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AN easy thing, O Power Divine,  
To thank Thee for these gifts of Thine!  
For summer's sunshine, winter's snow,  
For hearts that kindle, thoughts that glow!  
But when shall I attain to this,—  
To thank thee for the things I miss?  
—Thomas Wentworth Higginson.

[Contributed Editorials.]

—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 church to take the money which the old church building sold for, and establish in the center of the city, a church "managed upon genuine Methodist principles, devoid of the spirit of exclusiveness;" 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 other church, 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 unwelcome 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 back out of the very situation which, it is all the while claimed, Methodism is especially adapted to; and that Presbyterian churches should accept the situation, which action, many people think, is contrary to the genius and history of the Presbyterian denomination. To the credit of Methodism it must be said that the action of St. Paul's is not the rule, 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 neglect her—is 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 Christianity 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 prayer of Jesus in John 17: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (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 snare 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 leaven 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 shuts himself away from men the worse. There may be times when a Christian 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 piance, but with the strength, gentleness, and justice of a high manhood. There is a good 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 managed 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.

—A VERY encouraging report comes from Massachusetts with regard to the towns which vote "no license" for the coming year. The vote of the Prohibition Party fell off greatly in the last election, but local prohibition seems to be growing in favor, and towns which have tried it are increasing their majorities for it, and new towns are trying it. The best part of it is that in these no-license towns there is sufficient public sentiment behind the law to see that it is enforced. Meanwhile the revelations of violations of the excise law in the city of New York with regard to the proximity of liquor saloons to school-houses show such official indifference and bravado as would be hard to match in any place. New York misses Howard Crosby who, bad man that he was in the eyes of some people, was about the only man in the city whom the Excise Commissioners had any fear of.

—BISHOP BROOKS said lately, at the ordination of a deacon, "With or without formal ordination, there have always been ministers, men and women, who knew they were called to stand between the truth and men, and somehow by their words and their lives bring truth and men together." That does not sound very different from the words of plain Phillips Brooks, and sounds very much like good sense. The only true consecration comes from the divine spirit, whether with or without the laying on of hands, which represent an unbroken line of succession from the apostles. In these words is as good a recognition of the ministry of other denominations as any one need ask for.

—IN the *Evangelist* of Dec. 10th, under the head, *A Personal Explanation*, an Editor, probably Dr. Field himself, tells how the address of Dr. Patton on Future Probation came to be published. The purpose of the publication of such a thing at such a time was very plain, and a great many friends of Dr. Briggs were sorry for it. Now it appears that the address appeared against the wishes and orders of the Editor and his chief assistant, and got into the paper while both were away. But the explanation closes with these words: "Ill reported as the Address may have been, disjointed and fragmentary, yet, taking it as a whole, Dr. Patton never wrote or spoke anything which showed more independence of mind, or wider views, and which therefore does him greater honor."

Sisco, Fla.

W. C. TITSWORTH.

—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 Christians 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 exercise. In the old days of the church a sermon used to convert 3,000 men; now that temperature is down it takes 3,000 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. Intellectual dexterity 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 circulate. All the theology that is in the church to-day is 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 bone dust. The great trouble with the Presbyterian Church to-day is that it is brainy, and one of the best things that could happen to it would be to have 50 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 raindrops falling into the sea, and our New York Presbytery's "prosecuting" committee would melt into disregard and invisibility like darkness under a shaft of lightning.

—THE lot of the "intelligent compositor" in a printing office cannot be an enviable one. He must often be made frantic by some of the manuscripts which it is his duty to prepare for press, with their bad spelling, pale ink and wretched penmanship, and the criticism freely bestowed on him by their authors. Occasionally, however, he manages to manipulate the type in such a way as to get even with the public and cast a ray of sunshine over his own weary life. In the first oration which the writer produced at college occurred the following words in regard to certain base men: "They have been the clogs upon the wheels of progress." In a moment of absent-mindedness the compositor dropped out a letter, leaving it, "They have been the *cogs* 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 masses." A little mistake in spacing the letter "m" 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 asses."

—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 center of ruinous influences and a plague spot on 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 prints a picture 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 *Inter-Ocean* with all the rest of 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 peices all the summer and fall. Now when public indignation has risen to such a height as to endure the iniquity no longer, and when the sport has "played out," some 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 at last come out fairly 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 dens. Soon afterward the control of the old west-side race track was purchased and the track at once refitted 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 use ever since until last 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 pawnshops are full of furniture and household goods, put there by men who were ruined at the race track. The races were constantly patronized by 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 dissipated.

—I LIKE to see a horse of magnificent blood and splendid training stretching out his lithe form and flying over the turf. It would be pleasured to ride behind Sunol or Maud S., and I would gladly applaud any feat performed by this noble servant of man which shows blood and training; but the average race track of modern times is an abomination. The main purpose of these races is not to develop and show forth the splendid powers of fine bred horses. The main purpose is to win money by gambling. The races are so conducted and the horses so driven as to enrich "the gang," and the poor fools who patronize the book makers week after week, in the vain hope of striking a vein of luck are the ones who suffer. There is something weird and cruel about the gambling passion. When it once gains hold on a man it makes him a moral wreck. Race track gambling, like any other vice which destroys men, should be suppressed.

—As I was walking down Clark Street the other afternoon, I saw at a corner opposite the post-office a little fellow standing with a big file of the evening papers under his arm. He certainly could not have been more than seven or eight summers, and was evidently just starting out in business; but he raised his voice after the time-honored custom of newsboys, "*Journal, News, Mail, AND-a-Post.*" Thinking I

would like to encourage the beginner, I called for a *News*. On close inspection it appeared that his clothes, although plain, were neat and well-brushed, his face was clean and pure, and his bit of a necktie gave evidence of having been tied by motherly hands. I handed him a nickle, but he shook his head regretfully, saying he had no change. We applied to a neighboring huckster for pennies, and after we had squared our little business transaction I stationed myself in a nook of the building to glance at the news and keep one eye on the small tradesman. He was rather shy, and business was not very brisk. Presently a benevolent old lady passed along with a little girl, evidently her granddaughter, and bought a *News*. Perhaps it was the frank face, or the mother look about him,—at any rate after they had passed she sent the little girl back for another paper. That was a good example; I concluded I needed a *Post*. While making change I asked him if he was just starting in business. He said "Yes, sir." I asked him how old he was, and where he lived, and he told me, and then wishing him success in his venture, I walked on. It did me good all the rest of the day. Sometimes I see him now as I go past the corner, standing there ringing the changes on the old cry, "*Journal, News, Mail, AND-a-Post.*" and as he hands one out the evening paper I wonder if he will grow up by-and-by to be a great merchant, and I wonder if he will then remember the day when he took his first bundle of papers under his arm and started out to battle with the world. If he does not, his mother will.

L. C. RANDOLPH.

MORGAN PARK, Ill.

"GO YE."

E. D. COON.

"Go ye into all the world, and preach the gospel to every creature," is the last command of our blessed, risen Lord, spoken to his disciples.

Some of us who claim to be born of the Holy Spirit are slow to take our position as disciples in the face of that pointed command. We find in the prayer of our Lord for his disciples that he extended it to all who should believe on him through their word. We see in the same prayer that as the Father hath sent Christ even so sends he us. Careful study of his word will show that the same man of the nineteenth century is equally obligated to discharge the duties, and privileged to enjoy the honor and blessedness of service with the disciples of Bible times. It is no perversion of Scripture to say that Christ's command to "Go ye into all the world, and preach the gospel to every creature," applies to every blood-washed soul as certainly as it did to the twelve or the seventy. There will be objections raised, but why? Is it not truth? Is it not commanded? Does our Saviour ask too much of us? Again, we are told that there are many unsaved souls in our own town, or neighborhood who claim our energy, thought and prayers. True, the gospel was to be preached first in Jerusalem, and then beyond even unto the uttermost parts of the earth. But many of us get lost in Jerusalem. We see our friends unsaved and think to draw them to our Saviour by means of an elegant church, a talented pastor, or perchance, by the popular, though godless, singer. Praise the Lord for the talented pastor if he is filled with the power of the Spirit. If a soul is drawn to the house of God because of its magnificence, and then hears the 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 in 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 outlay of 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 sustained in the foreign field, to carry the light to the 1,181,000,000, who have never heard it, there are 77 at larger salaries, with less privations, preaching to 60,000,000 who have nearly all heard the sweet story of salvation; and while these have led 3,000,000 converts to the cross, the heathen population has increased 200,000,000 souls.

In considering this subject farther, let us accept the testimony of such men as Wanless, Adoniram Judson, Robert Morrison, Dr. A. T. Pierson, Dr. Guinness, Bishop Taylor and others.

It may be hard for us to realize that one hundred years have hardly passed since the first Protestant foreign missionary society was 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, my sister, has the eleven million dollars that have been spent for the past few years 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 the expense is 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 command of my Saviour must be obeyed?" and his grave is now made in the wilds of East Africa. Would God that we all loved our Lord and his cause as much as did young Helmick.

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 honored. 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 great work has been done, yet calls loudly 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 seventy to get the number of people in India. Let me use the words of Wanless concerning this needy field. He says: "India has 21,000,000 wailing widows, 50,000,000 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 command. Consider that from such a people 800 priceless souls for whom our Saviour died pass to Christless graves every hour, fifteen each minute, one every four seconds from one country, yet we hesitate to carry the message; God forgive us! Can we sit in easy chairs, and fold our hands, or give our time and thought to the works of this world and with conscience void of offence come before God and pray for the speedy conversion of the heathen? Other dark places come to mind, Mongolia, Eastern Turkestan, and Thibet representing 15,000,000, and not a missionary to every two millions. Or consider Anam's 12,000,000 without one ray of light, also Afghanistan and Beloochistan 3,500,000, and not a Protestant Missionary. Think of these provinces, now nearly 2,000 years since the light was shed abroad upon this earth; yet not one gleam 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 content. Corea 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 souls is all she can boast. Africa, no doubt, is well termed darkest Africa, 3,000,000 of the great Sahara 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 an 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 unhealthy there. Very true, but the world does not criticise those who risk their life there for worldly gain. It is stated that for every missionary sent to these countries there are sent 70,000 gallons 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 look at the dark field God has placed so near our hearts by the dear ones 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 anguish and misery that vast empire is subjected to because of its idolatry. One's 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 only one in ten thousand has ever heard of Christianity. "How shall they hear without a preacher?" What are we doing to stay this march of death? Do we give a few dollars? Do we deny ourselves luxuries, or even things we greatly need? Christ did more than that for us. Have we gladly given, gladly denied ourselves? Do we often ask ourselves, if we render God reasonable service, which he says is "Presenting our bodies a 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 parish 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 that not of corruptible things, but 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 world when he has so many needy fields? With that peace that passeth all understanding welling up in our hearts will we 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 unfaithful watchmen of Israel, "If thou dost not speak to warn the wicked from his way, 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 increase 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 Christian people patronizing the popular amusements of the day, and read that \$400,000,000 is thus spent each year in this country, and when we find that \$25,000,000 more is annually spent for kidgloves and ostrich feathers, and see Christian men and women in God's house decked in these useless ornaments, is it any wonder the hearts of earnest, anxious workers, cry out to God, How long! How long! And even the \$1,500,000,000 that is worse than wasted each year in this enlightened land in tobacco and liquor is not all drawn from the acknowledged vile and godless, but professed Christians contribute 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 ruining agencies, and useless ornamentation in this professed Christian country, and only one one-hundred and eighteenth part of that amount for both home and foreign missions, are we honoring the Lord with our substance? Can we persuade ourselves that we are honoring God and serving him by serving our own selfish desires, 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 that we shall be called to account for our stewardship. 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 that our dress be perfect in style or costly in fabric? Or where does he teach that our houses and our churches should be supplied with costly silverware? 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 Bibles, and send them to the dark shores; and if this is a fact with churches, what could be done if the silver in our own houses as well 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 side-boards? 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 Zinzendorf 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. May many of us be peculiar enough to trust God and accept the commission, "Go ye." May many of us dare to be peculiar and give wealth, 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, Kan.

#### TRUE SACRIFICE.

THE REV. J. A. PLATTS.

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 thoughts now lying dormant.

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 and the best his yield afforded. Abel brought of the firstlings of his flocks, no better or more acceptable in themselves than those of Cain. For, we read, "Unto Cain, and," so, of course "to his offering the Lord had not respect;" while "The Lord had respect unto Abel and (consequently) unto his offering." It was the spirit of the individuals behind the offerings which influenced the heart of Jehovah in his choice of one and rejection of the other, for as one of our American women has said, "God looks not so much at the fulness as at the purity of the hand of the man sacrificing." Let us remember, then, in our sacrifice, be it of gifts to swell the treasuries of the Boards to carry on the Lord's work, or of personal labor in his cause, unless it comes from a heart in harmony with that cause, unto us and our offerings the Lord hath not respect.

Again, the fulness of spirit is an important factor in the rendering of sacrifice unto God. To sacrifice is to "make sacred" in its etymological analysis, and as we have just seen, a thing can be made sacred only by that which is sacred. A sacred offering can come only from a heart in obedient state to the command, "Present your bodies a living sacrifice." Just see where this carries us:—the Greek construction here can hardly be made to signify simply the material body which belongs to man, but embraces the whole individual person, himself. "Present yourselves, your whole selves, all that you are and all that you have as sacred things upon the altar of consecration to God's cause." Here we have it in a nutshell. All that we are—sacred; all the blessings God has bestowed—sacred trusts, reposed in us for sacred uses to be sacredly returned that he may receive his own with interest. Nothing short of that state of heart and life is acceptable unto God. The

widow cast into the treasury her two mites, a little thing and yet great, for it was all her living, and that life, with its living, was sacred,—from God, unto God. It is not the setting aside of a small portion weekly, or occasionally, for benevolence, when the cause of God is languishing for lack of funds to aid its promulgation that counts to the credit of the individual giving; it is the making sacred of all and the giving till it cuts, that gains the approval of God. It is not attendance at the house of worship alone that makes the sacrificial man. It is the sacred living, the earnest, constant, prayerful work that is in the end to conquer. Thus, it will be seen that, looked at from the standpoint of the worldling, sacrifice is a hard thing; but when seen in a fuller light, it is an easy one. Let us look for a moment at the other side.

I have been greatly interested of late in studying the philosophy and practicability of the Reciprocity Treaties which the United States Government is making with other nations. In these transactions our government recognizes the fact that different peoples are possessed of different peculiarities, of location and natural tendency which fit them for the production of certain commodities much more than others. Each nation may follow its most advantageous pursuits, and then by mutual concessions to each other in the line of exchange, both may be greatly benefitted. In this, as faintly illustrative of the ideal relationships between God and man, we find the lighter side of sacrifice. God, on his part, has made wondrous concessions to his children. The gift of life, in the likeness of his own life; the continual manifestations of his living might in the provisions for our many returning wants; indeed the blessings of every minute of our earthly life; but above all the gift of his love in Christ Jesus and of his Holy Spirit, in opening the way of salvation;—these are all concessions on his part of things which he was under no obligation to bestow upon us, absolutely unworthy of his favor. In return, he asks of us the concession of some of the fleeting things of earth, or better, the use of his blessings, not unto ourselves but unto him, the giver. He has conceded to us of his blessings until all the powers of God and heaven are consecrated to our use, and in return would gain a representation among the children of men—a great thing when we consider that he has left the instrumentality of man's salvation in the hands of men as imbued with the Holy Spirit. If we will grant unto Him this, in return for our concession of time, money, and energy, he promises us his own peace, which the world cannot give, neither can it take away, as we come more closely into harmony and fellowship with him here below; and in the end a perfected life with Him and His Son Jesus Christ through all eternity.

Thus, while at the first sight sacrifice might seem hard, it is only the things which are seen and temporal, the fullness of whose glory we may well know, but that only for a season, that we are to lose; and through that loss we may lay hold upon the things which are unseen, whose glory all the intellect of man can never fathom, and which are for eternal enjoyment, if only the surrender of the less is made from a pure heart with unselfish motive.

LEONARDSVILLE, N. Y., Dec. 16, 1891.

WATER has been discovered in the Sahara Desert at about one hundred and twenty feet below the surface. This is the first time that a supply of water has been found in that locality at so light a depth.

#### SCPTICISM NO SOLUTION TO LIFE'S PROBLEM.

WM. M. TAYLOR, D. D.

Perhaps no one ever succeeded so thoroughly in beating down all inward obstacles to the acceptance of materialism as did Harriet Martineau; and yet, even as we perused those letters of hers, in which she flaunts her infidelity before the eyes of her mental mesmerizer, we felt that her words are like the whistling of the school-boy as he runs through the graveyard 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 former meditations in the sickroom, as a starless midnight is from a peaceful, hopeful dawn. The soul will always be true to itself whenever it is allowed to assert its prerogative. It will not accept a scorpion for bread. It will not be mocked with a serpent when it asks a fish. One must choke back its strongest longings, and trample on its most tender expostulations, before he can get himself to say there is no God, no heaven, no hereafter, no sin, and no need of salvation. And so, it will be found, it is not so easy to be a sceptic, after all. But how much better than all this, how much safer, how much more philosophical it is to meet the soul's hunger with the bread which God has provided, and its thirst with the water which God has furnished in Jesus Christ! No doubt there are difficulties connected with revelation. None but a fool would deny that; but even suppose that revelation, with its Saviour and its gospel, were entirely swept away, the very same difficulties would remain, while we should be deprived of the undoubted advantages which revelation brings. The difficulties which arise out of revelation are precisely those which have already emerged in philosophy, and you do not get rid of them by tossing the Bible away. No! you only get rid of the Bible remedy for human sin.—*Treasury.*

#### CHILDREN AS TEACHERS.

The little children, I sometimes think, are God's best teachers. One day, some years ago, I was coming out of a restaurant in New York with my wife. I stopped for a moment to pay my bill. While doing this I heard the voice of a child in terror crying: "Mamma! mamma!" Before I had fairly time to look about me and see what it meant, my wife, with woman's instinct quicker than man's slow-moving mind, had divined its meaning, and had caught the hand of the little child separated from her mother in the throng, and had uttered a word of good cheer and hope to her. It was a beautiful picture I caught as I turned. I have often wished that I could paint it. The child, taking the hand of the unknown and looking up into the face of calm and confident love that looked down on hers, the diamond tears stopped on the eyelash, the cry halted at the parted lips, and though the little heart still beat quick, the child drank in the life of confident courage from the unknown who held her by the hand. She knew nothing about her protector; she believed nothing about her; she received no instruction from her; mystical courage passed from the one heart to the other, and made it brave. In less time than it has taken you, reader, to read this little incident, the mother had come hurrying back for her child, and the child, crying again with the same words, but with what different tone, "Mamma! mamma!" sprang from the hand of the stranger into the arms of her mother, and the two disappeared. So the human race, lost, homesick and longing, cries in despair for its Father. So to it, in its terror and its need, comes out of the Infinite the Unknown, and holds out a hand of greeting and of strength. To have faith in Christ is not merely to receive his instruction, still less to receive the instruction of others concerning him. It is to take his hand, look up into his face of love, receive from his strong personality courage and hope and truth and righteousness and love, and wait, in the assurance of faith which his life has imparted, and is forever imparting, for the appearing of God our Father to take us to himself, and make us finally and forever his own. This is the Real Presence; this is to eat the flesh and drink the blood of the Son of God.—*Lyman Abbott.*

## 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 ways of obedience. It is a little singular that of this class a large proportion are elderly, if not old, men. Why is this? It certainly cannot be charged to the impetuosity 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 impetuosity 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 have afforded time and the disposition to study deliberately and dispassionately the truth, and so prepared the mind and heart to receive it? It seems so. We are in receipt of a letter from Bro. Kinne, of Barry, Ill., which bears some interesting testimony along this line. Although not written for publication, we feel at liberty to extract the following from it:

*Dear Brother:*—Do you know any thing of J. W. Wood, a solitary Sabbath-keeper residing near Baraboo, Wis.? He wrote me under date of Dec. 5, 1891, saying that he saw my name in a copy of the SABBATH RECORDER of Nov. 26th, and it occurred to him that he had seen that name before, and immediately located it at Beloit, Wis., and says that in 1848 he was a law student in that place and was accustomed on Sundays to hear me preach. 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 43 years ago. He informs me that he has been keeping the Sabbath about four years, though not a member of any church, there being none nearer than Milton. He says, "It is a little remarkable that such elderly men, 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. Isaac Bancroft, of Everly, Iowa, an old Congregational minister, the Rev. W. W. Ames, of Menomonee, Wis., a Baptist minister, and Edward Ronayne, of Chicago, . . . are now keeping God's 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 Cynosure* and by that paper refused. A copy of this paper was sent him, and in it he found the name and address of Bro. Kinne. Thus was brought about the reviving of scenes and associations nearly a half century gone by, and these 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 love the truth, and whose years, and experience, and wisdom add weight to the testimony which they bear to it. Such things should encourage us to sow diligently beside all 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 Saviour of the world say? "The Sabbath was made for man, and not man for the Sabbath." This statement cannot be very well brought into agreement with the teaching that the Sabbath was intended solely for the wandering Israelites. 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 limit this fourth commandment more than the others. Christ himself found no such reason. It carries healing in its wings as it flies over earth's desolations. It is a blessing to the world. It everywhere bids man look up and reverence his Creator. It bids him acknowledge his benefactor, and obey his lawgiver. It says, observe in his honor a day of holy rest. It says, redeem one day in seven from sordid cares and sordid labors. But there now comes a class of reasoners who are willing to refrain from the common, coarse toil of life for that one day, but ask that the time thus rescued be devoted to amusement, or to social enjoyment. But what of Loliness can there be in this use of the day? The command was that the seventh day should be kept holy; not merely rest from work, but holy rest. A sacred day, a day consecrated to God, to the thought of him; to the worship of him. The sacredness attached to the day becomes the hedge to protect it from the inroads 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. We are not to give up work in order to plunge into unsanctified pleasures, but to give ourselves to sacred employments, to invite God to draw near and bless us with his sacred presence.

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 commanded to be kept holy was not the seventh 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, the last day in a series 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 passage constituting the command could make nothing else of it. "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath," without the smallest ground of doubt, means by the seventh day the day succeeding the previous six spoken of. There is no possibility, by any correct interpretation of the passage, to bring into it any other sense. It is this, and this alone. We have, then, the unspoken edict of the Lord that one day out of seven is to be given up to him; that it is of sacred obligation upon all nations and for all time. It is fixed like the immutable laws that govern the planets in their motion. It was introduced by Moses, confirmed by Christ. It is still further sanctified and glorified by having connected with it the rising of Jesus from the dead.

It brings to our view with every revolving week the great cardinal fact of our faith, almost the foundation stone of the structure upon which Christianity rests. The sacredness of the Sunday which we reverence depends upon the fourth precept of the Decalogue as its origin, and by which alone it might stand for all the coming ages, and a new lustre falls upon it from the fact that the Christian Church observes it on that day of the week upon which our Lord rose from the grave and appeared to the disciples.

It speaks to us of a world clothed with life and beauty by the hand of God, and of death overcome in the person of his Son. What other and more effective consecration for a sacred day? What more expressive command from God shall we look for? Besides all this, there comes into view the fact that it was for man's highest good that this precept was given to the world. It elevates him physically, intellectually, morally and spiritually. It is the voice out of the cloud, the falling star that speaks to us of a region all beyond the reach of earthly vision or telescopic view. As sons of the Puritans, as the guardians of the faith that comes down to us from the prophets and apostles, let us keep unsullied the precious inheritance from them received. Let the hum of busy commerce, the din of the noisy workshop, the rumbling wheels of transportation and travel cease their noise, and into the study of the toiling man of letters let there come a holy rest, a sacred peace that shall speak to him of a land of quietness and holiness and glory whenever the rising light of Sunday morning shall dawn upon us.

With what the writer of the foregoing says about the universal and sacred character of the Sabbath we most heartily agree. His teaching

that mere cessation from labor does not constitute Sabbath-keeping cannot be too strongly emphasized. To say that refraining from worldly associations makes a Sabbath, puts the case wrong end foremost; it is the sacred character of the Lord's holy day which should protect it from all worldly encroachments, whether of business or pleasure. In that the writer spoke most truly. But it is a pity that he found it necessary, before he closed his appeal, to tell his readers, in substance, that this holy day was not any particular day, but only one day in seven after six days of labor, adding, "The correct exegesis of the passage constituting the command could make nothing else of it." That is, The Lord is very strict in requiring men to keep his holy day, but he was unable to state his wish in the matter so but that the keeping of any day after six days of labor would fulfill 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 tide 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 agreed, we think, 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 "the first day of the week." It would not take much figuring to show that, according to New Testament phraseology, the Sabbath is the seventh 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 the seventh day of the week, let him turn to Luke 23: 56, and he will find that it was "the Sabbath-day according to the commandment." Thus the New Testament makes the Sabbath of the fourth commandment 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: 3-5.

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 robbing a New Testament ordinance to glorify a man-made appointment. 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 all its obscure passages, afford the Christian more light than the brightest human authors.—Boyle.

## MISSIONS.

ONE minister says there is not one line in the New Testament requiring Sunday-observance; another that the Bible is on our side; another that when all errors are rooted out of the church, Saturday will be the Sabbath; another that if we are to hold closely and literally to Scripture requirements, we must keep the seventh day; and so on. Most of these are Baptist ministers, too. Again, the divine Providence is inviting us to work in country and village for the cause of truth and righteousness; for the large denominations are concentrating their efforts principally in town and city. Especially is the South-west now one great open door of usefulness, and workmen stand ready to enter in. Who will furnish the means to send out more laborers?

The *Missionary Review* for December is a most interesting and valuable number. Prominent among the subjects that receive much attention is the evangelization of Israel; and it affords us great satisfaction to find a full endorsement of positions taken by Brother Lucky and the *Peculiar People*. A writer says "that Israel, in breaking with Christ and his teachings, broke with its own history and its own religion." "Israel's fate and history can only be brought back to its true and divinely destined course . . . by an acceptance of Jesus of Nazareth as the fulfillment of the law and the prophets." Many Jews in southern Russia have acknowledged the Messiah; many are returning to the occupancy of the Holy Land; and many are interested in arguments supporting the claims of Jesus. It is these facts that give real significance and promise to the work of Brother Lucky and the *Peculiar People*.

It was recently our privilege to meet with the Woman's Board of the Conference, at Milton, Wisconsin. Any one really interested in the progress of missions at home and abroad, and in our publishing and Sabbath Reform work, ought to feel grateful for the manifest spirit and purpose of these broad-minded and excellent women. We believe they desire to be the friends and helpers of all these causes; and we earnestly commend their plans and efforts to the united and hearty support of all the women of our churches. If our various denominational Boards and Committees are not to have the denominational sympathy and support until their ways satisfy everybody, their best endeavors will be crippled. So long as we elect them to their present responsible positions, and ask them to carry heavy burdens for our common cause, there ought not to be needed any proof of the statement that we should give them a more united, enthusiastic, and generous support, as well as friendly counsel and criticism. If our denominational Boards and Committees ought ever to place the common cause before all personal choices, so ought our people more and more to sink individual preferences and private judgment in loyalty to our own chosen, public, and self-sacrificing servants. The observance of this law is no less essential in the sphere of religious things than in business affairs.

FROM CHAS. A. BURDICK.

Have just returned from a trip out in the direction of the meeting-house of the Villa Ridge Church, for the purpose of visiting those who have left the church and the Sabbath. Went out yesterday and spent the night in that neighborhood.

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 I concluded to make it an occasion 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 of Stone Fort. I went on south 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 appointment for the evening, which I filled by 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. Threlkeld held meetings last fall. It is the point nearest to our Sabbath-keeping families where we can hold meetings.

Now as to the situation. There are in this neighborhood Bro. Kelly and his wife, Bro. William Stringer and wife, Cyrus Lackey and wife, and Deacon Richardson, who are the only remaining members of the church hereabouts. Bro. Kelly holds prayer-meetings at his house Friday evenings, and they meet Sabbath afternoons for the study of the Sabbath-school lessons. Brethren Stringer and Lackey have each three children who attend. The congregations at the school-house on the evenings when I have preached were made up mostly of children and young folks. Beside Brethren Kelly, Stringer, and Lackey, there have been only three or four persons present whom I supposed to be professing Christians. The school-house is in the midst of a Baptist neighborhood, but the Baptists, so far, seem disposed to let us alone, though I announced that all Christians were cordially invited to co-operate in the meetings.

The fact seems to be that religion is pretty nearly dead in all this section. The Methodists have a very small attendance, they say. The Baptists have a church recently built, but no meetings are now held in it except on funeral occasions. The Congregational Church at Villa Ridge has no pastor, and I judge that matters are pretty much the same in the village of Pulaski. I have come to the conclusion that it would take a three-month's campaign, at least, to effect a reformation that would be of permanent value. Yet it is the opinion that if Eld. Huffman should come here he would at once get a large hearing on the strength of his reputation in this county. I had a talk yesterday with one who seems to be the most intelligent and substantial of those who once belonged to the Seventh-day Baptist Church but have left the Sabbath. He and his wife joined the Congregational Church, but they are not in harmony with it, and do not attend there. He seems anxious that somebody should come and promote a revival interest, and he thinks that Eld. Huffman would, at least in the start, get a larger hearing than any other man. Though he says he does not expect to change his present practice, yet he believes that if Eld. Huffman had remained in this country when he was here he might by this time have built up two or three churches. The people here like loud preaching, and Eld. Huffman has a wonderful amount of magnetism for such a class of people. They

say that most of the present Congregational Church at Villa Ridge were among his converts.

Eld. Kelly received your letter in which you state that Eld. Huffman expects to come to Southern Illinois as soon as practicable. I hope it will be soon, if other fields have not greater claims upon his labors. Though things seem 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 Thursday and Friday evenings, 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 given notice of the appointment in the school 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 and Villa Ridge. Visited 15 families. Received for Missionary Society \$8 41, 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 LOUP, 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, he 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 Sabbath-keepers 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 advocating "feet-washing" as a church ordinance, 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 trying 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 them to a unity of plans and action. I hope it will be so that Brother Whitford 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 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, so I concluded to go with them, and enjoyed a precious season with the Pleasant Grove Church, of which Brother Whitford 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 Covenanter 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 evincing much more 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 Eagle Lake, Texas. Here 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 the use of the court house, they did much better. 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 intelligent people, some of them church members, who do not hesitate to acknowledge that we are right on the subject of the Sabbath; but, for various reasons they are not ready to observe it. I do believe, however, that if a good man could be placed on this field permanently, many might be won to the keeping of God's entire law. After spending three Sabbaths and Sundays in Texas, I started for home; but, owing to delays on the road, I reached Omaha too late to get home before the Sabbath, and remained there till Sunday morning. I attended the Adventist meetings on the Sabbath, and by request preached for them in the afternoon. Mrs. Morton and myself spent Friday night and the Sabbath with our good sisters, Blackman and Tarbell, and we were all much refreshed.

I report the following items of labor:

Eight weeks of labor; 36 sermons and addresses; numerous religious visits, not counted; a few pages of denominational literature distributed; traveling expenses, \$47 68; moneys collected on the field, \$59 02.

## WOMAN'S WORK.

### CHRISTMAS CAROL.

The light still shines with ceaseless ray  
Over every land and every sea,  
Through storm and tempest and trouble and strife,  
For "I am the light of the world," said he—  
The messenger sent from the world above  
To bring the glad tidings of boundless love.

The light still shines through the clouds of sin,  
And always points to a better way,  
Where rest and joy and peace are found,  
For these are the gifts of his natal day—  
The messenger sent from the world above  
To bring the glad tidings of boundless love.

Sing songs of praise, O sons of men!  
For the joyous gift of the Christmas morn;  
Open your hearts to all mankind,  
And cherish the day when Christ was born—  
The messenger sent from the world above  
To bring the glad tidings of boundless love.

THE Ladies' Society at North Loup held a Box-opening service, on Tuesday before Thanksgiving day. A short programme had been prepared, the opening of the boxes being one of the interesting features of the meeting. The secretary reports the society to be in a good condition, speaks of her interest in the work, the helpfulness of their new president, and of her desire that every woman in the church should become actively allied to this branch of Christian labor.

### TRY AGAIN.

Nothing daunted, and not daring to be discouraged, the following is put for *your* eyes and for *your* memory, my dear sisters, that by the outer and the inner sight to catch the full meaning of it, somebody will be on hand at the next meeting of the Ladies Society of your church to move the following:

WHEREAS, The request comes to us because of helpfulness claimed for it, to our board secretary and treasurer, and reflexively to ourselves, that these officers shall be kept posted as to the names 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 elections, 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 convince that the request has not been heedlessly, no, nor needlessly, 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 of these, changes have been made. Believe us, it is nothing more harmful to you than 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 without oiling. Please hold yourself still in 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 needing the help of it, are determined to fight it out on the trying line, if it takes the rest of the Conference year to get the names. Wouldn't you?

M. F. BAILEY, Sec.

### BOX OPENING AT ADAMS CENTRE.

The Ladies' Aid Society of Adams Centre, N. Y., assisted by the King's Daughters, 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 services of music, 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 acknowledgements for mercies received, as the written testimonies accompanying them very impressively showed. Other interesting exercises bearing upon the missionary idea 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. All interspersed with very appropriate music, 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 next Sunday, preach short! If you want your congregation to grow larger and larger, preach short! If you want to draw them to this church, that church, and the other, preach short! Always preach short! But, Richard, have something to say, always! Condense, condense, and condense, and then have an air about you as if time were worth something and you could not afford to lose a minute of it.' If on a Sunday morning he seemed to be in an extra amiable mood, I would venture to say, 'Richard, dear, don't be all day in giving out your notices! Don't blink over them and clear your throat, and go poking along through them as if you had never seen them before and were pondering them in your mind as you call attention to them! Don't, I beg of you, Richard, read them straight forward and then say them all over again backwards! There is nothing so tiresome!' I am not sure but some Sunday I should say, 'Richard, if you get the least bit tedious to-day I shall fuss with my bonnet-strings as a warning! And when you say, "In conclusion," don't, for pity's sake, go on until you reach a "Finally," and after that "one word more," or, "Just another thought!" I do think it is such a mistake to try to tell all one knows in one sermon.' Just then the auditor was obliged to leave the car, but he could not help exclaiming to himself, "What a sensible woman!" It is to be hoped that some day this sensible one will marry a minister.—Selected.

# THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.  
 REV. W. C. TINSWORTH, Sisco, Fla. CONTRIBUTING EDITOR.  
 L. C. RANDOLPH, Morgan Park, Ill.

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 MARY F. BAILEY, Milton, Wis., Woman's Work.  
 T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.  
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.  
 REV. W. C. DALAND, Westerly, R. I., Young People's Work.

JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"Joy comes, grief goes, we know not how,  
 Everything is happy now,  
 Everything is upward striving;  
 'Tis as easy now for the heart to be true  
 As for grass to be green, or skies to be blue,  
 'Tis the natural way of living."

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

It has been most truthfully 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 some 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 liberality 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 tuitions at low rates, or even gratis, 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 Inslee Pardee, the Secretary.

BRO. PEARSON writes that there is considerable interest just now among Scandinavian Bap-

tists on the Sabbath question. To meet this state of agitation and inquiry, in some small degree, Bro. Pearson thought it best to get out a supplement to the December *Budbarare*, 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 was at first proposed, and has cost Bro. Pearson nearly \$20 in money, after giving his time and labor to the preparation of the number. This he cannot afford to carry. If any persons should be willing to contribute from 25 cents to \$1 to help pay this bill, and will do it within the next week, they may send it to this office. Should more than enough to meet 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 1891, we had given us 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 52 numbers, we have concluded to give ourselves the vacation. There will, therefore, be no paper next week. Our next issue will be volume 48, 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 \$90. Before we again greet our readers the holiday season will have 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 all 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. Entering upon the new year with the desire to be happy ourselves 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. "Jewelry leads," he says. He puts it down at \$25,000,000. Watches, rings, diamonds, gold, silver and precious stones.

One store in Maiden Lane, New York, sold in *one day* just before Christmas last year, \$97,000 worth. Then comes the holiday book trade, \$6,000,000; then Christmas cards, pictures, and souvenirs of that class, about \$3,500,000; pottery, handsome china for use and decoration, and cut glass, \$4,000,000; candy, \$2,000,000; children's toys, \$2,000,000; silks, satins, furs, horses and carriages, cigars, wines and bric-a-brac ran up to a good many millions.

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, and the flowers and the decorations, and the miscellaneous things, amounting to \$25,000,000 more. In all, it sums up as stated above, a *hundred and twenty-five millions!!!*

Now, supposing that one-half or two-thirds of this enormous sum is spent for things really needed and use-

ful, yet what an enormous sum remains! one-third of it is over *forty millions of dollars*.

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, and presented them to Jesus himself 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 we spend about five and a half millions, all told, 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.*

Wilt thou call this . . . "an acceptable day unto the Lord?"

This is certainly a big sacrifice to be laid annually upon the altar of an unbiblical, Roman Catholic, Christian festival. We have before expressed our belief 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 work harm to the cause of Christ. But of that we do not now design to speak. It is to the enormous figures presented in the above extract that we would especially call attention. Think of it! After deducting all outlays for useful things, there is still spent about \$40,000,000 every Christmas time for worthless things, while in a whole year only about \$5,000,000 can be raised for Christian missions. In other words, if we were to devote to the work of missions the money wasted, often worse than wasted, at the Christmas time, 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 time is incurred by people who are not Christians, and therefore by persons who could 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 often very grudgingly. Whether by 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, broad views, etc., 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 challenge some of the statements which 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 hissed down." To this kind of argument a writer in an exchange replies 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



his thoughts the moment he allies himself with a religious people, and becomes an exponent of their distinctive and carefully formulated doctrines. When he moves out into new directions and into forbidden territory—by advanced thought or what not—he practically puts himself out of his denominational circle, whether a presbytery or conference, or committee vote him out or not. He is in essence out when he fairly crosses into forbidden land; he has put himself out, he has broken ranks and deserted.

And that is just where Prof. Briggs stands to-day. He is nominally a Presbyterian, but in reality he is not. There is a gulf fixed between him and pure Presbyterianism. This is becoming abundantly apparent despite the obstinate bragadocio of himself and adherents. They may cry martyrdom, throw up their hands in holy horror, ring the changes on persecution, exhaust language and the realm of nature, history and experience for figures to express their bile and bitterness against "narrow guages," "cruelty," "barbarism," "ignorance," "scholastic quibbles," etc.; still after the clouds (mainly of their own make) have rolled away, Briggs will be found weighed and wanting.

A religious people have as much right to try a man for heresy as he has to be heretical. He possesses power of transgression; they possess power of exclusion, and they will exercise it too, if they be an independent and well-defined people.

To the text again: "The time has gone by when men who dare to think can be hissed down."

Who does the author of this mean, as the men "who dare to think"? If he means to draw the line of enclosure and distinction about the higher critics, I may pardonably obtrude here a modest word.

In the name of truth and justice, forbear to depreciate that army of God's faithful workers, who, under him, have put Christianity and the human family where they are! Let it not be hinted that the rank and file of the Christian ministry, Christian workers and soul-winners are unthinking and mechanical, or deficient in manhood and grit. It is a new lesson in life that one must climb up to the height of the higher critics to get into the atmosphere of thought. Tell it not in Gath! No, no, every minister, however humble his charge, if he make the most of it and himself for God and every soul in his reach, will go through a process of thinking severe, yet productive of results destined doubtless to outweigh in the eternal scales, much massive higher criticism. The world is suffering now because of so much biblical criticism, and so little "highway and hedges" effort. If the masses have gotten away from the churches, it is because the churches have first gotten away from the masses in their cloudy speculations and vaporizations.

The need of to-day is not more stately pulpits, magnificent auditoriums, brilliant orators with their startling utterances, glittering generalities on immigration and social problems. The masses are famishing for bread, suffering for simple, solid food, thoughtfully prepared; and they cry, "For God's sake, put the fodder where we can reach it." The world needs more Spurgeons and Moodys and Pearsons and Whartons and Jerry McAuleys and Robert Raikes, and Elizabeth Frys and Frances Havergals and Dorcas and Priscillas. The market for higher critics is soon overstocked—the demand is always increasing for true, humble-hearted, hard-thinking, energetic soul-winners, who will get down among the people and go into hard places, heedless of earthly glory, absorbed in finding the jewels for Christ's kingdom. Their names are not blazoned in the papers here, but they will wear glittering crowns and shine before God's throne.

"He that winneth a soul is wise." It doesn't say he that preaches an elaborate, massive and broad-gauged sermon is wise. I have heard Dr. John A. Broadus say there is nothing essentially original in Spurgeon's thought. His originality is displayed in the manipulation of the basal, saying truths in such language and phrases and figures as to catch the common mind and impress the common heart. That is wisdom, that is thinking. It is thinking God's thoughts, applying his thoughts directly, and using them as he would have us do.

#### TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Dec. 13, 1891, at 2 P. M.

Chas. Potter, president, in the chair. There were present fourteen members and two visitors.

Prayer was offered by Dr. A. H. Lewis. Minutes of last meeting were read.

The committee on "interests of the *Outlook*" reported in progress a list of premiums to be offered for subscriptions to *The Sabbath Outlook* which was adopted.

The committee on mailing matter to W. M. 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 room in New York City as 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 \$1,075. 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 shall be raised without drawing upon or 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 I. 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 room in which to exhibit our publications at the Columbian Exhibition.

The Corresponding Secretary was appointed such 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. The request was granted.

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 \$620 49. Bills due \$424 56. Bills were ordered paid.

The Board adjourned after the reading and approval of minutes.

ARTHUR L. TITSWORTH, *Rec. Sec.*

#### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, Dec. 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 Presidential appointments 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 committees, which he will not do until just before or after the holiday recess.

Among the bills introduced in the Senate are one by Senator Peffer 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 liquor trade; one 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 Lamar—are confined to their beds by the "grip."

The United States Minister to China has informed Secretary Blaine 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 employe of the United States bureau of Education, has been investigating the schools of Germany, 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 Topeka, 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 gladsome 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 greatest joy of the season. Take my word for it; search for some poor family, and you will not have to search long, that are in need; supply that 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 flour 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 her to accept my Christmas offering, but I succeeded. And last Christmas I had the satisfaction of seeing that mechanic 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,  
The sorrow and song,  
The demon of sin and the angel divine,  
The right and the wrong;  
The dread of the darkness, the love of the day,  
The ebb and the flow  
Of hope and of doubt forever and aye,  
Does any one know?

Does any one dream of the love that is yours,  
The heart that is mine;  
The depth and the width of the cup which each pours  
Of richest red wine;  
Of the hate that is dark as the midnight of grief,  
The anguish and woe,  
The doubt clouds of halting and blind unbelief,  
Does any one know?

Does any one see what we have in the heart  
To love and to hate;  
Of life's every motive an intricate part  
Of chance and of fate;  
The mem'ry of kisses, of starlight, of songs,  
Of roses and snow,  
Of women's sweet eye-, of prayers and of wrongs,  
Does any one know?

Does any one hearken to music of bells,  
And the sigh of the sea,  
And the whisper of woodlands that murmurs and swells  
For you and for me;  
The sound of fond voices that ever respond  
In tones soft and low,  
To the prayer we are breathing into the beyond,  
Does any one know?

—Selected.

"THE heart knoweth its own bitterness," its own joys, its hopes, its fears, its temptations and its victories. Every life has its real part which is unknown to any other.

THEREFORE let us not despair if we find in our own breasts secret springs of evil, if our own nature as we know it to be is worse than that of others as it seems to be. We do not know the lives of others in their hidden part. Let us remember the Saviour came to lift us from every depth of evil to infinite heights of holiness, and the attainment of this salvation is for whosoever will receive it.

LET us also forbear to judge with swift and censorious judgment the lives of others. For we do not know the hidden causes, the secret workings of motive, of influence, of untoward circumstances, which produce the result which we call the lives of others, which, after all, are but half of those lives. The real and hidden part may not be known, may never be known or transpire before the world. Let us remember however that there was once lived one life whose brightness, beauty and perfection are the salvation of the world, the life of Jesus, our Redeemer, who ever held out encouragement and hope to the most depraved and with stern command forbade judgment based upon the partial view of human vision. God knows us altogether. Let us make him our friend. It will then be well with us.

### ILLINOIS STATE CONVENTION.

The largest and best Christian Endeavor Convention Illinois has ever known was held at Peoria, Nov. 5-8, 1891.

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 dis-

cussions upon the following themes: (1.) The New Prayer-meeting. (2.) Christian Endeavor as a Missionary Force. (3.) The Social Side of the Society's Work. (4.) The Bible-school and the Society. (5.) The Society's Sentinels. (6.) The Duties of the Lookout Committee.

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

The morning session closed with an address by Rev. Wayland Hoyt, on "The Society as a 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.

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 Rt. 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, society godlessness, scientific godlessness, and literary godlessness.

The question for discussion during the pastors' half hour, Sabbath morning, was "How can the Society and the Pastor help each other?" Following this was a question box conducted by Father Clarke.

The session Sabbath afternoon was opened by a model Junior Endeavor meeting led by Mrs. F. T. Price, which was very interesting.

The remainder of the afternoon was occupied by Rev. E. R. Young, a missionary in the Hudson Bay country, 1,500 miles north of St. Paul, Minn. Some of his experiences in that cold country were detailed in a most graphic and touching manner. Six thousand Indians have been converted through his efforts.

Sabbath evening was spent in "Practical Sociability" at the church parlors. 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 congregation 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 Surpassed." An address by F. E. Clarke followed, subject, "What ten years have taught us."

The consecration services were led by Rev. T. P. Nisbett, 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.

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 was sound philosophy in that little prayer. 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 we desire it," was the just remark of a devout English bishop.

In a searching sermon on the "Strength of wishes," Canon Mozley 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; wishes are prayers, if men believe in God, and 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 impulses, it sets them to work upon new and 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 of thought. True, men do not 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 eagerness the instant it comes within their reach. Give the same attitude of mind towards spiritual things, and is there 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 uniform action of which we can absolutely count. Hunger and thirst after righteousness never remain unsatisfied. Why then are so many people without the blessing of a Christian faith? Simply because they do not supremely and importunately 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 to be availing, it must be the first wish of the heart. "Religion, while it promises so much, takes high ground in its conditions; it must be felt as the first want, as an imperious need of the soul, otherwise the wish for it does nothing and has no power."

Precisely the same principle applies to advance in sanctified character and large achievement 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 it means, what opening of the heart to the divine inflow, what unreserved surrender on our part, what complete possession of us by God, can we be sure that we genuinely want it, that we are ready to hail with joy each step of its progress in our souls? So, about all forms of Christian work. Do we desire success in it as the man desires success in a business enterprise, who gives himself with all his strength to its promotion? The enlargement we need as Christians is not of God's goodness and disposition to bestow, but of our desires and capacity to receive. —*The Examiner.*

# SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1892.

### FIRST QUARTER.

Jan. 2. The Kingdom of Christ.....	Isa. 11: 1-10
Jan. 9. A Song of Salvation.....	Isa. 26: 1-10.
Jan. 16. Overcome with Wine.....	Isa. 28: 1-13.
Jan. 23. Hezekiah's Prayer and Deliverance.....	Isa. 37: 14-21 and 33-38.
Jan. 30. The Suffering Saviour.....	Isa. 53: 1-12.
Feb. 6. The Gracious Call.....	Isa. 55: 1-13.
Feb. 13. The New Covenant.....	Jer. 31: 27-37.
Feb. 20. Jehoiakim's Wickedness.....	Jer. 36: 19-31.
Feb. 27. Jeremiah Persecuted.....	Jer. 37: 11-21.
March 5. The Downfall of Judah.....	Jer. 39: 1-10.
March 12. Promise of a New Heart.....	Ezek. 36: 25-38.
March 19. Review.....	
March 26. The Blessings of the Gospel.....	Isa. 40: 1-10.

### 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 Isaiah, except that his father was one Amoz. 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. He prophesied under Uzziah, Jotham, Ahaz, and Hezekiah. This indicates a ministry of over 60 years. He expostulates, reproves, expounds, comforts, with dignity such as only perfect faith in God can enable one to manifest. His book may have been issued at different times, perhaps a portion being allotted to each of the four reigns mentioned (Isa. 1: 1), and finally gathered into one book. Some boasted "higher critics" have asserted that chapters 40-66 were written by somebody else than Isaiah, but it is apparent to a still greater number of scholars of equal authority that the assumption is an effort which is made "to escape," says Todd, "from the conclusions with reference to the inspiration of prophecy which are inevitable if Isaiah was the author of these prophecies." The place in Bible History of the time of Isaiah is found in 2 Kings, chapters 11-21. 2 Chron. chapters 26-33. The contemporary prophets were Hosea, Nahum, Micah, and possibly Joel. Amos and Jonah were aged men during Isaiah's early life. In Isaiah's lifetime Rome was founded, Corinth 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 of the Branch out of the root of Jesse.

TIME.—It is not 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.

EXPLANATORY NOTES.—V. I. "Come forth a rod." The Assyrian monarch has been described as a flourishing forest. Here is a contrast. The heathen ruler and his host is at first grand and like a spreading forest (chap. 10), but will soon decay and fall; but the "stem of Jesse" shall rise, develop and forever flourish. "Rod." A twig, or shoot. "Jesse." The father of David. The ancient family of David became very obscure, poor, and hence the idea of a "shoot" starting up from the roots of a decayed tree. From this family whose glory had departed sprang the Messiah who restored it to more than its ancient lustre and renown. v. 2. "Spirit of the Lord." JEHOVAH. His Holy Spirit descended upon him in the fulness of divine influence, producing in him "wisdom." "In whom are hid all the treasures of wisdom and knowledge." Col. 2: 3. "Understanding." A good judgment by which the character of things may be decided. "Counsel." He is qualified to give advice and to instruct. "Might." Divine energy. "Of knowledge." Of JEHOVAH's purposes. "The only begotten Son which is in the bosom of the Father, he hath declared him." John 1: 18. "Fear of the Lord." Piety, and reverence for the divine law. v. 3. "Quick understanding." An acute sense, discrimination of objects. "Shall not judge." By the external appearance of things, as man judgeth, but according to justice as he knows the secrets of all hearts. "Hearing of his ears." By plausible arguments, as that which often moves men and defeats justice. God is impartial, without favoritism. v. 4. "Judge the poor." Impartial justice shall be done them. No conflicts between capital and labor in the kingdom of righteousness. "Equity." Uncorrupted integrity. "Meek of the earth." The humble. Those generally oppressed by the rich and unprincipled. "Smite the earth." The wicked. The proud and guilty. "Rod of his mouth." The word that went forth from his mouth, his com-

mands. His decisions are authoritative. "Breath of lips." His doctrines. "Slay." Condemn, subdue. v. 5. "Righteousness . . . loins." As a king he will ever exhibit himself as faithful and just. v. 6. "Wolf . . . lamb." A poetical description of the effect of his reign. Peace and security. Cessation of hostilities. Under the dominion of Christ there will be this change produced; the violent, ferocious, and such dispositions will be subdued, and harmony and peace be secured. This is the idea of the figurative language used. "Little child shall lead them." A beautiful image to represent the certainty of these radical changes. v. 7. Similar to the preceding verse, to be interpreted in a moral sense as representing society's great change under the rule of the Messiah. An image of safety and peace. v. 8. A harmless, innocent, weak child safe with a venomous serpent! This small serpent may be regarded as the emblem of passion, malignant and sudden. The new birth can change even this. "Cockatrice." A fabulous kind of serpent. Adder. v. 9. "They shall not hurt." The lion, leopard, bear and adder, or rather that designated by them. "Holy mountain." Zion. The Church of Christ. "For the earth." In the time of the Messiah. Under his reign gradually, not all at once. "Knowledge of the Lord." There shall be an understanding of the gospel plan and the claims of the true God, a growing disposition to yield to those righteous demands. God's holy Sabbath shall be known; correct views of temperance and all reforms had. "Waters cover the sea." Water reaches the depths, the caverns, and every spot under its level. So shall God's word go forth and not return void. v. 10. "In the day." When Christ's reign is established. When the Gentiles are brought under his reign; God's scattered people restored; and the enemies of his people destroyed; (verses 12-15). "Root of Jesse." As before stated. "Shall stand." Shall be conspicuous. Nations shall rally around him. "And I, if I be lifted up, will draw all men unto me." "An ensign." A standard. "Shall the Gentiles seek." Others than the Jews shall be benefited by the Messiah's work. Those seeking him do so for instruction, guidance and salvation. He will be their deliverer. "And his rest." The state of peace which he shall give. "Shall be glorious." Full of honor. It shall be such as to confer great glory and honor upon his reign.

LEADING THOUGHT.—The universal dominion of Christ. His peaceful and powerful reign.

SUGGESTED THOUGHTS.—The gospel is the power of God to every one that believeth. It shall surely win its way and triumph in the world. God can use the weak to confound the mighty. Despise not small beginnings. The poor have a just advocate. God's law shall be established. Calamity and defeat shall come to the unrepentant wicked. Prejudice, ignorance, superstition shall flee before the advancing light of truth. Courage, reformers, triumph is ahead. Courage, missionaries, your labors shall be rewarded.

PHRASES FOR FURTHER STUDY.—Spirit of the Lord. Fear of the Lord. Reprove with equity. Girdle of his loins. Knowledge of the Lord. Ensign of the people. His rest.

## TEMPERANCE.

—ONE of the physicians at the Medical Congress, on Staten Island, made an address on the nature and effects of liquors. His statistics showed "that there had been consumed in the United States during 1890, 80,000,000 gallons of distilled spirits, 40,000,000 gallons of wine, and 800,000,000 gallons of malt liquors. The use of alcohol resulted in sickness, loss of time, increased crime and pauperism, he said, which made the indirect cost resulting from its use in this country more than \$1,000,000,000 in one year. No form of alcoholic drink, he said, is capable of warming, strengthening, nourishing or sustaining life."

—A MEDICAL authority, says an English paper, has advised life insurance companies to issue policies to reformed inebriates only at the same rates as to old men in order that financially they may be properly guarded. It is held that a man of forty-eight who had been a hard drinker, but had abandoned the practice, would probably have his longevity so far impaired as to warrant a life insurance company in dealing with him as though he were from sixty five to seventy years old. It will be seen from this that the chances of longevity are promoted by abstinence in early life as well as in later years, that in the matter of using strong drink it is better, as Dr. Cuyler with much pertinence has said, to "stop before you begin."

—A MAN in a certain city, who followed the occupation of a blacksmith, receiving his usual wages Saturday

night, found himself in possession of five dollars and twenty-five cents. He started down town to buy some food for his family, on his way drifting into a bar-room where he was too frequently a visitor. One drink made him generous, and he was prepared to "set 'm up" to the large crowd of bar-room dead-beats, and an hour passed in the rough hilarity which disgraces such places of resort. At length he, late in the evening, bethought himself that it was time to go, and called for his account. The bar-keeper figured up the amount and it was just five dollars and twenty-five cents. The poor fellow handed out the five dollar bill, saying to the bar-keeper, "You will have to credit me for the quarter," and started for the beef-market. Entering the butcher's stall he said, "What have you got that you can sell me for twenty-five cents? It is all the money I have, and I must have something for my family." "There is a bunch of soup-bones that you can have for twenty five cents," was the reply. He accordingly purchased them, had them put in a parcel, and was about starting home, not without some reproachful thoughts, when the dram-seller with whom he had spent the evening entered the market, ordered a quantity of the best beef-steak, pulled out a five dollar bill, the identical one which he had paid him, and gave it to the butcher. Our dram-drinking friend had seen enough. He started for home, and probably did more good solid thinking than he had done for several years before. Entering his house, he gave his wife those ugly, almost bare soup-bones and said, "There, wife, this is the last time you will ever have to live on soup-bones that I may furnish money to a bar-keeper to buy porter-house steak with." After that his wife and children were treated to steak instead of bare soup-bones. He had quit the dram-drinking business forever.

## POPULAR SCIENCE.

ANCIENT VEGETATION.—In Galveston in sinking an artesian well which is now 2,040 feet in depth, gray and green clay mixed with wood, lime concretions, and pebbles were found at a depth of 1,510 feet. The age of the wood is estimated at 200,000 years by Prof. Singley, and in the stratum, which is one hundred feet in thickness, he found seeds resembling apple and hackberry seeds.

EDISON'S ELECTRIC RAILWAY MOTOR.—Mr. Edison has explained to the New York Herald his belief that the locomotive will be displaced 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 from one to two pounds of cheap coal, while the locomotive only got the same one horse power out of six pounds of dear coal. He intends to demonstrate that there need be no such thing as waiting for trains between cities now considered a long distance apart. He intends to run a train, say of two cars, every twenty minutes.

"I cannot go into details," said Mr. Edison, "for fear of injuring my rights on the other side—though, by the way, I never made anything out of European patents—but I will say briefly that the current will pass from the stationary engine to a central rail between the tracks, thence through the mechanism attached to the bottom of the cars or motor. A freight train, of course, would need a motor, because of the number of cars, although a single passenger car could be run carrying its own motor beneath it—thence to the wheels, 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."

"Freight, local, express trains and all?"

"All of them, and at a great reduction of expense. Not only is each horse power produced at much less expense, but the depreciation of rolling stock and road-bed 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 on a road like the Pennsylvania at one time, each exercising a different degree of this explosive power, the depreciation is a great factor. But with electricity, it is always the smooth, rotary motion, imparted in the same way by the same men at the stationary engines."

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

The Wizard smiled. "Full speed of this system," he said, "is, 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 rail on a rock-ballasted track would stand the speed of 100 miles an hour."—*Scientific American.*

## 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 the pastor, Rev. L. D. Seager. 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. answered our inquiries in our 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 whether he meant it or not,' etc., entirely escapes my most careful and vigilant inspection." Again he says: "What I wrote of as 'right and reasonable and not unscriptural,' were the words of Dr. Patton: 'We continually see men going into the other world imperfect,' etc. By these words he probably means what Mr. McLearn means by 'progression on the part of the saved.'" Now we shall let both of these brethren speak for themselves, and our readers will judge who wrests logic.

W. C. T. says: "Dr. Patton, who prosecuted the trial of Dr. Swing in Chicago, and who is looked up to as a leader of the Conservatives among the Presbyterians, has had the laugh turned on him, just a little, and has been compelled to arise and explain some things he has said on the subjects of Probation and Progressive Sanctification." Now, take notice, according to W. C. T. Dr. Patton was talking "on the subjects of Probation and Progressive Sanctification," and these quotations not only constituted part of the doctor's speech, but these portions were selected to show the attitude of the author in relation to these subjects. Then let us notice what *part* of the doctor's speech our brother approves. He says: "The speech was a good one, and no man need to be ashamed of it." Is there any wresting of logic when we understand by W. C. T. that Dr. Patton made a speech "on the subjects of Probation and Progressive Sanctification?" Not any. Is there any violence done to the rules of logic when we conclude that W. C. T. approves of the *speech* of Dr. Patton? If so, we confess that we are unable to see it. And to make assurance doubly sure that W. C. T. understands the language of Dr. Patton to favor the doctrine of future probation, whether the author meant it or not, hear him further. He says: "It will not relieve the force of its meaning now to say that it was 'extemporaneous.' Dr. Patton on such subjects cannot be said ever to be extemporaneous. And the corrections he makes are very indefinite and do not change the fact that he is on record in favor of a doctrine for which Dr. Briggs now stands a defendant at the bar of the New York Presbytery. In fact Dr. Patton has said plainly and bluntly what Dr. Briggs has said in enigma."

Now whatever W. C. T. understands by Briggsism, I do not pretend to say, but I do understand him to approve up to this point, the

sentiments expressed by the language of Dr. Patton. He pronounces his *speech* "a good one," and adds, "No man would need to be ashamed of it." And the speech embraced what the doctor said on the subject of future probation.

But our good brother says that what he approved of was what the Doctor said concerning Progressive Sanctification. Well, here is what the Doctor said respecting that subject. "We continually see men going into the other world imperfect; they must be imperfect when they reach there, and need some time for restoration and change." Now, if this were the language of a Roman Catholic priest, we should consider it perfectly consistent; but coming from a Protestant minister it is inexcusable nonsense. How can the Doctor advocate such sentiments, and at the same time repudiate the delusion of purgatory?

In conclusion, I must solemnly declare, that of all the errors that menace the church to-day, none are more dangerous and mischievous than that of future probation. And so far as the idea conveyed by the language of Doctor Patton concerning the future process of "restoration and changes" in the life to come is concerned, I defy any man to justify it by a single passage of Holy Writ properly construed. 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.

ROCKVILLE, R. I., Dec., 1891.

## IN MEMORIAM.

Joseph Lawton Williams, whose sudden death at the early age of 25 years is noticed in the obituary column of this paper, was born in Verona, Oneida Co., N. Y. He was the son of Edwin C. and Nancy M. Lawton Williams. He early manifested a desire for an education. His father dying several years ago, leaving his mother with five children, and poor, Lawton spent his minority in the interest of the family, availing himself of the advantages of the common school, so far as practicable. At the earliest available moment he came to Alfred, and entered school. He prosecuted his work as a student most earnestly, working his way, and graduated with honor in the college course. After pursuing his work here one year as a post-graduate, he spent one year in a scientific course at Ann Arbor, Mich. Last October he entered Cornell University to complete his course. He was an indefatigable student, desiring to go to the bottom of things, both in science and in religion, and to know for himself. He was chaste and virtuous, and his moral character was spotless. Some one said, as we stood by his casket, "He was never known to speak a vulgar or a profane word." Nor could he tolerate it in others. His ambition was to prepare himself for a useful life. He fell prematurely in death, most plainly the result of overwork.

His remains were brought to the family home in Hornellsville. The funeral services were conducted by the writer, assisted by Elds. Hungate, of the Baptist Church in Hornellsville, and T. R. Williams, and we laid him down to the rest of the grave, in the beautiful grounds of the city cemetery.

J. CLARKE.

DECEMBER 16, 1891.

## CHRISTIAN PEACE.

"Christian peace" is a phrase often used in the pulpit and in social and religious conversation. It is often used without special thought as to its significance; again, it is used with some degree of comprehension of its fullness and depth of meaning. It is a phrase which we should reserve to represent that state of the soul which is the purest, sweetest, best the soul can know. In origin, Christian peace comes from the right relation of the individual soul to its God. That right relation is, on the part of the individual soul, one of repentance for sin and of trust; it is a relation of humility and love; it embodies, so far as the human being can embody, Christ-likeness. On the side of God, Christian peace implies a love of God for the individual soul. This love itself implies the giving of all that God himself can give to the human soul. Christian peace, therefore, may exist in the soul that is devoid of many materially favorable circumstances and conditions; may dwell in the heart afflicted, torn by sorrow, rent by disaster. It has no relation to exterior time or circumstances; it is a spiritual relation. It also is a relation having affiliations with the intellect. But it may exist in a being whose intellect is narrow and whose vision of truth is small, and it may not exist in a being whose intellect is broad and whose vision of truth is large. But it is to be said that the nobler any one faculty of the soul, the more comprehensive its being, the larger and more satisfying should be Christian peace to that soul. All that ministers to the growth of the individual in good things should minister to the enrichment and power of this Christian peace. Education should educate man for its fuller possession.

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 and friendships, we call 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, he may hate or despise or sin against his God; he has therefore no peace, but he has happiness. On the other side, the man who bears the right relation to God may be suffering in body, afflicted in mind, destitute in material condition and comfort, but he has peace. We meet every day these two classes of persons—the persons who have Christian peace 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 so 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 in society. 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 stump was the leading agency of persuasion; 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 borne by 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 able, by the facilities of the press, to address fifty or a hundred thousand. Long after he has retired from the platform his voice continues to sound over the plain and to reverberate among the distant hills.

The cold type can never supersede the charm of the human voice. Speech is man's crowning endowment. Reason and conscience differentiate him from the brute creation; but the sphere of influence for these superb faculties would be greatly restricted without the gift of speech. The dumb man is shut within himself. The language of signs has nothing of the warmth and music of the voice. There is a magic power in human utterance. A puff of air becomes the vehicle of thought and sentiment. Like the Creator himself, man speaks, and it is done; he commands, and it stands fast. In the ages to come, as in the past, the voice will remain the grand instrument of persuasion. The eye and the expression of the countenance are persuasive, but it remains for the human voice to penetrate the deepest and to produce the profoundest and most lasting impressions on the human soul. Some men use the voice better at short range. They are able to speak effectively to a single soul. Others are heard to best advantage at long range. The platform orator, the preacher, the stump-speaker, are among the great powers of society. To know how to speak well is next thing to knowing how to do well the work of life.—*Zion's Herald*.

#### IT FOLLOWS.

It is generally expected that one of the consequences of the recent Democratic victory in Iowa will be the repeal of the prohibitory 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, more immediate, is the construction (according to announcement) of a large brewery by 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 by which its great defeat was occasioned. Of this," says the Rev. Dr. A. L. Frisbee 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*.

WHEN Dr. John E. Clough, Baptist missionary, went out among the Telugoos 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 Brahmans, join in a public expression of gratitude for the blessings his labors have 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 33,838. Dr. Clough gives chief credit for this wonderful work to native preachers and Bible women.

#### 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 made a contribution to one department of social science 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 hand, 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 is more likely to be a victim 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 will insure 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 common in the sparsely-settled portions of the country than in the densely-settled portions, and they happen more frequently in the middle of winter and the middle of summer than in the other seasons 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 Ft. Henry. Mr. Key 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 on Baltimore, detained Key, lest he should 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 shipboard for a few days. He then with his friend witnessed the bombardment of Fort Henry, the key of Baltimore, anxiously watching his 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 the morning dawned, still waving over its patriotic defenders. The song, in fact, is a description of the scene and his feelings on the occasion.

In the enthusiasm of the hour, Mr. Key seized a pencil and, sitting on the deck with the flag floating over the fort before him, wrote on the back of an envelope the song whose words will never die so long as the American heart thrills with the love of country. He finished it on his way to the shore, and wrote it out just as it now stands, at the hotel in Baltimore. The next morning he took it to Judge Nicholson of the Court of Appeals, whose wife was a sister of Mrs. Key, and asked him how he liked it. The judge, who had commanded a volunteer company of artillery in the engagement, praised it enthusiastically. It was then placed in the hands of a printer, and distributed in every part of the city. It was hailed with enthusiasm, and it was soon regarded as America's favorite anthem.

The flag that inspired the "Star-Spangled

Banner" was made by a daughter of Rebecca Young, who made the first flag of the Revolution, under General Washington's directions. She was selected by Commodore Barry and General Stricker, family connections, to make the banner, which she did, being an exceedingly patriotic woman. The length, originally, was forty feet, and it had a width of twenty-nine feet, and contained four hundred yards of bunting. It had fifteen stripes instead of thirteen, each stripe being two feet wide. The flag was so large that Mrs. Mary Pickersgill was obliged to obtain permission from Clagitts' brewery in Baltimore, which was near her house, to spread it out in their malt-house; and she worked many nights until twelve o'clock, to complete it in the given time. It is now in the possession of Mr. Eben Appleton, of No. 71 East Fifty-fourth street, New York, whose grandfather, Colonel George Armistead, was the gallant defender of the fort during the bombardment.—*Mary L. D. Ferris, in the New England Magazine*.

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.

DR. GLOVER, in speaking on missions in China, at Manchester, England, affirmed that the success of missions in that country was real; greatest in country districts, where family life is purest; less 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 awful, heart-breaking, and heart-wearing. More men and women are urgently needed to spread the work.

#### REVIVALS.

THE REV. THEO. L. CUYLER.

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 whole life have I arranged any peculiar measures to produce a revival which have 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 to keep your people at work, and then commit results to God. Do not worry; do not become disheartened; do not scold your people; do not undertake anything but the fearless, faithful, and loving discharge of duty to your Master and to dying souls. Constantly present the great vital truths of the inspired book, such as 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! Preach sound doctrine fervently, and with lively, helpful illus-

trations. A revival that is not founded on Bible truth is a blaze of pine shavings, and will end in smoke. You should mingle your instructive discourses with frequent arguments and tender appeals to the unconverted. Say as little as you can about "revivals," and keep your own eyes and those of your people upon "no man, but Jesus only!" Deal with sin fearlessly; press home upon the consciences of your hearers the tremendous claims of God, the necessity of immediate repentance and acceptance of the Saviour. Keep your people at personal work for the welfare of others and for the salvation of souls.

2. Watch with open eye and ear for the first tokens of an especial manifestation of the Spirit's presence; be on the lookout, and the moment that you detect such a manifestation follow it up promptly. One afternoon, when I was out making calls, I discovered that in two or three families there were anxious seekers after salvation. I immediately called together the officers of my church, stated to them my discoveries, 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 work went steadily on for months, and there was no reaction after it. People did not flock together to hear a noted preacher; they came to hear the preaching of the word (which is a mightily different thing). All the time, too, there was abundant and fervent prayer by God's people. When revivals die down they die from the want of humble, persistent supplication, and the lack of persistent laboring and living for the Lord. The Church gets satisfied with the harvest, and the harvesting stops. When we cease to co-operate with the Holy Spirit, then the grieved and neglected Spirit withholds his converting power.

3. While it is true that we finite creatures cannot predict the times or seasons of the Spirit's especial presence, yet it is always right to be praying for an outpouring of the power from on high. 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 prostrate themselves before God and to ask for a baptism of the Spirit. They emptied themselves 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 blast which filled the upper room at Pentecost. Mr. Finney tells us that for fourteen successive winters there was a rich spiritual blessing bought down upon a certain church just because 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 Christ's ambassador, honored his gospel, honored their own duty, and felt their own responsibility. They did not run off to Egypt for help. The prayer-hearing God honored them.

4. When the influences of the Spirit are recognized in your congregation in any unwonted degree, you must be on the alert, and be prompt and untiring in your co-operation with the divine Agent. The secret of success in a revival is to co-operate with the Holy Spirit; therefore you will be praying most fervently for his guidance.—From "How to Be a Pastor."

#### KNOWING BY DOING.

Our Lord was met, when on the earth, by a class of men who said, "How can we know that your teaching is true, that it is of God? There are many teachers, each of whom claims to be sent of God to hold and teach the truth, but they agree not with each other. How can we know that *your* teaching is really from God? What is the test of truth?" And our Lord's reply to men of this temper, in his own and in all succeeding ages, is to be found in the principle involved in the saying recorded in John 7: 17, "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself."

This is much as if he had said, "The ques-

tion is now simply whether my teaching is of God, and how you can ascertain whether it is of God. You can ascertain the truth of my teaching by trying it in your lives, actually living it, doing it. Practice the teaching, and it will prove itself as from God in your experience." And in this our Lord lays down, not an arbitrary, but a very familiar and ever-present law. The very best and most of our every-day knowledge of the working principles of life comes from practice. A person may be theoretically taught all the principles of music and harmony, but he gets the power to draw actual harmony out of the piano or organ only as he practices on the instrument the principles he has been taught. He comes to know these principles to be true in his own experience only as he patiently brings his doing into conformity with them. He comes to know by doing.

A boy may be taught that, if he lays himself upon his back with arms and feet outstretched in a perfectly passive manner upon the surface of the water, the gravitation which tends to draw him to the bottom and the buoyant power of the water will produce an equilibrium for his body, and he will float. And yet, in the face of all his teaching, if he were suddenly flung into the water he would probably sink. In much the same way the spiritual principles of life taught in the New Testament do not prove themselves to one by a mere theoretical study of them, but they vindicate themselves to his experience when he earnestly sets himself to the work of practicing them. He comes to know how perfectly true as principles to live by they are only by living by them in his actual life.

Christ calls upon "any" man, every man, to test the truth of his teachings by experiment honestly made or experience in the doing of them. "If any man willeth to do, he shall know." Paul, for instance, reports our Lord as saying that "It is more blessed to give than to receive." But no man can know in his own experience how much more blessed it is "to give than to receive" until he consecrates himself, with all he has, to the work of serving the world instead of making the world serve himself. Then so much will the blessedness of benevolence and good-will, the mind and spirit of Christ, pervade his being that he "shall know" the blessedness of living to give above that of living to get or receive.

And so of every other great "teaching" of the Christ. Let one "do" it, actually put it into practice in his daily life, and he shall know it by blessed experience. The same is true of our Lord's teaching concerning prayer, the forgiveness in one's heart of injuries and enemies, of "bearing one another's burdens," and the like. Then one sure means of spiritual knowledge is obedience. Do it and you shall know.—*Morning Star.*

#### MY DARLING.

These words in bright letters stood out in bold relief on the dashboard of a huge four-horse truck in a blockade. The driver looked as unsentimental as possible; but he was not profane, or brutal to his horses. Patiently he waited the loosening of the jam, while his neighbors filled the air with curses. Finding his horses restive, he climbed from his box and smoothed them with gentle words and caresses. Then a bystander asked why he called his truck "My Darling."

"Why," he said, "because it keeps the memory of my daughter, little Nellie. She's dead now; but before she died she clasped her hands around my neck, and said:

"Papa, I'm going to die, and I want you to promise me one thing, because it will make me so happy. Will you promise?"

"Yes," I said, "I'll promise anything. What is it?"

"Then fixing her eyes upon mine, she said, 'O papa, don't be angry, but promise me you will never swear any more, nor whip your horses hard, and be kind to mamma.'

"That's all there is about it, mister; but I promised my little girl, and I've kept my word."

When the blockade was lifted the big truck man resumed his seat and was soon lost in the tide of travel.—*New York Herald.*

#### SPECIAL NOTICES.

☞ THE Rev. B. F. Rogers having removed from Berlin, N. Y., to Scott, Cortland county, N. Y., desires his correspondents to address him at the latter place.

☞ I DESIRE to thank the Ladies' Aid Society of the Pawcatuck Seventh-day Baptist Church, for a present of a money order for twenty-five dollars, sent by their Secretary, Sister Amelia Potter, Westerly, R. I.  
L. F. SKAGGS.

☞ A WELL-established hardware business, in a Sabbath-keeping community, is for sale at the inventory price of the stock on hand. There is a good tin shop in connection with the store, and the whole will furnish a paying business for two men. Parties desiring to inquire further about this business can be put in communication with the proper persons by addressing this office.

☞ THE Rev. Henry L. Jones, having changed his residence from Verona Mills to New London, N. Y., desires his correspondents to address him at the latter place.

☞ 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, WILLIAM C. WHITFORD, 41 East 69th Street, New York City.  
NOVEMBER 22, 1891.

☞ THE annual meeting of the Ministerial Conference of the Western Association will convene at Nile, N. Y., Dec. 29th and 30th. The following programme has been prepared:

1. Introductory Sermon. G. W. Burdick.
2. What constitutes a true revival of religion in a church? How is it best promoted? H. B. Lewis.
3. What is the new birth? J. Summerbell.
4. Is our system of pastorates best adapted to the development and extension of the church of Christ in the world? D. E. Maxson.
5. What is the design 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. A conference on the question, What can we do to increase the interest and faithfulness of this conference? J. T. Davis.
8. What constitutes a true enthusiasm in preaching and other gospel work? L. A. Platts.
9. What is the New Testament teaching concerning the conversion of the Jews? J. M. Carman.

MARTIN SINDALL, Sec.

☞ COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

☞ THE Chicago 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-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

☞ THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath.  
J. T. DAVIS, Pastor.

ALFRED CENTRE, N. Y.

☞ THE 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 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.



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A already 600,000 barrels of this year's crop of United States apples have been shipped to Europe.

The amount of flour thus far contributed by the millers of the United States in aid of the famine stricken Russian peasants exceeds 700,000 pounds.

The French institute has granted the Cuvier prize of \$300 to the United States geological survey, for the excellence of its work.

Anton Rubenstein, the Russian pianist, has accepted the offer of £25,000 for a series of fifty concerts to be given in the United States in 1893.

December 17th, at Saranac Lake, N. Y., the thermometer registered sixteen degrees below zero at the signal service station. There was sleighing in that section.

Mr. Hastings, member of Parliament for East Worcestershire, has been arrested at Folkestone, charged with defrauding Malvern college of £15,000 under his trusteeship.

MARRIED.

ROGERS-NEWBURY.-In Mystic, Conn., at the residence of the bride's parents, Dec. 8, 1891, by the Rev. W. C. Daland Mr. Alfred A. Rogers, of Westerly, R. I. and Miss Genevieve M. Newbury, of Mystic, Conn.

VAN HORN-VAN HORN.-At the home of the bride's parents near Garwin, Iowa, Dec. 17, 1891, by Rev. E. H. Socwell, Mr. H. L. VanHorn and Miss Nettie M. VanHorn, both of Garwin.

COOK-COOK.-In Woonsocket, S. D., Dec. 12, 1891, by the Rev. Thomas Youngman, Mr. George E. Coon and Miss Julia A. Cook, both of Woonsocket.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

BLOSS.-In Independence, N. Y., Dec. 13, 1891, Charlotte F., relic of Jacob Bloss, in the 80th year of her age.

Five weeks before her death she fell and broke her thigh, paralysis set in and finished her life work. She was born in Philadelphia, and while a young girl came with her parents to Allegany county. Her church relations were with the Presbyterians. She has left five children by her first husband, Harvey Parker. She was called a good woman and is said to have been the last of her father's family.

WILLIAMS.-In Ithaca, N. Y., Dec. 12, 1891, suddenly, Joseph Lawton Williams, in the 26th year of his age.

BRIGHTMAN.-In Chicago, Ill., on Sabbath morning, Dec. 5, 1891, after a three weeks' illness, Holland Burke Brightman, only son of Addison and Arloine Brightman, aged 22 years, lacking 13 days. He was a member of the Seventh-day Baptist Church of Milton Junction, Wis., having been baptized by Eld. Wardner when only 12 years of age. He was from childhood a praying boy and was a faithful Christian. In death he wore a smile of victory.

ANDREWS.-At the home of her parents, in Antrim, Guernsey Co., O., July 1, 1891, of consumption, Miss Alma R. Andrews, daughter of J. K. Andrews.

For four months she was a patient sufferer, and fully resigned to the will of Jesus. Her last words to her pastor were, that she was a believer in, and an observer of the Sabbath of the fourth commandment. S. M. E.

Highest of all in Leavening Power.-U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder ABSOLUTELY PURE

CLARKE.-At Boulder, Colorado, Dec. 14, 1891, of typhoid fever, Clarence D. Clarke, son of Charles L. and Myrtilla Maxson Clarke, aged 14 years and 3 d-ays.

Funeral services were held at the house, conducted by Elder S. C. Davis, minister of the Baptist church in Boulder. This promising youth, the hope of his fond parents, was snatched away after an illness of 19 days. For a short time before death his sufferings were intense, but the end was peaceful. He was born at Brookfield, N. Y. J. W. M.

THORNGATE.-At North Loup, Nebraska, Dec. 12, 1891, after a long and painful illness, George Thorngate, Jr., aged 57 years, 4 months and 6 days

He was born in Persia, Cattaraugus Co., N. Y., Aug. 6, 1834. When but nine years of age, he evidently met with a change of heart, during meetings held by Thomas Babcock; and when 11 years of age he removed with his parents to Wisconsin. In 1854 he was baptized by Eld. Geo. C. Babcock, at Dakota, Wis., and united with the church at that place. He was married to Arloine G. Crandall, Nov. 15, 1865, and in the following spring removed to near Brookfield, Missouri. The year following, the church in that place was organized, of which he became a constituent member. In October, 1878, he removed to North Loup, transferring his membership to the church in this place. But only occasionally, for the first two or three years, was he permitted the privilege of meeting with his brethren and sisters in worship, on account of poor health. He enlisted in defense of the national flag in May, 1861, joining the 5th Wis. Vol. Infantry. He was wounded at the battle of Williamsburg, Va., May 5, 1862, resulting in a disease that has caused suffering beyond our conception, and that finally terminated in his death. During all these years of suffering no word of complaint or murmuring escaped his lips, but he continually looked forward, in hope, to that time when he should be released from his suffering here on earth, and pass to that blissful abode above. He leaves a sorrowing invalid wife and two faithful sons and their wives; also two sisters, one brother and many distant relatives and friends to mourn. But they know that their loss is his gain. Funeral services conducted by the writer. Sermon from Ps. 103:14. J. W. M.

WILSON.-Near Eagle Lake, Texas, Nov. 28, 1891, of black jaundice, Deacon Thomas J. Wilson.

This worthy brother, with his family, have been observers of the Sabbath for several years. The little church of Eagle Lake is now reduced to four members. One of his daughters writes me as follows: "He was sick 17 days, and during all his illness he was so patient, and oh! he suffered, suffered, suffered. God only knows how much! On the 11th ult. he helped to bury Mr. T. A. Causey, who was sick while you were here, but was sick all day, and the next morning was taken with a hard chill and never recovered. The black jaundice was preceded several days with what the doctor called slow fever. It is indeed a sore trial; but Bro. Morton, our dear heavenly Father knoweth best, and he alone doeth all things well. The Lord giveth, and the Lord taketh away and blessed be his holy name." I am not able to give further particulars at present. J. W. M.

NOTICE.

Desirable property, consisting of Dwelling house, 36x36, two stories; Barn, and two vacant lots, is hereby offered for sale in the village of Alfred Centre, N. Y. Property is located in center of village, near Post Office and University grounds. Terms to suit purchaser. Apply for particulars to O. E. Vars, Andover, N. Y.

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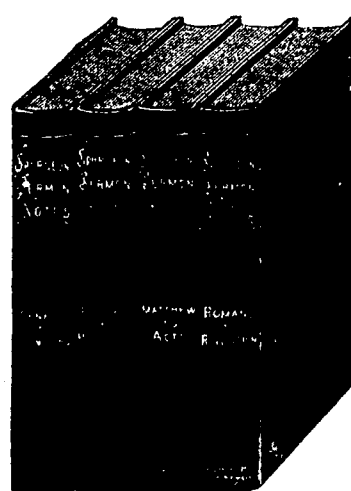


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GEO. H. BABCOCK. PLAINFIELD, N. J., June 10, 1890.

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