisfaction of seeing that mechancie playing 'Santa Claus' for the benefit of his poorer neighbors."

"Mr. S.—"Thanks, I shall be that kind of a Santa Claus myself this year."


**Young People's Work.**

**DOES ANY ONE KNOW?**

Does any one know what's in your heart and mine, There is a hope that makes life new? 
The demon of sin and the angel divine, 
The right and the wrong, the good and the evil. 
The dread of the darkness, the love of the day, 
The ebb and the flow of hope and despair.
Does any one know?

Does any one dream of the love that is yours, 
The heart that longs for love? 
The depth and the width of the cup which each pours. 
And the light of the sea.
Does any one know?

Is there any one to whom you would impart 
To him the sufferings of the soul? 
The secret of the world, the life of the spirit. 
Of that which God designs in the heart.
Does any one know?

Does any one see what we have in the heart, 
The love that is purest, the beauty of man? 
The depth and the width of the cup which each pours. 
Of the hate that is dark as the midnight of grief.
Does any one know?

Let us make him our friend. It will then be well with us. 
Again spoke of his missionary labors in the far country,
Thus ended a convention that was by far the largest and best, and we hope productive of the most good, of any ever held in Illinois.

G. E. C.

**INCREASED DESIRES.**

A heathen convert, writing to his missionary pastor, and reporting the progress of Christian work in his village, concluded with the aspiration, “May our desires be increased.” There some of the defects which he pointed out.

One of the first conditions of growth in knowledge of God, and of enlarged efficiency in his service, is the increase of our desires. It may be said, with entire truth, that Christians have in general just as much religion as they really want. We receive grace in the same degree as we desire it,” was the just remark of a devout English bishop.

In a searching sermon on the “Strength of wishes,” Canon Mosley points out that Scripture insists much on the power of strong wishes in spiritual things. “The power of prayer,” he argues, “is, in fact, the power of strong wishes. If men believe that if their wishes are formed around his presence.” This is only another instance of the Bible’s adaptation to human nature. Its teaching always aims to take hold of the normal instincts of men, and give them a bent towards God. It does not eradicate our impurities, it sets them to work upon higher objects. So Christianity seizes this tremendous force of desire, and enlists it in the service of the spirit. “Covet,” it exhorts, “covet earnestly;” desire with all the energy of your being; but, “covet earnestly the best gifts.”

The potency of wishes with regard to material affairs is a commonplace. We can get things by wishing for them; but no less is it true that what they wish for with all their hearts they will be likely in some degree, at least, to compass. The simple reason is that they will make effort and sacrifice for the sake of it, will persevere in its pursuit, and will grasp it with openness the instant it comes within their reach. Give to the attitude of mind towards spiritual things, and there is not at least as much likelihood of success in their attainment.

We know that as a matter of fact success in this direction is far more certain than in the other. We are dealing here with laws upon the mind, the laws of wishes, impulses, and of nature. Hunger and thirst after righteousness never remain un satisfied. Why are there so many people without the blessing of a Christian faith? Because they do not supremely and importantly crave it. They may have occasional stirrings of religious sentiment, but when it comes to a real linking of their lives to the truth and will of Christ they rather shrink from it than desire it. But if the wish for Christian faith and experience is true, it must be the first wish of the heart. “Religion, while it promises so much, takes high ground in every man’s heart. It exhorts, “covet earnestly;” desire with all the energy of your being; but, “covet earnestly the best gifts.”

Precisely the same principle applies to advance in sanctified character and learning, asceticism in service for Christ. Our sanctification is the will of God, but it must be our will, too, before we can hope to attain it. When we think what we ought to do, but that our wishes are not divine in the same sense as other desires, we are ready to call in our God to assist us.

The first part of the first section on Thursday night was devoted to organization, addresses of welcome and responses.

After the singing of a solo, Rev. Wayland Hoyt, D. D., of Minneapolis, Minn., was introduced and preached the Convention sermon. His central thought was, Overcoming sin by crowning the good, the beautiful, and the true in every life.

Friday morning, at 8:30, the First Congregational church was filled to hear papers and discus- 

**ILLINOIS STATE CONVENTION.**

The largest and best Christian Endeavor Convention Illinois has ever known was held at Peoria, June 5-6.

The first part of the first session on Thursday night was devoted to organization, addresses of welcome and responses.

After the singing of a solo, Rev. Wayland Hoyt, D. D., of Minneapolis, Minn., was introduced and preached the Convention sermon. His central thought was, Overcoming sin by crowning the good, the beautiful, and the true in every life.

Friday morning, at 8:30, the First Congregational church was filled to hear papers and discus- 


There was a paper read upon each subject and a discussion following.

The morning session closed with an address by Rev. W. P. Hay, on “The Social Side of the Soul Winner.” He said that in soul winning one must use courtesy, tact, and faithfulness, that we should use our opportunities to speak to the unconverted when the mind was especially receptive of the Word of God.

The afternoon session was opened by an address upon “The Society and the Sunday-school.”

Rev. Geo. E. Merrill spoke upon and illustrated the “Inductive Method of Bible Study.” He advised four things: “Collect, study, summarize, and apply.”

Rev. F. E. Clark was introduced and received with enthusiasm. He spoke of his missionary labors, and said that he had served for ten years in the West Indies.

The Secretary's and Treasurer's reports were then given. All were very encouraging. There were reported 633 societies and 26,631 members.

The Treasurer called for voluntary offerings to carry on the State work, and in twenty minutes $948 were pledged.

Friday evening Rev. C. E. Cheney, of Chicago, addressed the Convention. His subject was “The Young Men's Battle of the Nineteenth Century.” He said that the C. E. Society was the West Point in which the young men were trained. The enemy they had to fight was Godlessness in its various forms, among them, scientific, intellectual, and political. Ten thousand Indians have been converted through his efforts.

Sabbath evening was spent in “ Practical Socialiology” at the church parlor. Everyone present enjoyed the privilege of shaking hands with Father Clarke.

Sunday morning, after a short prayer service, the delegates attended the various churches and Sunday-schools in which Peoria abounds.

At 2:30, Sunday afternoon, Rev. E. R. Young again spoke of his missionary labors in the far North. At 4 P.M. the convention divided, the young men going to the Y. M. C. A. building, and the young women to the Second Presbyterian church. The young men were addressed by Rev. F. E. Clarke.

Sunday evening the great church was crowded to its utmost capacity. The song service was followed by an eloquent sermon upon the subject, “Solomon Surprised.” An address by F. E. Clarke followed, subject, “What ten years have taught me.”

The consecration services were led by Rev. T. P. Niesbett, of Evanston, Ill. Almost all those present pledged themselves to try to win at least one soul for Christ during the coming year. There were about 1,400 delegates present.

Thus ended a convention that was by far the largest and best, and we hope productive of the most good, of any ever held in Illinois.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.
FIRST QUARTER.

LESSON I.—THE KINGDOM OF CHRIST.

For Sabbath-day, Jan. 2, 1892.

SCRIPTURE LESSON. Isa. 11:1-10.

INTRODUCTION.—There is nothing known of the family of Jezebel, except that his father was one Amon, tribe and race unknown. He sinks himself out of sight to become, as he did, one of the most sublime and gifted instruments which God's spirit employs to speak to men. His habits and pursuits were Jewish, from his youth, and to his death. This indicates a ministry of over 60 years. He expostulates, reproves, expounds, exhorts, with digitation and fervor, as if the immediate coming of the day of salvation was before him. His book may have been issued at different times, perhaps a portion being allotted to each of the four reigns mentioned (Jan. 1: 1), and finally gathered into the book at a later date. Some belonging to the life of Jezebel and others to the dynasty of Amon. Those who asserted that chapters 40-66 were written by somebody else than Isaiah, but it is apparent to a still greater number that it is the same authority who has written the other books. There is manifestation of an effort which is made to "escape" Todd, "from the conclusions with reference to the inspiration of prophecy which are insurmountable to Isaiah as the author of the whole book." The conclusion in Blank's Bible is that the time of the text is found in 2 Kings, chapters 11-21, 2 Chron. chapters 26-33. The contemporary prophets were Hosea, Joel, Amos, and Jonas and were named aging during Isaiah's early life. In Isaiah's lifetime Rome was founded, Corithus built, and the Babylonian empire came into power, while Israel's kingdom ended. Our lesson-to-day begins with the prophecy of a peaceable kingdom the Branch out of the root of Jesse.

The prophecy easy to assign to a definite period this outpouring of inspiration, being somewhat disconnected from other portions, but 713 B. C. is the generally accepted date. v. 2.

In Bible, in later 827 Ancestral vegetation. In Galveston in an artificial well which now 31,000 feet in depth, with a green clay mixed with wood, lime concretions, and pebbles were found at a depth of 1,510 feet. The age of the well is estimated by Prof. Pinney, and in the stratum, which is one hundred feet, a number of species, he found seed-resembling apple and barbary seeds.

Edison's Electrical Railroad Motor.—Mr. Edison has expressed the belief that the locomotive will be disposed on steam railways, and that his electric motor will be used instead. He said the economy would be large; he would get one horse power out of one to two pounds of coalCheap, while the locomotive only got the same one horse power out of six pounds of coal. He intends to demonstrate his electric locomotive for trains between cities now considered a long distance apart. He intends to run a train, say 2 cars, every twenty minutes.

"I never get into details," said Mr. Edison, for I am of injuring my rights on the other side—though, by the way, I never made anything out of European patents—but I will briefly, that the current will pass over the stationary engine to a central rail between the track, thence through the mechanism attached to the bottom of the cars or motor. A freight train, of course, would have a motor, because of the number of passengers, and the single passenger car could be running carrying its own motor beneath it—sheds the weight, and thence back by the side rails to the power house or stationary engine.

"And how many of these stationary engines would be needed?"

"Three of them, with a horse power of 10,000 or 12,000 each, would run the whole Pennsylvania railroad system between here and Philadelphia.

"For commercial, express work?"

"All of them, and at a great reduction of expense. Not only is each horse power produced at much less expense, but the representation of the heat lost, the radiation, is much less. Every exertion of steam power is in the nature of an explosion, and when you take into consideration the fact that four or five hundred engines are operated on one railroad, you will see there is there the greatest economy by keeping down the exhaust by exercising a different degree of this explosive power, the depreciation is a great factor. But with electricity, you can run the motor smooth, and the general power output is the same way by the same man at the stationary engines.

"Can equipment be devised which will stand the strain of this system at full speed?"

"Yes, I am sure of it. I will develop it, and call it the 'motor of this system,' he said, "is it, or I see no reason why it should not be, 200 miles an hour. But as for practical purposes, I feel sure that a 100-pound car on a well-banked track, would stand the speed of 100 miles an hour."—Scientific American.
WHAT THE SABBATH RECORDER.

Home News.

West Virginia.

Lost Creek.—On Sabbath evening, during Quarterly Meeting, the Y. P. S. C. E., of Lost Creek, gave an entertainment consisting of essays, recitations, solos, etc., after which the whole programme was summed up in a happy and effective manner, by Dr. Briggs, Rev. L. D. Cooper. While the Society cannot hold its weekly meeting through the winter months, yet a deep interest in the work is felt by its few members, as was plainly manifest at this entertainment.

Just this once.

We highly appreciate the kind and Christian spirit in which our beloved brother W. C. T. expressed our inquiries in the notice of his comments on the speech of Dr. Patton. But as a reply it is far from being satisfactory.

He says: "I confess that the process of logic by which A. McLearn brings himself to write: 'This shows that W. C. T. understands Dr. Patton's language to teach future probation which he says: 'The next time I speak on the subject of future probation, ... I defy any man to justify it by an incomplete passage of Holy Writ properly constructed. And I hold myself in readiness to proclaim it as soon as any person will show me a solitary passage in the Word of God that sustains the idea. But until then, let us be very careful not to give comfort to those who wish to spend a life in sin and then gain the life to come. There is no necessity of being misunderstood. The gravity of the issues at stake admit of no uncertain sounds." A. McLearn.

The contrast between Christian experience and happiness is sharp. Happiness in its origin, is due to the right relation of man to his circumstances. The man who bears his relation to time and space, who has worth and work, is called happy. He is free from the touch of anxiety's gnawing tooth. What happens to him makes him happy. But, as we have said, Christian peace belongs to the soul in its right relation to God. The man who bears the right relation of circumstances and material conditions may have an entirely wrong relation to his God, his friends, his family. If he has no peace, he has no happiness. On the other side, the man who has happiness may be suffering in body, afflicted in mind, destitute of material condition and comfort, but he has peace. In his capacity to meet every day these two classes of persons—the persons of happiness and the persons who have happiness. The two qualities may dwell, not infrequently do dwell, together; the two may dwell, not infrequently do dwell, apart. As to which is the more valuable of these qualities no one can doubt. As is often said in prayer, 'We thank thee, O God, for that peace the world can neither give nor take away.'—Advance.

The human voice and the press.

The voice and the press have sometimes been regarded as antagonistic forces. Some have made bold to declare that the newspaper and magazine would supercede the platform and the pulpit. The mistake will become evident to any one who studies a heated controversy or political campaign. In the late contest in Massachusetts the voice of the orator on the hustings and the voice of the press combined; the press came in as a supplementary force. The two, instead of being antagonistic, are mutual and co-operative. The voice gives employment to the press; the press intensifies and extends the influence of the voice. The speech delivered in a small town and heard by a handful of people is the press, as on the wings of the wind, to the remotest corner of the commonwealth, and even into the distant States.
and foreign countries. The orator who would once have been heard by three hundred people is now, under Mr. Clagitts’ general, the possessor of perhaps fifty or a hundred thousand. Long after he has retired from the platform his voice continues to speak and to excite and to reverberate among the distant hills.

The cold type can never supersede the charm of the human voice, for speech is man’s crowning endowment. Reason and conscience differentiate him from the brute creation; but the sphere of influence for these superb faculties were greatly extended without the aid of the voice. The dumb man is shut within himself. The language of signs has nothing of the warmth about twenty-six years ago, the Hindus were so profoundest and most lasting impressions on the human voice.

The language of signs has nothing of the warmth of the human voice. His orator, the preacher, the stump-speaker, are the less, however, to do well the work of the church should oppose the destruction (according to announcement) of the collection of church and the ministers.”

WHEN Dr. John E. Clough, Baptist mission­

Arms, and we’ll have a pencil and, sitting on the back of an envelope the song whose words...and they happen more frequently in the summer...and do your utmost. Keep at it, and do your utmost. Keep at it, and do your utmost. Keep at it, and do your utmost.

IT FOLLOWS.

It is generally expected that one of the consequences of the recent Democratic victory in Iowa will be the repeal of the prohibition law, though it is not yet absolutely certain that the Democrats will be able to control the lower house of the legislature to this end.

Another consequence, the immediate, is the construction (according to announcement) of...large brewery in the Union Stock Yards Company of Sioux City and the starting up of two breweries that have been inoperative for some years. The saloons in the river cities have been doing more or less unlawful business; but legalized dram-shops will soon be numerous in all the larger towns.

Another consequence, it is stated, will be the abandonment by the Republican party of its prohibitory position. “It will seek to regain what has been lost, of course, and it will not again incorporate into its platform that which its great defeat was occasioned of. This,” says the Rev. Dr. A. L. Friesbee in The Advance, “we may be sure.” And he adds, “What the outcome in the line of third party, or new party, will be, no one is wise enough to tell.

Still another consequence is clearly indicated in the boast of a saloon champion, “We’ve got the churches and the ministers down, and we’ll keep them down.” The religious interests of the State must suffer with others from the temporary failure of prohibition in Iowa. None the less, however, the church should oppose the saloon at every point.—Morning Star.

STRANGE FACTS ABOUT ACCIDENTS.

The collection of large groups of facts about accidents, which has been made necessary by the development of accident insurance, has been one of the most rapidly growing sciences that is by no means uninteresting. For instance, it is a curious fact that a man is much more likely to lose his left hand than his right, or his left eye than his right eye; statistics show, too, that when a man insures himself against accidents he thereby greatly diminishes the risk of accident—and this is probably explained in this way: When a man’s attention is called to a danger he fixes his mind on it, and thereby consciously or unconsciously makes unusual effort to avert it. It therefore happens that a man who is aware of an accident of a kind that he never thought of than of the kind against which he insures himself. A man, for instance, who handles sharp tools, insures himself against an accident from the use of them, and the first thing he knows he will be drawing pay from an insurance company for an injury done by getting a cinder in his eye. Not only are such odd and curious facts as these brought to light by the development of accident insurance, but a great many important groups of facts which bear upon the habits of men and the development of civilization. For instance, accidents are much more frequent in colder climates than in the south. In one part of the country than in the densely-settled portions of the country and the middle of winter, and the middle of summer than in the spring or autumn of the year.—James R. Pitcher, in The Forum.

"THE STAR SPANGLED BANNER."

"The Star Spangled Banner" was written by Francis Scott Key in 1814, at the time of the bombardment of Fort McHenry. Mr. Key, who was a well-known lawyer of Baltimore, a brother-in-law of Chief Justice R. B. Taney of the Supreme Court of the United States. By authority of President Madison, Mr. Key had gone to the British fleet under a flag of truce, to secure the release of his friend, Dr. Beanes, who had been captured by the enemy and was detained on board the flag-ship “Surprise,” commanded by Sir Thomas Cochrane, a son of Admiral Cochrane, on the charge of violating his parole. The negotiation was successful; but the British, being about to make a combined attack by sea and land, and knowing that he should not be able to carry intelligence of their preparations to his countrymen. Being a non-combatant, he was not made a prisoner of war, but was simply detained on board ship for a few days. He then with his friend witnessed the bombardment of Fort Henry, the key of Baltimore, anxiously watching the country’s flag all day floating over the fort, catching occasional glimpses of it through the night, by explosion of shells and rockets, and delightfully saw it when it was again forty years, in spite of contempt, hatred, and misconceptions at once awful, heart-breaking, and heart-warming. More than all, women are urgently needed to spread the work.

REVIVALS.

THE REV. THOS. C. CURLEY.

We must bear in mind that God always means to be God. He bestows spiritual blessings when he pleases, and where he pleases. We may labor, we may pray, we may “plant,” but we must not dictate. Sometimes a godly pastor, greatly troubled by the low state of religion in his church, sets in motion some special machinery to produce a revival. It comes to nothing. The wheels whirl for awhile, but there is “no living Spirit within the wheels.” Never in my days have I known of the least important measures to produce a revival which has been successful. The showers of blessing have descended upon us when I have been preaching God’s word in my usual way, and when the church has been in what may be called an “average condition.” Whatever the experience of other pastors has been, this has been my experience.

1. In the first place, then, I would advise you, my brother, not to talk too much about a “revival.” You will wear out the very word. Lay hold of your heaven-appointed work of preaching the whole gospel, and soak it in prayer; keep at it, and do your utmost. Keep at it, and do your utmost. Keep at it, and do your utmost. Keep at it, and do your utmost.

When Dr. John E. Clough, Baptist mission­ary, went out among the Telugous in India, about twenty-six years ago, the Hindus were so prejudiced that they would even avoid having his shadow fall upon them, lest they should become defiled. Now, Christians, Mohammedans, and Hindus have joined in a public expression of gratitude for the blessing his labor has brought to their country. In 1866 there were 38 conversions; in 1877, the membership was 4,517; in 1878, 10,000 were baptized; in 1890, the membership was 33,583. Dr. Clough gives chief credit for this wonderful work to native preachers and Bible women.

Dr. GLOVES, in speaking on missions in China, at Manchester, England, affirmed that the success of mission work was greatest in district states, where family life is purest; least successful in cities; still less in ports; least of all in treaty ports. Nearly 40,000 converts have been gathered in forty years, in spite of contempt, hatred, and misconceptions at once evil, heart-breaking, and heart-warming. More than all, women are urgently needed to spread the work. 

The largest gun ever made by Krupp is the property of the Russian government. It is made of cast steel, and has a barrel forty feet long, with a bore of thirteen and a half inches. It cost $1,500 to fire a single shot from the gun.

The Star Spangled Banner—made by a daughter of Rebecca Young, who made the first flag of the Revolution, under General Washing’ton’s directions. She was selected by Commodore Barry and General Strickler, family connections, to make the banner, and it was made from a flag of a human depravity, the remedy for sin, the atonement of Jesus Christ, justification by faith, the character and claims of Jesus, the Bible rules of clean living, the final judgment, and future retributions. Waste no time in defending your Bible; preach it, and let it defend itself! For sounds doctrine fervently, and with lively, helpful illus
trations. A revival that is not founded on Bible truth is a blaze of light shining upon the darkness of sin in smoke. You should mingle your instructive discourses with frequent arguments and tender appeals for personal piety, as you would, if you could say something about "revivals," and keep your own eyes and those of your people upon "no man, but Jesus only!" Deal with sin fearlessly; press home the manifestation of your hearers the tremendous claims of God, the necessity of immediate repentance and acceptance of the Saviour. The people at large are waiting for you for the welfare of others and for the salvation of souls.

2. Watch with open eye and ear for the first tokens of manifestation of the Spirit's presence; be on the lookout, and the moment that you detect such a manifestation follow it up. A child, a man, a woman, even a Negro, making calls, I discovered that in two or three families there were anxious seekers after salvation. I immediately called together the officers of the church and had them to prayer, and we instituted a series of meetings for almost every evening, and followed them with conversations with inquirers. A large ingathering of souls rewarded our efforts and prayers. Without any noise, or violent excitement, or "sensational" devices, the good word went steadily on for fourteen successive weeks. The late Dr. Thomas H. Skinner (a remarkably humble and holy man) told me that two or three of his elders in Philadelphia met in his study to prostitute themselves before God and to ask for a baptism of the Spirit. They emptied their souls and prayed to be filled with Christ. He did fill them. Then they interceded most fervently for the awakening and conversion of sinners. Presently a most powerful revival shook the whole church like the mighty hand of God. The meeting room was crowded. Mr. Finney tells us that for fourteen successive winters there was a rich spiritual blessing brought to the church just at the time when it was the custom of the church officers to pray fervently for their minister far into the night before each Sabbath. These wise, godly men honored their pastor, honored the gospel, honored their own duty, and felt their own responsibility. They did not run off to Ely to get help. The prayer-hearing God honored them.

4. When the influences of the Spirit are recognized in your congregation in any unwonted degree, be on your guard against losing heart and uniring in your co-operation with the divine Agent. The secret of success in a revival is careful, fervent, persevering prayer. The people will do nothing until you are doing something. Do your part; and your people will do theirs.

SPECIAL NOTICES.

1. The Rev. B. F. Rogers having removed from Berlin, N. Y., to Scottsville, Onondaga county, N. Y., desires his correspondents to address him at the latter place.

2. I desire to thank the Ladies' Aid Society of the Presbyterian congregation, at 100 and 305 Hough avenue, for a present of money for twenty-five dollars, sent on their behalf, by Sister Amanda Potter, Wasterley, R. I.

3. A well-established hardware business, in a Sabb-ath-keeping community, is for sale at the inventory of the stock of goods on hand. There is a good shop in an active business. Terms: ten dollars down and paying business for two months. Parties desiring to inquire further about this business can put in communica- tion with the proper persons by addressing this office.

4. The Rev. Henry L. Jones, having changed his residence from Verona, N. Y., desires his correspondents to address him at the latter place.

6. The Treasurer of the General Conference would like to call the attention of the churches to a very important part of the Minutes just published. See page 9. Early action will greatly oblige.

7. The annual meeting of the Ministerial Conference of the Western Association will convene at Niles, N. Y., on Monday, November 12, and 13th. The following programmes have been prepared:

1. Introductory Sermon. G. W. Burdick.
4. Is our system of pastorate best adapted to the development and extension of the church of Christ in the world? D. E. Maxson.
5. What is the nature and general plan of the epistle to the Hebrews? M. B. Kelly, Jr.
6. What is our duty as reformers in regard to the use of tobacco by ministers and church members? H. D. Clarke.
7. Conference on the question: What can we do to promote the interest of the church in the life of this conference? J. T. Davis.

MARTIN SINDALL, Sec.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventy-fifth Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cents to this office. They are also for sale at the book store. The Baptist Theological Seminary at Brandon, Vermont, has a splendid library, the shelves of which are filled with the most useful and important theological works; L. C. Randolph and F. P. Peterson, Morgan Park, Ill.

7. The Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2:45 P. M., Sabbath-school following the service. The Mission Sabbath Church meets at 1:30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are also received into the church. Addresses: L. C. B. Randolph and F. P. Peterson, Morgan Park, Ill.

8. The Young New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 5th Avenue and 25th St.; entrance on 25th St., opposite the New York Academy of Music. For Bible study at 10:30 A.M., followed by the regular preaching service. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the services. Pastor's address, Rev. J. G. Burdick, 246 West 4th street, between Charles and West 10th streets, New York.
A. C. SNOW & CO.

THE SABBATH RECORDER.

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TRAITS


LAW OF MORDER, LAW OF SOD. NOLLAG, AND THE SABBATH, By Rev. H. R. Hawes. 25 cents.


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THE SABBATH VISITOR, Published weekly under the auspices of the Seventh-day Baptist Publication Society.

NEW SABBATH VISITOR, Single copy per year...

JEWISH INTERESTS.

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