



The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Dec. 11.

REV. N. F. HULL, D. D., - EDITOR.

All communications, whether on business or for publication, should be addressed to The Sabbath Recorder, Alfred Centre, Allegany Co., N. Y.

MODE OF BAPTISM.

The first thing demanding attention, is the source whence we are to learn the meaning of religious ordinances. Their nature and forms are learned from the lessons they are designed to teach. Baptism is an ordinance of the gospel dispensation, and to the facts and doctrines of that dispensation we are to look for instruction concerning its meaning. The prominent doctrine of the Mosaic dispensation was death for sin, and that the Christian dispensation is life out of death. The most prominent rite of the Mosaic dispensation was sacrifice, or the taking of life; and this was in harmony with its character. With this was connected the doctrine of redemption, but it was redemption purchased at the cost of life. But this redemption was not purchased by the death of the animal slain, but its death typified the death of one by whom redemption was really purchased. The essential fact of the Christian dispensation is redemption completed. The redemption lamb, typified, was Christ; and he having come and died, the redemptive work was completed. But redemption itself included deliverance both from sin and its consequences, and admittance into heaven. It was needful, then, that the act of redemption should work out this whole thing, and hence Christ suffered, died, rose again to life, and ascended up into heaven. To symbolize this, baptism and the Lord's Supper were appointed. These speak of the Lord as slain, buried, and raised to life; and those who engage in the performance of these ordinances do it as a declaration of their faith in the facts and doctrines of redemption. It should also be borne in mind that baptism signifies a cleansing or washing away of sin. When these things are put together, immersion is demanded. It is a burial and a resurrection. It is the burial of one who is dead, and the raising to life of the same person. Symbolically, the dead come to life in the grave, and, therefore, come out of the grave. For this reason, baptism is represented as a birth. The life one is represented as receiving in baptism, comes from Christ, and is, symbolically, fed by the Lord's Supper. In this, we, in a figure, feed this life on Christ. The bread and wine represent the flesh and blood of Christ. The thought, then, is this: By the law we are slain, and being dead we are buried. Christ finds us thus dead and buried, and bringing us to life, takes us out of our grave and feeds us on himself.

In so far as the question of baptism is concerned, how can sprinkling or pouring meet the demands of the case? Neither of them does it. Nor do the Scriptures so represent it. Christ, as we understand him (John 8: 5), calls baptism a birth, a being born of water. Paul, in Rom. 6: 1-11, reasons that in baptism we are buried as one dead, and then rise from this burial as one made alive. Nothing is plainer than that immersion is taught here. His words are, "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." In Col. 2: 12, Paul says: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." In chap. 3: 1, he says, "If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." That these passages speak of a death, a burial, a resurrection, and a new life, is put beyond controversy, and with equal plainness do they make baptism conform to this sentiment. Any interpretation that puts sprinkling in the place of immersion here, gives the passages an unnatural explanation; to speak plainly, takes the sense out of them.

CHRISTIAN WORK AS A PEACE AGENCY.—One of the best agencies for securing us against dissensions, or to cure them where they exist, is to heartily engage in some Christian work. How can a peace maker engage in strife and contention? How can one engage in the work of sending the gospel to others and refuse to submit to its claims himself? If Christians were to give themselves in heart to Christ they could not wound him in the house of his friends, nor knowingly hurt his children. If they loved him as he has loved them, they would delight to serve him as he has delighted to serve them. The glory of Christ shone out in his work, and when the disciple of Christ gives himself to Christ-like work he brings honor to himself and to his Master. It is impossible for men to give themselves to good works and then seek to destroy each other. The service of the Master and the service of Satan can not thrive together.

ARE YOU WORKING FOR A REVIVAL?—To pray for a revival is good, is wise. No man can successfully work for a revival of religion who does not pray for it. Prayer comes from the heart as does work. But we must work as well as pray. Jesus prayed, but he also wrought. Paul both prayed and asked others to pray, to pray even for him; but he also worked. To work for a revival is, so far as we can see, as essential as to pray for it. Revivals come from God, but he has his method of producing them. He is not only moved himself, but he also moves others. The life he puts in the hearts of men takes on form. It clothes itself in action, and in action in character with itself. To produce a revival he moves his children to work for that. You have prayed for it, but have you wept and talked and worked for it?

ESCHATOLOGY.—No. 19.

By S. S. OSWALD.

Immortality; its Philosophy.

In my last article, proofs of a future life, drawn from the light of nature, were presented. Those proofs are similar in character to such as are offered to prove the being of God. For if there be a God, a Supreme Intelligence, a Creator, evidences of his existence would be implanted, incorporated in his works, in his creation, an index finger pointing unmistakably to a Creator. And to suppose that the Supreme Being would not leave his impress upon his creative works would be the height of absurdity. So, also, to suppose that God would give existence to intelligences, endowing them with capabilities of unending progress, and hence possessing an immortal nature, and not make to inhere their very nature, evidence—proofs of such a fact—would be to charge God with worse than foolishness; with cruelty. Hence, proofs from the light of nature are not among the least evidences of the fact. They are such as to disregard them; one must close his eyes, stop his ears, and purposely deny the intuitions of his own being.

It is also worthy of note that those proofs of a future life carry along with them the idea that such future life supervenes immediately on the close of this life, that there is no soul sleeping hiatus intervening the end of the present life and the beginning of the future; but that the latter is only continuous of the former. Hence, it may safely be inferred, if not affirmed, that where the mind has not been warped by dogmatic or sophistical teaching, all persons would depart this life in a full conscious expectation of immediately entering on the life to come, so strong are those intuitions, those foregleams, those intuitions of such a fact implanted in human nature. Thus, even the instincts of our being shadow forth the true philosophy of our immortality.

From the light of nature let us turn to the light of revelation, and see the coincidence between them. But before proceeding further, it may be well to remark that the ancients generally held that as the earth, as they supposed, was a flat body, there existed under it a vast space, down into which people went at death. It was like a semi dark cavern, into which the dying one descended; where they lived or existed. This underworld could be visited by persons without passing through the valley and shadow of death. By the special favor of the gods, Ulysses and Aeneas were permitted to visit these abodes of the dead. As their region of death was supposed to be under the earth, the dying were spoken of as descending or going down into it; and if returning, as ascending or coming up from the dead. The Hebrews called this place Sheol; the Greeks, Hades; the Latins, Tartarus; while the general name was the underworld.

In the fourteenth chapter of Isaiah, there is a most grand and impressive description of the descent of the king of Babylon, at his death, into Sheol, and how he was taunted at his entrance into the underworld by those that had preceded him to those realms of the dead.

Verses 4: "Thou shalt take up this proverb (margin, taunting speech), against the king of Babylon, and say, How hath the oppressor ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet; they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. Hell (the underworld) from beneath is moved for thee to meet thee at thy coming (among us); it stretcheth out the dead (ones) for thee, even all the chief ones of the earth (who had died and were in Sheol); it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viol: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell (underworld), to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all the world, lie in glory, every one in his own house." In the above we have at least a poetical description of circumstances attending the entrance of the proud and haughty king into the realm of death, how he was scorned and ridiculed by those he had scorned and injured. Whether the scene was a real one or merely the stern facts poetized, is not impor-

tant. Yet who can deny the scene described as being real? It is one of the many Scriptural proofs of a future life, as held by one of the inspired writers of the Bible, and also that such future life immediately followed the close of this.

When Jacob received the sad news that Joseph had been killed and eaten by a wild beast, he said, with all parental affection and grief, "I shall go down into Sheol (the underworld) unto my son mourning." He could not have meant the grave, for he knew his boy's body was not buried, but was then in the stomach of the ravenous beast. Joseph was in Sheol, the underworld, where the dead were. Nor did he say that his boy's soul was there, but his veritable boy Joseph. Nor did he say that his soul would go down into Sheol, the place of the departed, but that himself would go there. "I, Jacob, myself shall go down to Joseph my boy, and then we shall see each other again." No such psychological error prevailed then as that the soul, and not the real person, existed after death. If anything existed after death, it was the man himself, and not any soul part of him. The modern notion, that the soul, or something distinct from the real identity of the person, existed after death, and that the soul would sometime in the future be reunited to its defunct body, in order to restore the man again, finds no countenance in the Old Scriptures. If any part of the real man was undying, immortal, it was all that constituted the man, and that was his spirit, whether it was in the body or out of it. And permit me to call especial attention to this fact, and notice how the Old Testament writers, always, when referring to the dead, speak of the man himself, not a part of him.

Take another example: Samuel was dead, and Saul, forsaken of God, sought an interview with the dead prophet. Accordingly, Saul visited a medium, and requested the medium to "bring up Samuel, not his soul or ghost, but the old prophet Samuel," who, being evoked, came, and was displeased for being disturbed. Saul immediately inquired of Samuel, not of his ghost nor of his soul, but of Samuel himself, what would be the result of a battle in which he expected to be engaged the next day. "To-morrow shalt thou and thy sons be with me," not a word about their souls being with Samuel, but that the old prophet Samuel, who, being evoked, came, and was displeased for being disturbed. Saul immediately inquired of Samuel, not of his ghost nor of his soul, but of Samuel himself, what would be the result of a battle in which he expected to be engaged the next day. "To-morrow shalt thou and thy sons be with me," not a word about their souls being with Samuel, but that the old prophet Samuel, who, being evoked, came, and was displeased for being disturbed.

What is the difficulty, and how remedied? Easier asked than answered. We can criticize when we can't improve. It is the fault in our cause, our methods, or in us? We are not ready to admit that it is in the cause which we represent, and even they who have deserved it will hardly lay the blame there; and still truth shall cease to be truth, and God shall cease to be the same yesterday, to day, and forever, and until his Word shall cease to "stand

Without change or age. The word of majesty and light, The church's heritage." until then we must not think we are contending for a lost cause. Then it must be either in our methods or in us. If much is to be gained by having some system and method, then more by having the best method. The rapid growth of the Methodist Church, for example, is doubtless due more to their method of propagating the gospel than to their peculiar doctrines. We might improve in our methods, but probably the greater fault is with us.

We have little faith in our principles. We have little faith in God respecting the fulfillment of his part of the contract. We question the importance of our doctrine. We do not thoroughly educate our children in the divine Word. We permit them to think that worldly success, gain, social position, a lucky marriage, are paramount to their religious convictions and obedience to God. And you know the result. Every year some of our young men and women, otherwise our best, are leaving the Sabbath and with it, often, their religion and their God. I could now number three or four such in this State among the legal profession, and aspirants thereto; and by the way, that question of lawyers and the Sabbath would be a very good theme for consideration and treatment.

Farther, those of us who ought to be "stalwarts" are too lukewarm and indifferent, both in the pulpit and the pew. Don't we preachers care more for a good parish, good parsonage and good pay, than we do for a good harvest of souls? Are we ambitious in the wrong direction, and caring more to polish up our sermons with rhetorical figures and rounded periods to gratify the intellectual tastes of our congregations while their souls are starving for the bread of life? Are we forfeiting them with philosophy, science, or the wisdom of this world while the sweet invitations and promises and hopes of the gospel are left out? Are we making all the efforts in our power to convert and save men? I appeal to the above quoted statistics for the correctness of the inference. What greater object can we have in preaching than the conversion of souls? And is it too much to expect of every living church and pastor that they shall bring at least five souls to Christ and his fold each year? Had we done that last year, instead of the report which we had, we should have reported an increase

of 250 members (counting 50 churches), or 400 if we reckon 80 churches. Even an increase of ten members in each church is not a large estimate of what should be, which would give us a total of 800 members increase, which ought to be our record in the year to come. Pastors, missionaries, preachers and teachers, will you help to make it that? Time will tell.

Many other thoughts crowd upon my mind, but I close, and hasten this to the mail, that it may reach the Recorder in time for publication next week, as per arrangement of the Fraternity of Ministers assigning me for that date.

WATCHMAN! WHAT OF THE NIGHT?

These words of the prophet to the watchmen on Mount Seir, I now address to the watchmen on the towers of our beloved Zion, and to all who rejoice at our welfare and weep at our downfall. "What of the night? Can you answer, 'the morning cometh?'"

Another chapter of our denominational life has been written, and with the Conference last met we get, or are supposed to get, the uncontroverted facts and figures which must remain to our pleasure or chagrin until another year's record shall have been made? The figures said we had lost a half hundred, more or less, during the year's confite. When the roll was called, fifty(?) failed to answer. To the young men, if not to the old, this was a discouraging fact. We had been taught to believe that our cause was major; that one with him is a majority; that truth will triumph, though opposed by hell. In that hope we began the labor; in that we have continued; and now the last record is "less." Of our health the figures say gradually failing? At the harvest when we came and sought fruit, behold, "nothing but leaves." But we are told numbers are not everything; quality is better than quantity; a few with truth are more to be desired than many with error. Granted; but if numbers be not everything, are they not something? and if the conversion of the world be our object, how soon will it be accomplished with our present growth? At the present rate of decrease, even with our boasted quality and moral strength, another century will see us so nearly buried that it will then be safe to order our monument, and write the epitaph: "The dark side," you say. Yes, and if it be dark, better admit it. We gain nothing by trying to deceive ourselves or others. By crying "peace," when the enemy is upon us, only gives them the advantage; and by refusing to look at the problem as it is, unfit us for properly solving it.

What is the difficulty, and how remedied? Easier asked than answered. We can criticize when we can't improve. It is the fault in our cause, our methods, or in us? We are not ready to admit that it is in the cause which we represent, and even they who have deserved it will hardly lay the blame there; and still truth shall cease to be truth, and God shall cease to be the same yesterday, to day, and forever, and until his Word shall cease to "stand

Without change or age. The word of majesty and light, The church's heritage." until then we must not think we are contending for a lost cause. Then it must be either in our methods or in us. If much is to be gained by having some system and method, then more by having the best method. The rapid growth of the Methodist Church, for example, is doubtless due more to their method of propagating the gospel than to their peculiar doctrines. We might improve in our methods, but probably the greater fault is with us.

We have little faith in our principles. We have little faith in God respecting the fulfillment of his part of the contract. We question the importance of our doctrine. We do not thoroughly educate our children in the divine Word. We permit them to think that worldly success, gain, social position, a lucky marriage, are paramount to their religious convictions and obedience to God. And you know the result. Every year some of our young men and women, otherwise our best, are leaving the Sabbath and with it, often, their religion and their God. I could now number three or four such in this State among the legal profession, and aspirants thereto; and by the way, that question of lawyers and the Sabbath would be a very good theme for consideration and treatment.

Farther, those of us who ought to be "stalwarts" are too lukewarm and indifferent, both in the pulpit and the pew. Don't we preachers care more for a good parish, good parsonage and good pay, than we do for a good harvest of souls? Are we ambitious in the wrong direction, and caring more to polish up our sermons with rhetorical figures and rounded periods to gratify the intellectual tastes of our congregations while their souls are starving for the bread of life? Are we forfeiting them with philosophy, science, or the wisdom of this world while the sweet invitations and promises and hopes of the gospel are left out? Are we making all the efforts in our power to convert and save men? I appeal to the above quoted statistics for the correctness of the inference. What greater object can we have in preaching than the conversion of souls? And is it too much to expect of every living church and pastor that they shall bring at least five souls to Christ and his fold each year? Had we done that last year, instead of the report which we had, we should have reported an increase

of 250 members (counting 50 churches), or 400 if we reckon 80 churches. Even an increase of ten members in each church is not a large estimate of what should be, which would give us a total of 800 members increase, which ought to be our record in the year to come. Pastors, missionaries, preachers and teachers, will you help to make it that? Time will tell.

Many other thoughts crowd upon my mind, but I close, and hasten this to the mail, that it may reach the Recorder in time for publication next week, as per arrangement of the Fraternity of Ministers assigning me for that date.

WATCHMAN! WHAT OF THE NIGHT?

These words of the prophet to the watchmen on Mount Seir, I now address to the watchmen on the towers of our beloved Zion, and to all who rejoice at our welfare and weep at our downfall. "What of the night? Can you answer, 'the morning cometh?'"

Another chapter of our denominational life has been written, and with the Conference last met we get, or are supposed to get, the uncontroverted facts and figures which must remain to our pleasure or chagrin until another year's record shall have been made? The figures said we had lost a half hundred, more or less, during the year's confite. When the roll was called, fifty(?) failed to answer. To the young men, if not to the old, this was a discouraging fact. We had been taught to believe that our cause was major; that one with him is a majority; that truth will triumph, though opposed by hell. In that hope we began the labor; in that we have continued; and now the last record is "less." Of our health the figures say gradually failing? At the harvest when we came and sought fruit, behold, "nothing but leaves." But we are told numbers are not everything; quality is better than quantity; a few with truth are more to be desired than many with error. Granted; but if numbers be not everything, are they not something? and if the conversion of the world be our object, how soon will it be accomplished with our present growth? At the present rate of decrease, even with our boasted quality and moral strength, another century will see us so nearly buried that it will then be safe to order our monument, and write the epitaph: "The dark side," you say. Yes, and if it be dark, better admit it. We gain nothing by trying to deceive ourselves or others. By crying "peace," when the enemy is upon us, only gives them the advantage; and by refusing to look at the problem as it is, unfit us for properly solving it.

What is the difficulty, and how remedied? Easier asked than answered. We can criticize when we can't improve. It is the fault in our cause, our methods, or in us? We are not ready to admit that it is in the cause which we represent, and even they who have deserved it will hardly lay the blame there; and still truth shall cease to be truth, and God shall cease to be the same yesterday, to day, and forever, and until his Word shall cease to "stand

Without change or age. The word of majesty and light, The church's heritage." until then we must not think we are contending for a lost cause. Then it must be either in our methods or in us. If much is to be gained by having some system and method, then more by having the best method. The rapid growth of the Methodist Church, for example, is doubtless due more to their method of propagating the gospel than to their peculiar doctrines. We might improve in our methods, but probably the greater fault is with us.

We have little faith in our principles. We have little faith in God respecting the fulfillment of his part of the contract. We question the importance of our doctrine. We do not thoroughly educate our children in the divine Word. We permit them to think that worldly success, gain, social position, a lucky marriage, are paramount to their religious convictions and obedience to God. And you know the result. Every year some of our young men and women, otherwise our best, are leaving the Sabbath and with it, often, their religion and their God. I could now number three or four such in this State among the legal profession, and aspirants thereto; and by the way, that question of lawyers and the Sabbath would be a very good theme for consideration and treatment.

Farther, those of us who ought to be "stalwarts" are too lukewarm and indifferent, both in the pulpit and the pew. Don't we preachers care more for a good parish, good parsonage and good pay, than we do for a good harvest of souls? Are we ambitious in the wrong direction, and caring more to polish up our sermons with rhetorical figures and rounded periods to gratify the intellectual tastes of our congregations while their souls are starving for the bread of life? Are we forfeiting them with philosophy, science, or the wisdom of this world while the sweet invitations and promises and hopes of the gospel are left out? Are we making all the efforts in our power to convert and save men? I appeal to the above quoted statistics for the correctness of the inference. What greater object can we have in preaching than the conversion of souls? And is it too much to expect of every living church and pastor that they shall bring at least five souls to Christ and his fold each year? Had we done that last year, instead of the report which we had, we should have reported an increase

of 250 members (counting 50 churches), or 400 if we reckon 80 churches. Even an increase of ten members in each church is not a large estimate of what should be, which would give us a total of 800 members increase, which ought to be our record in the year to come. Pastors, missionaries, preachers and teachers, will you help to make it that? Time will tell.

Many other thoughts crowd upon my mind, but I close, and hasten this to the mail, that it may reach the Recorder in time for publication next week, as per arrangement of the Fraternity of Ministers assigning me for that date.

WATCHMAN! WHAT OF THE NIGHT?

These words of the prophet to the watchmen on Mount Seir, I now address to the watchmen on the towers of our beloved Zion, and to all who rejoice at our welfare and weep at our downfall. "What of the night? Can you answer, 'the morning cometh?'"

Another chapter of our denominational life has been written, and with the Conference last met we get, or are supposed to get, the uncontroverted facts and figures which must remain to our pleasure or chagrin until another year's record shall have been made? The figures said we had lost a half hundred, more or less, during the year's confite. When the roll was called, fifty(?) failed to answer. To the young men, if not to the old, this was a discouraging fact. We had been taught to believe that our cause was major; that one with him is a majority; that truth will triumph, though opposed by hell. In that hope we began the labor; in that we have continued; and now the last record is "less." Of our health the figures say gradually failing? At the harvest when we came and sought fruit, behold, "nothing but leaves." But we are told numbers are not everything; quality is better than quantity; a few with truth are more to be desired than many with error. Granted; but if numbers be not everything, are they not something? and if the conversion of the world be our object, how soon will it be accomplished with our present growth? At the present rate of decrease, even with our boasted quality and moral strength, another century will see us so nearly buried that it will then be safe to order our monument, and write the epitaph: "The dark side," you say. Yes, and if it be dark, better admit it. We gain nothing by trying to deceive ourselves or others. By crying "peace," when the enemy is upon us, only gives them the advantage; and by refusing to look at the problem as it is, unfit us for properly solving it.

What is the difficulty, and how remedied? Easier asked than answered. We can criticize when we can't improve. It is the fault in our cause, our methods, or in us? We are not ready to admit that it is in the cause which we represent, and even they who have deserved it will hardly lay the blame there; and still truth shall cease to be truth, and God shall cease to be the same yesterday, to day, and forever, and until his Word shall cease to "stand

Without change or age. The word of majesty and light, The church's heritage." until then we must not think we are contending for a lost cause. Then it must be either in our methods or in us. If much is to be gained by having some system and method, then more by having the best method. The rapid growth of the Methodist Church, for example, is doubtless due more to their method of propagating the gospel than to their peculiar doctrines. We might improve in our methods, but probably the greater fault is with us.

We have little faith in our principles. We have little faith in God respecting the fulfillment of his part of the contract. We question the importance of our doctrine. We do not thoroughly educate our children in the divine Word. We permit them to think that worldly success, gain, social position, a lucky marriage, are paramount to their religious convictions and obedience to God. And you know the result. Every year some of our young men and women, otherwise our best, are leaving the Sabbath and with it, often, their religion and their God. I could now number three or four such in this State among the legal profession, and aspirants thereto; and by the way, that question of lawyers and the Sabbath would be a very good theme for consideration and treatment.

Farther, those of us who ought to be "stalwarts" are too lukewarm and indifferent, both in the pulpit and the pew. Don't we preachers care more for a good parish, good parsonage and good pay, than we do for a good harvest of souls? Are we ambitious in the wrong direction, and caring more to polish up our sermons with rhetorical figures and rounded periods to gratify the intellectual tastes of our congregations while their souls are starving for the bread of life? Are we forfeiting them with philosophy, science, or the wisdom of this world while the sweet invitations and promises and hopes of the gospel are left out? Are we making all the efforts in our power to convert and save men? I appeal to the above quoted statistics for the correctness of the inference. What greater object can we have in preaching than the conversion of souls? And is it too much to expect of every living church and pastor that they shall bring at least five souls to Christ and his fold each year? Had we done that last year, instead of the report which we had, we should have reported an increase

"IS IT WISE?"

"Is it wise and right to want to have our Conference represented in the Adventist Conference by a delegate, to pass a resolution expressing our great satisfaction at the success of that people, and, in other ways, to assure them how large a place they fill in our Christian esteem?" The above is put before the readers of the Recorder by a correspondent, in your issue of Nov. 13th, in which he decides, for himself, that he "believes such a course to be both unwise and wrong."

I propose to notice the first question in the statement, as there was a resolution offered in the Conference to send a delegate to their Conference; but I know of no resolutions being offered upon the other two questions he mentions; and while he has given his reasons against keeping up friendly relations with that people, I propose to give my reasons why we should continue to send delegates and keep up friendly relations:

1. Because they propose to be friendly with us, and work together, so far as we do agree, as Christian brethren.

2. Because they believe with us in the commandments of God, and that it is the duty of all mankind to observe them, the fourth, the Sabbath commandment, as well as the rest.

3. Because they accept Christ as the Son of God, agreeing with us in that in him, and through him, man can be saved from the penalty of sin.

4. Because they agree with us as to the gospel mode of baptism, and the Lord's Supper.

5. Because they believe with us that repentance, and faith in our Lord and Saviour Jesus Christ, is necessary in order to be saved.

6. Because they profess to take the Bible for their faith and practice.

7. Because both denominations desire to know the truth and the whole counsel of God, and need all the light that can be obtained from each other.

8. Because the law of God is trampled under foot, not only by the world, but by most of the professed Christian church in the world; and a union of effort to hold up God's word is needed of all Sabbath observers.

9. Because, in our differences of opinion, we do not break the commandments of God.

10. Because, by so mingling together, we shall come to know each other better, love each other more, and thus be more likely to come to "see eye to eye" as to the things of God and the revelations of Jesus Christ in his gospel.

11. Because we are not yet a perfect people, and by intimacy with them they may learn their modes of operation, wherein they have succeeded so well in spreading truth and bringing men to observe the commandments of God; and possibly may learn lessons of profit to ourselves and the cause we love from their zeal, self-sacrifice, systematic benevolence, and their reforms as to the fashions and customs of the church and the world.

12. Because there is an attempt to incorporate Sunday into our National Constitution, and a spirit of persecution against those who keep the commandments of God and the faith of Jesus, which seems to demand that those loving God's law should stand together for its defense.

God's will, he answers us. He offers returns the best answer possible. Our heavenly Father makes no mistakes in his dealings with supplicants. He is a sovereign, but not a despot. If it pleases him to keep us waiting, for the trial of our faith, then we must wait. But delays are not denials. God's long-delayed promises are honored in his own good time. Are you Christ's, my brother? Then all things are yours. In him dwelleth all the fullness of the Godhead. "Of his fullness have all we received," said that Saviour's bosom. John was never disappointed in his Lord; nor was Paul either, when he found himself "filled with all the fullness of God." There is a fullness of sufficiency in Christ as a divine Redeemer. His blood cleanseth from all sin. There is a fullness of justifying merit in him; for there is no condemnation to them who are in Christ Jesus." L. D. TROWBRIDGE.

CONFERENCE. When the time of the General Conference drew nigh, we wanted to go very much, and did not know how to give it up. How to leave home was another difficulty. One member of our family, in his eighty-eighth year, could not go nor be left alone, and the aged must be cared for; so we got a man and his wife to come and take care of us. And we went, to help make the Conference. Went praying that the Lord's work might prosper and move forward as it never had before. I did not know that any one else went with this kind of a spirit. But when I got there, I found that I was not alone, but one of the least of my Heavenly Father's little ones, and behind all the rest. But I tried to do my duty as a child, and I saw many earnest, faithful ones, and much deep anxious thought. There seemed to be an unseen power working in the hearts of the people to bring about a higher standard of Christianity among the churches of the denomination, and that the Redeemer's kingdom might be more highly exalted in the earth. It seemed that the spirit and power of him who raised a dead Lazarus was present to raise those that were spiritually dead to new life, and to feed the hungry and the starving that they might grow strong in the Lord and the power of his might. I believe many strong and able workers went from that meeting with their hearts enlarged and filled to overflowing with the love of God. I believe they went away stronger men and women, and abler workers in the Master's cause. You can see by the Recorder that Bro. Titworth got a crumb from the Master's table; some to carry home and some to put in the Recorder for all of us. When I saw his production, it almost drew me out; but when I saw Eld. Campbell's letter, how could I withhold my testimony for the truth? He says that the ball rolling. Our Savior said he came to send fire on the earth. Surely it has been kindled and burning these many years. Bring in the fuel, brethren and sisters—the confessing and forsaking of every sin and every false way—make any sacrifice for him who has done so much for us. Lay all upon the altar. May the fire consume every sin and wickedness, burn up all the dross, until we shall come forth as vessels fitted and meet for the Master's use.

Self-love and selfishness. What is the difference between these two characteristics or qualities of human nature? And are they both alike to be commended and cultivated, or condemned, and eradicated from the mind? Let us define them, and thus discover the peculiar nature of both. Self-love may be considered to be a desire to secure and promote one's own interest, happiness and prosperity, and at the same time have a due regard for the interest, happiness and prosperity of others, and be very careful not to trespass upon the rights and privileges of others; and therefore may be considered as lawful and right, and even necessary for every one's real good.

Selfishness may be regarded as a desire to secure and promote one's own interest, without any regard for the interests of others, or care for their rights or privileges; and when indulged to excess, will prompt to acts of injustice and oppression, whereby the prosperity and happiness of others may be very materially injured, and perhaps completely ruined; and therefore it must be considered to be unlawful and wrong, and should not be cherished and cultivated. Self-love builds itself up by making use of its own resources, and drawing from its own resources, while it is very careful not to touch or molest anything that belongs to others; but selfishness is not satisfied with its own possessions, and therefore lays its ruthless hands upon what clearly belongs to others, and greedily appropriates it to its own use and benefit. The command to love our neighbor as we love ourselves, does not prohibit loving ourselves as we love our neighbor; but it does imply that we abstain from all aggressive acts, and that we perform all kind and generous deeds toward him as far as we can, which we would be justified in expecting from him under the same circumstances. Hence, it is easy to see that this command forbids every act of a selfish nature; for a person most surely can not love his neighbor as himself when he commits trespasses upon that neighbor's rights, which he would not like to have inflicted upon himself.

Self-love is lawful and right, because it is clearly every person's duty to seek his own good, temporal and spiritual, for time and eternity, here and hereafter, in all lawful ways, and by all right means; while he leaves all others perfectly free to pursue the same course. Selfishness is not lawful and right, because it is no person's privilege or duty to place any obstruction in the way of another's prosperity and welfare, or to appropriate to themselves what belongs to others, without knowledge or consent, for this clearly amounts to a violation of the eighth commandment. It is very easy to see that selfishness is a fruitful source, and cause of a large proportion of all the wrongs and crimes which so much abound in the world. It is ever on the lookout for opportunities to satisfy its insatiable greed, and Jacob-like, takes advantage of the necessities of even his brother, and by driving a close and shrewd bargain, robs him of his birthright, or by positive deception and falsehood, steals his father's first and best blessing. It prompts the Shylocks of trade to get up orders on the necessities of life, and thus takes more than the pound of flesh from those who toil for their daily bread. Self-love may be called a virtue, while selfishness may be said to be more than a vice, because it is the fruitful source and ever-flowing fountain of a horde of vices. While it is clearly every man's duty to provide things honest in the sight of all men, as far as he possibly can, for his own good and those dependent upon him, the obligation is just as clear and binding upon all "to render unto all their dues," and "that no man go beyond, and defraud his brother in any matter, because the Lord is the avenger of all such." J. T. HAMILTON.

WASHINGTON CORRESPONDENT. This is a financial year. Three propositions as to how to spend the money are prominent. The President's, and he favors them all. The next Western Republicans, expressed in Senator resolution, which is that currency should be added with. The third, Senator Bayard, who is willing to take the greenbacks in, but desires to take away tender quality. It is the tender's resolution, or will pass both Houses majority.

Secretary Sherman's vision be made for government bonds, which due next year. This is only hardly any opportunity material question is, in place of those to be Representative Wood, and a half per cent. Secretary Sherman's vision, that as little as is advised forbidden to place bonds on the market.

The Senate, a year or so was in the habit of adjourning for a day or two when Cameron wished to visit his wife somewhere in Virginia. Grave old Senator Lincoln and Thurman would motion, the Senate would vote would be unanimous same popular Senator's tampering to secure an act of both Houses for a coin that Senators and I times may visit Philade General Grant reaches He will succeed. The offer is a free ride, and a hearty welcome to Brotherly Love, and Pennsylvania.

The Supreme Court will act upon an odd but a tant case. An Ohio good many years ago, late of millions of dollars, not to be divided until grandchild became years of age. After a youngest grandchild, five years of age, and the estate was over grandchild have ever since—in fact, there was many grandchild in office holders in Ohio—



The Bible Service.

Conducted by a Committee. AMERICAN SABBATH TRACT SOCIETY. INTERNATIONAL LESSONS, 1879.

LESSON XII—THE LAST WORDS.

For Sabbath Day, December 20. REVELATION 21: 1-3. 1. And he said unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

TOPIC.—The prophetic book.

1. The early words of Revelation: 1: 1-3; 2: 1-3; 3: 1-3; 4: 1-3; 5: 1-3; 6: 1-3; 7: 1-3; 8: 1-3; 9: 1-3; 10: 1-3; 11: 1-3; 12: 1-3; 13: 1-3; 14: 1-3; 15: 1-3; 16: 1-3; 17: 1-3; 18: 1-3; 19: 1-3; 20: 1-3; 21: 1-3.

OUTLINE.

I. Revelation reached, v. 10, 11. II. Reward bestowed, v. 12-14. III. Excited condition, v. 15-17. IV. Invitations given, v. 18, 19. V. Threats made, v. 18, 19. VI. The end approaching, v. 20, 21.

QUESTIONS.

Review. How was the speaker in last lesson? How was the lighted? What was a necessary condition of entrance there? What was the reward to be bestowed? Who alone is worthy to receive him?

Miscellaneous.

GRANDPATER'S GARRET. The kitchen I love with an ardent devotee. Like the pumpkin pie, cakes and puddings are made.

REVIEW.

With last lesson, closed the prophecies of the Bible, as indeed of the entire work. The revelation of God. A blessing was pronounced upon him who should keep the prophecies of the Bible, as indeed of the entire work.

EXPLANATIONS.

I. v. 10, 11. And he saith. The angel who before communicated with him, and whom John had twice before attempted to worship.

LESSON THOUGHTS.

1. Seek for a permanency in good. 2. Every man is rewarded according to his work. 3. Accept the invitation. 4. Be honest with God's Word.

THE SPIRIT AND THE BRIDE SAY, COME.

The watchword of the Bible has always been, Come, and it is especially cheering that the revelation should close with an invitation to all who are desirous of coming.

EXPLANATIONS.

I. v. 10, 11. And he saith. The angel who before communicated with him, and whom John had twice before attempted to worship.

LESSON THOUGHTS.

1. Seek for a permanency in good. 2. Every man is rewarded according to his work. 3. Accept the invitation. 4. Be honest with God's Word.

THE SAME WORK.

The hay should be cut, or mostly so, and fed with meal, wet. Cracked corn to be fed with oats a part of the time is recommended by some.

REVIEW.

With last lesson, closed the prophecies of the Bible, as indeed of the entire work. The revelation of God. A blessing was pronounced upon him who should keep the prophecies of the Bible, as indeed of the entire work.

EXPLANATIONS.

I. v. 10, 11. And he saith. The angel who before communicated with him, and whom John had twice before attempted to worship.

THE IMPROVED EVAPORATOR.

THE IMPROVED EVAPORATOR. Beller Sugar. No More Boiling. The greatest interest in the world is in the sugar business.

REVIEW.

With last lesson, closed the prophecies of the Bible, as indeed of the entire work. The revelation of God. A blessing was pronounced upon him who should keep the prophecies of the Bible, as indeed of the entire work.

EXPLANATIONS.

I. v. 10, 11. And he saith. The angel who before communicated with him, and whom John had twice before attempted to worship.

NEW ADVERTISEMENTS.

AGENTS WANTED.—GRANT'S TOUR AROUND THE WORLD. A full and graphic description of his reception, speeches, &c., in all the principal cities of the world.

REVIEW.

With last lesson, closed the prophecies of the Bible, as indeed of the entire work. The revelation of God. A blessing was pronounced upon him who should keep the prophecies of the Bible, as indeed of the entire work.

EXPLANATIONS.

I. v. 10, 11. And he saith. The angel who before communicated with him, and whom John had twice before attempted to worship.

BELLS' BUCKEYE BELL.

BELLS' BUCKEYE BELL. FOUNDRY, Made of pure Copper and Tin, for Churches, Fine Alms Houses, Schools, Plantations, etc.

REVIEW.

With last lesson, closed the prophecies of the Bible, as indeed of the entire work. The revelation of God. A blessing was pronounced upon him who should keep the prophecies of the Bible, as indeed of the entire work.

EXPLANATIONS.

I. v. 10, 11. And he saith. The angel who before communicated with him, and whom John had twice before attempted to worship.

THE SABBATH RECORDER.

LIST OF LOCAL AGENTS. A monthly paper devoted to the interests of our SABBATH-SCHOOLS. PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

REVIEW.

With last lesson, closed the prophecies of the Bible, as indeed of the entire work. The revelation of God. A blessing was pronounced upon him who should keep the prophecies of the Bible, as indeed of the entire work.

EXPLANATIONS.

I. v. 10, 11. And he saith. The angel who before communicated with him, and whom John had twice before attempted to worship.

THE BIBLE SCHOLAR.

A monthly paper devoted to the interests of our SABBATH-SCHOOLS. PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

REVIEW.

With last lesson, closed the prophecies of the Bible, as indeed of the entire work. The revelation of God. A blessing was pronounced upon him who should keep the prophecies of the Bible, as indeed of the entire work.

EXPLANATIONS.

I. v. 10, 11. And he saith. The angel who before communicated with him, and whom John had twice before attempted to worship.

THE SABBATH RECORDER.

LIST OF LOCAL AGENTS. A monthly paper devoted to the interests of our SABBATH-SCHOOLS. PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

REVIEW.

With last lesson, closed the prophecies of the Bible, as indeed of the entire work. The revelation of God. A blessing was pronounced upon him who should keep the prophecies of the Bible, as indeed of the entire work.

EXPLANATIONS.

I. v. 10, 11. And he saith. The angel who before communicated with him, and whom John had twice before attempted to worship.

THE SABBATH RECORDER.

LIST OF LOCAL AGENTS. A monthly paper devoted to the interests of our SABBATH-SCHOOLS. PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

REVIEW.

With last lesson, closed the prophecies of the Bible, as indeed of the entire work. The revelation of God. A blessing was pronounced upon him who should keep the prophecies of the Bible, as indeed of the entire work.

EXPLANATIONS.

I. v. 10, 11. And he saith. The angel who before communicated with him, and whom John had twice before attempted to worship.