"Blessed are they that dwell in Thy house: they will be still praising thee."

Where is Thy house, O Eather?

Where is Thy house, or tasking wait,
Where the restful pilgrims wait,
Bruging their gifts of gladness
Into the temple gate.
Where the joy and triumph linger,

And the voice of happy song, And the lowly prayer and pleading, Ring through the whole day long.

here the poor and needy meet.

The face of the king most sweet;

And the children swell the sound.

Where they hasten to cry hosanna,

And reverence, faith, and fealty, In humble hearts abound,

Where is Thy house, O Father?

Ah! the echoes reach us yet

Of the ransomed crowds in heaven Whom we do not here forget;

For, with sin and sorrow over, They walk with Thee in white.

That is Thy house, O Father, And the children dwell at home;

The wanderers have gathered.

And they nevermore shall roam. Within the walls of sapphire, Safe from all storm of wrong,

How should they not be praising

Who see the great King's beauty

And His faithfulness and love, Who rest, with the conflict over,

Lie where the shadows fall:

Of Thine earthly temple choir; and they only know Thy heaven In the dreams of their desire.

For we know that He is with us.

THE THREE LIVES IN ONE.

BY REV. D. E. MAXSON, D. D.

the Godhead and the personhood of

person of God or identical with it.

Not because I have no opinions on

me through.

They can not join the anthems

And yet we all are blessed!

But are these alone Thy dwellings,

They would not silent be

Beside the crystal sea; Who comprehend his patience,

O Father of us all?

Where is Thy house, O Father?

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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And see for their strength and comfort victions, the motive of their actions, In Thy house they are dwelling safely And they see Thee day, and night, There are some who, sick and lonely, Though we stay in humble earth hom We can speak to him in prayer,
And we will still be praising,
For God's house is everywhere.
—Marianne Farmingham. A Sermon preached at Plainfield, N. "The Father is in me."-John 10: 38. "I in them, and thou in me, that the may be made perfect in one."-John 17 It is not my purpose in this dis course to enter at length into the long vexed question of the nature of

that question, or any fear to openly avow them when I can see any practical good to come of it. I have a practical end in view in selecting the texts I have read, which I hope will come out to your comprehension by the time you shall have heard ' The creative genius of the great German poet has represented the method and glory of the kingdom of Christ as it comes out into concrete life in the lives of men in a beautiful poetical parable. In the visions of his poetical insight he sees the hut of a fisherman on the looking intensely upon it as the winds bear them by, and all possessed with the irresistible convicthat though outwardly of rough material and unpretending form and size, inwardly it was endowed with the germinal possibilities of unparaleled magnificence and immortal beauty. One generation handed the dream of the hidden glory of the humble hut to another, and the vision brightened as generation after generation passed by and looked upon the unpretending hut by the sea. More and more weather-beaten it grew, till there began to dawn the suspicion that some concealed lifeforce was within, struggling to cast off and come out of its decaving enshrouding. A dim light was always burning within the hut, but snugly lockedin. In the flame of this lamp was marvelous transmuting power, by converted from the inside to the outside into solid silver. And as the glittering metal began to shine boards that covered the hut, the form too began to change, till at length a beautiful temple of exquisite forms and proportions, and glittering all over with the mellow light of chased and ornate silver. stood out to view on the shore. This beautiful parable could have been scarcely less than divinely inspired. It is full as it can be of emblems of the divine method of upgrowing and outgrowing of the visible world from in the spiritual. It carries you down to the lowest and on up to the highest phases in the philosophy of all progress. All nature displays its marvelous beauty by an outcomingfrom its interior life forces to its exterior expressions and dependencies. The wind-defying oak is but the the trusted envoys of God, but only no wind can strand us upon unknown | will be the bridge over which I shall to their mission in the world, all seems true, that such a supposition outward expression of the interior

the germ of the acorn. Trom some inner force, the might w sun throws out its light and heat to cloth a whole system of worlds with violet down under the hedge row upon the world above and around it. true up in the spiritual realm of being, and nowhere more manifest zation, the controller of men's con, en to the world.

Ċ

and the center of their affections? informing heat he has come out into Christ, whether separate from the

> have been the honored instruments, we feel a steadiness that assures us almost astonishing prophecy, which impulses and helpfulness, move on betraying him? This, at least, one man has ever stood up to claim shores.

> forming lamp within him, by whose that ever imposed himself upon the world. One or the other is true, his marvelous beauty and magnificthere can be no middle ground. cent properties? If he is the undy- Either Christ was a man with a god ing pulse, the everliving life of hu- in him, a dual nature, taking into manity, how came he so? Is he some intimate coexistence both the of heaven or of earth, of God or of human nature and the divine nature; men? These are questions a child or he was a most impudent pretend can ask. He alone can answer, er to be what he was not, and so in-While he was on the earth, men kept stead of being simply a good man, all the while asking him these same as Renan and other unitarian teachquestions. There were mysteries ers claim, he was a bad man, a liar, about him which no known laws of a deceiver, a hypocrite, holding out all the world unto me." This genu- him what he was as the Christ, the and I would to God it might startle life could solve, no human ken could to men hopes he could never realize, see through. But he did answer promises he could never fulfill. All tial Sonship to God, and then the these questions; kindly, fully, he this he was if he was not what he answered them. In perfect self- claimed to be, the very son of God. recognition and self-respect he opens to whom God consigned all the fullhis deep self-consciousness, and tells ness of his divinity, so that he only men plainly what he thinks of him | spoke out from the deep consciousself, saying, "I know whence I am, | ness of his soul of truth when he and whither I go." John 8: 14. "I said, "The Father is in me. I and ly grand and fearfully interesting the creature. God comes back into and put us to work with a power came forth from the Father, and my Father are one." Ido not know have come into the world. I leave that he means to affirm that he and man being, when he comes to self- of man. The incarnation of the Son | would carry the irresistible convicthe world and go to the Father. I his Father were one personality. I consciousness, so as to say with per- of God was but the restoration of tion that Christ is in us and we in know him, for I am from him and agreed not to discuss that ques- fect confidence, "I am. There is the lost link, the link between man him, that would turn those among he hath sent me." "I and the Fa- tion, but any treatise whatever on another human being in the world, and God snapped out by sin. The us and all around us, going down to ther are one. The Father is in me, the character and office of Christ and I am that one." But it was a whole outcome of Christianity is perdition, into the way of life. and I in the Father." In some mys- brings us at once face to face with grander moment when the boy of Jo- due to the inner life of its founder. O, for a power divinely given, terious way, there were two lives the fact that in some such sense as seph and Mary came to himself, and If that inner life was divine, then To hear and feel the deep heart-moan, blended in one. That God was in is not true of any other man, Christ found himself the Son of God, to be is Christianity divine. If Christ Pressed out by evil on his throne; To feel within our hearts the blow, Christ in some such way as he has is one with God, and always has the Savior of the world; when he was of God, then is Christianity of never been in any other man is what been, and always will be. And in grasped is dual self-hood, and flung God. John Stuart Mill, the clear, Up, shrink not thou, whoe'er thou art, never been in any other man is what | been, and always will be. And in grasped is dual soll-hood, and hong cool apostle of doubt, says: "The For God's great purpose set apart.
>
> Zives him his unique and unprecedithat very oneness, whatever, it is, it out into its orbit, to revolve forever cool apostle of doubt, says: "The For God's great purpose set apart.
>
> It may be that the world will still dented power among men-the one resides all his characteristic Savior- by divinely generated forces with life and sayings of Jesus place the man, the God-man in "whom all hood, his power to do for men what in himself, and to be forever ingen- Prophet of Nazareth in the very So was it when the Holy One, things consist," as they consist in no no other being has power to do; erating that same divine life-impulse first rank of men of sublime genius, Men followed where the highest led Each man lives two lives, the in- sphere of power among men and path of his onsweep till the hosts of even now would it be easy for even ner, invisible, and the outer, tangi- with God, as prophet, priest, and the redeemed should join the train, an unbeliever to find a better trans. Who came to uplift earth bound eyes, ble life. And the outer life is but king, the teacher of teachers, the and all together be going on from lation of the rule of virtue, from the Back to man's long-lost paradise; the translation of the inner life into priesthood supplanting all others, glory to glory. All this came to abstract into the concrete, than to To stretch his glorious heritage; words and deeds. "As he thinketh and the king of kings. So far from him with his coming self-knowledge, endeavor to live so that Christ Encircling round the throne of God. in his heart, [clear down in his soul Christ, s having been mistaken in him | and along with it came the shadow | would approve our lives." Have center, so is he." This was just self, as Renan assumes all the way and then the glory of the great you ever thought how every virtue as true of Christ, and hence all our through his masterpiece of sophis transaction at Calvary, by which he that adorns the human character, truest knowledge of Christ will have try, he was the one unique person- was to voice himself, his infinite every beneficence that ameliorates

to come of inquiries about the inner age, between whose moral character love, his divine Sonship, to the the human condition, has its seat life, out from which his remarkable and self-estimate there was no con world, and thus draw men to him, back in the inner life of the Son of and thoroughly familiar with life in being was evoked. The outward tradiction. What he was always that he might save them. By some God, and the son of Mary; so that the Orient, describes, in one place life always derives its real worth exactly coincided with what he such process, he reached his con- to reject Christ is not merely to refrom the inner. The outer man thought himself to be. Badly as the clusions concerning himself, and ject doctrine and dogma, but to reclothed in purple, with the soul of world misjudged him, he never mis- then, with perfect assurance, he and ject light and life, and to smite the regaled him with the choicest bits meanness, will have nothing to comjudged himself. It was from a pernounced them to his followers as whole world of onging beneficence from each dish, taking them in her ago, which are not out of date yet:

I don't like that red nose, and mend it to the All-seeing; while the feetly true self-survey of his own inthey could take them in.

There with paralysis? It is true, Christ mouth, with the look and word of those blear eyes, and that stupid, homespun, may have within a soul "The Father is in me. The Son can and something instantly commandheroic, god!ike. The worth of the do nothing of himself." And if you ing in him. When he went down man lies back in the inner life—that | could look into everything he said | along the western shore of the lake, | insane people, and poor, homeless | by the Lord of mankind, when he is, the real man, and that is to be and did, you could not but be im- and said to some sturdy fishermen people, all around him, and yet he found out by what it concretes, pressed with the sense of God in there, "Follow me, and I will make never founded a hospital or asylum had betrayed him; it was a token franslates into outer words and him. This death was as sublime as you fishers of men," instantly they for them. There was slavery, and of his love for his deadly enemy." deeds. "By their fruits ye shall his life and thoughts were super- dropped their nets and followed him, there was drunkenness all around know them." Christ in his inner human. Rosseau, a French infidel, and when, like the prudent men him, and yet he never started an consciousness recognized his own could not help saying, that while they were, they began to inquire abolition society or temperance sociworth. And the voiced that "Socrates died like a philosopher, what was to be the pay, the profit, ety. He did better than that. He When Jesus was asked who of them consciousness in the commands he Jesus Christ died like a god." The he told them, "The foxes have holes encharactered and outlived all the should betray him his answer was: laid on men, when he said, "Follow heathen Centurion who saw him die and the birds of the air have nests, holy instincts and manly virtues me, believe on me; he that believeth by his own order, could not but ex- but the Son of man hath not where which were to set men together in on me shall be saved, but he that claim, "Truly this man was the Son to lay his head," and yet they fold the bonds of holy helpfulness in believeth not shall be damned." of God. "It was no mental defect in lowed right on. While as yet he all the ways of organized bread dipped in the dish which held These were tremendous and startling | Christ by which he judged himself | could neither offer them any worldly | and unorganized charities. But | the meat) to Judas, he said to him: claims from a man born in Bethle- to be the Son of God. What words treasures, nor reveal to them the for the truth, the light, the life in hem reared in a carpenter shop in of man ever evinced such balance superior worth of heavenly treas. Christ, human chatelism would Nazareth; and very naturally men of intellectual forces, such equipoise ures, still they kept right on after have gone on in its carnival of hate demanded by what authority he of soul forces. Every sentence was him; and when he began to fore- forever unrebuked. When Garrimade such claims upon their alle- a sunbeam, every thought an in- shadow to them the cross to which son thundered out the anathemas of giance. To this he gave the all-spiration. His intellect was the he knew his pathway was leading, God against it, it was because sufficient reply: "The Father is in marvel of scholars while yet but a still they kept on with only an occa- Christ had been in the world, and me." Christ often urged the ques- boy. His clearness of conception, sional twinge of doubt. He kept incarnated the sublime truth of hution what men thought of him. And his comprehensiveness of knowledge | telling them about a kingdom he | man brotherhood, a truth that ir that is the most momentous ques was the wonder of the Jerusalem had come to set up. And when a resistibly demanded that no man the significant action of giving him tion ever urged upon a human be- doctors whom he chanced to stand proud mother asked that one of her should enslave another man, but ing, for in the answer to that is before when but twelve years old. boys might sit on his right hand, each should help the other up to his wrapped human destiny for time No other man ever reached his and the other on his left, when he best. When Moody and Murphy, and for eternity. He asked his dis- power of thinking or his power of should get the kingdom agoing, he and the women of America, deciples. "Who do men say that I loving. Love and light never had told her she had asked what he had mand that men shall cease to emam?" And then coming nearer such blending and such incarnation not the power to give; and so his brute themseves by the poison of home, he said to them. "Who say as in him. When he speaks, it is dual nature was all the while bewil- alcohol, and men shall cease helpve that I am?" Peter answered, from the infinite, unfathomed depths dering those around him, long after ing them do it by licensing and 'Thou art the Christ, the Son of the of the divine within him. When we it had come out clearly to his own selling them the poison, it is not living God." And Christ answered, hear, as we ought to hear his words, consciousness. There was a power because Christ ever organized a "Flesh and blood hath not revealed our souls quiver with the touch of in him men could not explain, nor temperance work, such is now go it to thee, but my Father which is in some ineffable glory from the other any more resist; and just so it is ing on, but because he dropped into heaven." Matt. 16. There is some- world. When he smiles, and we now. Philip was bewildered, and society and into the lives of men thing that the wisdom of the world turn our lonesome, homesick hearts said, "Show us the Father you talk and women such precepts and princan not find out in the character of up to the heavens, we rest as in the so much about." And Jesus said, ciples as necessitate that work. Christ and his great plan of salva- arms of all heaven's ministries. And "Have I been so long time with Men and women can not be Christtion. To the Greek it has always when he presses the authority of his you, and yet hast thou not known like, and take on the Christly misbeen foolishuess, and to the Jew a divine will upon us in sweet and me, Philip? He that hath seen me sion, and not do it. "If the clouds the invisible, both in the natural and stumbling block; and yet to others, sublime co-operation with his dimillions of others, he has been the vine love, we feel, we can not but thou not that I am in the Father, themselves upon the earth," and the power of God and the wisdom of feel, it is the will of God, the one and the Father in me? The words earth will spring to verdure. And God. And while the gospel has been supreme, unalterable authority of that I speak unto you, I speak not just so if men be full of Christ, if "a savor of death unto death" to the universe. When he thus comes of myself; but the Father who dwell- God is in Christ, and Christ with many, it has also been the "savor of forth to take the helm of human af- eth in me, he doeth the works." God in him is in men, and men thus as expressing at the same time the life unto life" to millions. Men fairs to guide them on to the haven, John 14. And then he uttered that surcharged with the fullness of divine love and pity of the Lord for the

life that lay so quietly wrapped in that in him dwelt all the fullness of How early in his life he came to the Godhead bodily, with any power the complete consciousness of what to verify that claim, and that one he was we do not know. We can man was Jesus of Nazareth. In the not but be impressed with the er works than these shall be do, bemouth of any other man that has meaningful answer he gave his moth ever lived such a claim would have er's gentle chiding, after her long some invisible censer, the modest fallen dead at the moment of its ut- and anxious search for him, as they the ineffable glory and power in store in the wilderness, did Christ propose offender, even while they recognize terance. Not another man has ever started from the feast at Jerusalem for humanity, lifted up by the Godlived who would not have instantly for their humble home in Nazareth, man of Galilee. All this power and broken down under the claim such She said, "Son, why hast thou thus glory was promised to those who reverent, but perfectly legitimate instead of men looking upon them er men. By the meagre account the made in behalf of sinning men, and workers together with God, then and proper, as well as instructive as something unfitting and incon- New Testament gives, it seems that thus were they to be brought back sure of success. And here is where is the Lord's love for even this Spirit, when it brought forth fruit Not only does our astonishment of our own hearts and emotions. and inspiring, to inquire, Who is Christ, whence came he, and how came he by the marvelous pow-

cause I go to my Father."

As that character grows upon the and man." Often, doubtless, in the even greater works than he has done may be one, as thou, Father, art in the presence of the disciples, was an he found himself at Balmoral, and world, so will grow the conception solitary places of his boyhood sports while on the earth, for that must be me, and I in thee, that they also expression of love-not, indeed, thinking that, if he could get the day science will find her way into What is it in him that has so inex- of fitness between what he claimed and toils, he had pondered the the limit of the glory such as he felt for the true and tried patronage of the Queen, it would these inner realms and so find her tricably interwoven him with all the to be and what he was. Either this question, "Who am I, and what what which thou gavest me, I have given less, such as shows that even for make the attempt. There was sometruest progress and most stable good must be so. or the other dreadful am I to do?" just as all boys do. me, I/ have given them, that they may be one, even as such as Judas he was willing to die, thing in his look and manner which of society? If he is the transformed fact must be at length accepted, that But answering these questions, may be one, even as we are one." | we are one." Are we so far below fisherman's hut, what was that trans- he was the most shameful impostor | there would come up from his deep | "I in them, and thon in me, that our blessed privilege of oneness thoughtfulness, from his honest they may be made perfect in one, with Christ, and through him with introspection, answers that would and that the world may know thou God, and therefore with one anothstartle him; and it must have been hast sent me, and hast loved them er, that this doctrine of glorious from some such incipient compre- as thou hast loved me."

hensions of himself, that he told his mother he must be about his Father's irresistible trinity, before whose on- it is a startling truth that we, as business, but it took years of grow- ward-march, the kingdoms of the Christ's disciples, by simple faith on experience to bring him to that per- of God is to fill the world. "I in life, may have Christ, with the ine, childlike thought of his essen- God-ful man. And now we apstalwart manly conclusion that, lime trinity of "sin-overcoming therefore, he must be about his Fa- force in the universe"-" I in them," ther's business, must have filled his | Christians and "thou in soul with ineffable emotions, emo- me." God in Christ. And just so it tions of delight and of awe-man, is that the rejected divinity, the and yet God, am I! It is an awful- driven out Creator, comes back into from that oneness comes his sumreme into others, to wheel them into the of whom our species can boast. Not For common gifts of daily bread,

pass to the balance of my sermon. forms of sin must go down. For is in harmony with the demeanor Said he: "Verily, I say unto you, this purpose, says John, was the throughout. The words spoken a

he that believeth on me, the works Son of man revealed, that he might little while before: "The Son of that I do, shall he do also, and great. destroy the works of the devil, all man goeth as it is determined, but of them. Not to be always in per- woe unto that man by whom he is Over this promise I pass out into

trinity, of human and divine life Now we have the three in one, the and life forces, startles us? I know

ing self-consciousness and of strange | world are to give way, and the glory | him, may come into all this power of feet assurance, by which he could them, and thou in me." We have power and love of God in him, so boldly say, "The Father is in me," already seen that the Father was in ever-present in us, as to be a very and "If I be lifted up, I will draw Christ, and that was what made present help in every time of need, us, all of us, up from our lethargy, proach the awful climax, the sub- from our worldliness, and from our weakness, so that for all the outward look of prosperity, in numbers, in homes, farms, stores, shops, and everything else, there might be answering life-forces within us, lifeforces to unite us and perfect us, moment in the life of a merely hu- men by coming into Christ, the Son that would be felt to be divine, that

Which lays our lovely Zion low.

THE BETRAYER AT THE TABLE. The author of an interesting book just published, himself for many Converg'd in a halo, whose glory untold Will appear in the perfected day.

— Methodist Recorder. years a resident of Constantinople, a Turkish lady, sitting upon her di-

TEMPERANCE van, and giving his breakfast to a little boy who sat at her feet: "She founded an institution. There were he adds, "is a symbol of affection sick people, blind and deaf people, and friendship; and so it was meant glass of gin and water, rum and took from the dish a morsel, and peppermint, and all the beastly fluids The incident here referred to, at "He it is to whom I shall give the sop, when I have dipped it." One the evangelists states that, as That thou doest, do quickly.' Judas, then, we are told, went immediately out. It is mentioned also, that this last remark of Jesus was not understood by those present, they supposing that Judas was you to guess how it has fared with commissioned to make some pur-chase "against the feast" and that could I beg or buy for those children

t seems singular, that when Judas and I am sure, James, it is better for was pointed out as the betrayer by the sop," his fellow-disciples should not have understood, and that they should have manifested so little interest, indignation, or curiosity, even, as would appear by the at me, my lass, you see what I am narrative. It may be that it never now—like a brute. I have wasted entered their minds that the act of your substance—the curse of God is petraval was to be done that very night. Then, besides, accepting what the writer quoted above says of customs still prevailing in the Orient t is possible that the morsel of oread, dipped in the dish, was given to each one of the disciples, and

for that reason, to point him out cident is with a view to other suggestions. Whether the act of Jesus was more or less with a view to indicate to the disciples "which of them should betray him," the act itself seems to have had a significance apart from this, and to first view, quite inconsistent with it. luded to at the beginning suggests, glass he held in his hand when he man who was on the very point of made the vow of sobriety. It is all

that the giving of it to Judas failed,

sonal conflict with the devil, as he betrayed; it were better for that was during the dreadful forty days man that he had never been born," seem to breathe compassion for the to achieve the final victory, but by the whole guilt of the offense. -And putting his Spirit into the hearts of again, when Judas, in the Garden, his disciples all over the world, and by committed the act of betrayal, how

traitor at last to utter madness? Sun of Righteousness, and nour-with him.

But the wonderful thing in it all ished by the rains and dews of the "What is thought, and the moulder of civili. of God, and the character he has giv- Again: "He increased in wisdom transcendent power Christ has prom; such a oneness as "existed between word of bitter reproof, even for the a peddler. Again: "He increased in wisdom transcendent power out as a prome such as peddler. | such as described between word of bitter reproof, even for the superdeler. | cubus by thus having competent one condition of absolute safety and stature, and in favor with God ised those believing on him, to do Christ and God. "That they all betrayer, but one of his perigrinations, cause for the supernatural facts, and eternal peace. London Baptist."

is something which has never yet of some of the household officials, amazing fact in that supreme work | Donald and promised to recommend of redemption.—The Standard.

SHINING MORE AND MORE.

"The path of the just is as the shining My father in heaven he holdeth me dear Though weak in his faith I profess, The beams of his kindness encircle here
Te hallow my pathway and bless; For kindlier radiance than earth

Or e'er in the future shall see escends, and the beautiful-path I pur Grows brighter and brighter to me. New beauties awake to illumine my day Transcending the beauties of earth, as step by step onward the infinite ray And world pleasures that myriad-like

To me are delightful no more, While heaven seems nearer my blinded eyes, And sweeter than ever before The friends who were stricken and fell

my side, Left a pang of regret for their loss. denied, And meekly I bow'd to the cross; When straightway uprose, like the

in the sky.

Mute ministers lighting my way Until from afar I could faintly descry A twilight in kinship with day. Sometimes there are clouds that envelop my path; So widely and darkly and soon,

Of golden bright sunlight at noon I know 'twilk be thus; but the spreading love
Of God is diffused to dispel,

And brighter and clearer the day dawns Its glorified story to tell. emptations, could maintain his So on in a far fuller sum do I draw principles with integrity and honor. From the bountiful sunshine of God.

ne had been enabled to drink to the awe, Wide scattered like rain-drops abroad. 'glory" of God. - Methodist Tem-And brightly shall gather these sunbeams erance Magazine, England. of gold Spread lightly upon my long way,

Sidney Smith said some things

were still, his disciples, in utter asabout drunkards, a good many years tonishment, cried out, "What manner of man is this, that the winds and the sea obey him?" "What manner of man!" Another bint, and one pint more; a milk, cider and pepper, a glass of that drunkards pour down their just so much and no more, than is throats. It is very possible to conin our mind when we commonly speak of a man, we vex ourselves with unanswerable riddles touching who was drunk every day of his life. his life and history. For then, in our care to get clear of the superthe ale house. One evening he staggered home, and found at a late we are compelled to hew and cut hour his wife sitting alone, and drowned in tears. He was a man not deficient in natural affections: he appeared to be struck with the with some eagerness asked her why she was crying. "I don't like to tell you, James," she said, "but if I must, I must; the truth is, my children have not touched a moreal of anything this blessed day. As for

us all that we should die, and to my soul I wish we were dead." "Dead?" said James, starting up as if a flash they have time to break out into of lightning had darted upon him; open strife upou coast and sea. "dead, Sally! You and Mary, and Science can forecast the storm and the two young ones dead? Look wave, but can not soothe or allay them. She can foretell, but though in their fury they oversweep and deluge a continent, she has no alterupon me-I am drawing near to the native but to stand by and look on pit of destruction-but there's an in mute awe. 🛰 end: I feel there's an end. Give me that glass, wife." She gave it him with astonishment and fear. He turned it topsy-turvy; and striking the table with great violence, and that threaten us with chaos. For flinging himself on his knees, made storms are not normal, and in a a most solemn and affecting vow to normal order of things would not be God of repentance and sobriety. essential. They are only necessary From that moment to the day of n an abnormal order, just as vomhis death he drank no fermented iting or eruptions are necessary in liquors, but confined himself entirely to tea and water. I never saw They are sources of health because so sudden and astonishing a change. His looks became healthy, his cottage nest, his children were clad, his of relief of a bad state of the physwife was happy; and twenty times ical organism. And they are always find it,"

nonsense about not being able to there be a power to overcome the treme of undue confidence in certain work without ale, and gin, and ci lions and cart-horses drink ale? It is mere habit. If you have good, utter decadence and collapse. harder than the Yorkshire people, and there are many Yorkshire labor-

ers who for years together never lays the stress of sublime utterance need is the appropriate medicine. THE QUEEN AND THE PEDDLER. A great drunkard in the High- womb that is in travail with their | Christ will not. The Great Physician lands of Invernesshire was led to as Christ put forth, that he was the dealt with us?" And he said, "Wist believe on Christ, "because I go to clothing them thus with power from Lord met him, and what a tone of was induced to become a member the pathway of the storm that finds else. So long, then, as self-examinaway, the truth, and the life; "the ye not that I must be about my Fa- my Father," i. c., because he was to on high, set them on every watch tenderness seems to tremble through of a temperance society. For months vent through it, and gives it health tion leads us away from self and inlight that lighteth every man that ther's business?" It is easy to imag- pass on through the successive tower of the earth, that wherever the reproach: "Judas, betrayest the craving of his appetite for strong and exorcises the bad demon that to Christ it is healthful. Whatever than in the wonderful character of cometh into the world." But with ine that as he stood there before the steps of the divine plan of human the enemy might strike, there would hou the Son of Man with a kiss?" drink was excessive, but, true to his overturns the normal inward har carries us out of our own narrow Christ. Christ is the great central fact of the universe, the one in whom all things consist. And as he said: "The Father is in me. I such as ne stood there before the strike, there would learned doctors, asking and answer-salvation, he was to shed his blood to salvation, he set his face like a flint monies. He is practical as well as purposes into active union with him stances such as these of his Lord's against every temptation. The prophetic. He is savior as well as in whom our lives are hid, is in the scientist. He is not antinatural, but appointed road that leads to splitting the enemy might strike, there would be a charged battery to strike back, strike with divine authority and distinct the enemy might strike, there would be a charged battery to strike back, strike with divine authority and distinct the enemy might strike, there would be a charged battery to strike back, strike with divine authority and distinct the enemy might strike, there would be a charged battery to strike back, strike with divine authority and distinct the enemy might strike, there would be a charged battery to strike back, strike with divine authority and distinct the enemy might strike, there would be a charged battery to strike back, strike with divine authority and distinct the enemy might strike, there would be a charged battery to strike back, strike with divine authority and distinct the enemy might strike, there would be a charged battery to strike back, and an all the enemy might strike, there would be a charged battery to strike back, and an all the enemy might strike, there would be a charged battery to strike back, and the salvation, he set his face like a flint monies. He is prophetic. He is savior as well as in whom our lives are the salvation, he set bis face like a flint monies. He is n every fact must authenticate itself and my Father are one." And in- him some form of thought, some im- and priestly office at the right hand the Holy Spirit, makes men "work- return, was the bitterest element in seed of the Word into its soil. It The scheme needs him and would Word gives no sanction either to by revealing its source, it is not ir stead of breaking down under them, pulse of power not belonging to oth- of God, to plead the sacrifice he had ers together with God;" and if that cup of remorse which drove the was hid there until quickened by the be more an enigma without him than that spiritual self-confidence or spir-

how came he by the marvelous power by which he is making himself the
standard of virtue, the inspirer of

WHOLE NO. 1718.

er to be exactly human. And some ones about him, but love, neverthe help him greatly, he resolved to Lord and do him homage. Oh, what a joy is it to the amplest souls to be sure that there is such The love of Jesus for sinful men at once commended him to the favor supernatural power in this sphere. of derangement and disorder some been understood in this world. It who had it in their power to put one who can walk over the sea and 'passes knowledge," and, alas, there him under the notice of the Earl of sileuce the waves and calm the winds are only too many who, in their in- Carlisle, then attending the court as | in the unselfish interest of another's difference, do not care to know. a minister of state. The noble earl, life and salvation-some one who "While we were yet sinners, Christ with his usual frankness and good. can help nature out of her states of died for us!" Here is the utterly ness of heart, sympathized with unnature by opening blind eyes, cleansing lepers and quickening, as his case to the Queen. When her well, the moral conscience and spirit Majesty came to-know it. Donald into a new, normal, sweet life.—The was commanded to appear in the Monthly Repertory.

royal presence, and met with a most MY EARTHLY WORK. he Queen purchase of his wares, Let me not die before I've done for Thee My earthly work, whatever it may be. Call me not hence with mission unful the royal arms as the Queen's Peddler, and sent Donald away with a lighter heart and a heavier purse Let me not leave my space of ground unthan he had when he entered the Impress this truth upon me, that not one oval chamber. On leaving her Majesty, the Earl Can do my portion that I leave undone; For each one in thy vineyard hath a spot f Carlisle took Donald to his room, To labor in for life, and weary not

and there presented him with a glass | Then give me strength all faithfully to of wine with which to drink the Converting barren earth to fruitful soil. Queen's health. Looking at it, he I long to be an instrument of thine, felt, at first, a kind of trembling; For gathering worshipers unto the out then, lifting his heart in prayer for divine aid, he said, "Your lord-To be the means one human soul to save From the dark terrors of a hopeless grave. Yet most I want a spirit of content ship will excuse me: I can not drink t the Queen's health in wine, but I will drink it in water." The noble will drink it in water." The noble spent earl asked his reasons. "My lord," Whether at home or in a stranger's clime." In days of joy, or sorrow's sterner time.

I want a spirit passive, to lie still; said Donald, "I was a drunkard.

pecame an abstainer, and I trust by

THE SUPERNATURAL OHRIST.

BY DANIEL SCHINDLER.

What manner of man is this?"

And by thy power to do thy holy will; And when the praver unto my lips doth God's grace I have become a Christian; but I know that it I were to taste intoxicating drink, it would at "Before a new home doth my soul sur once revive an appetite which is not Let me accomplish some great work for dead but dying, and I should most likely go the whole length of the Subdue it, Lord let my petition be, drunkard again. God has only "Oh! make me useful in this promised to support me in the path In ways according to thy will, not mine. of duty, and that path, in my case, Let me not leave my space of ground plainly to abstain." The noble

lord at once commended Donald for Call me not hence with mission unfulhis frankness and honesty, and, in taking leave, assured him that it My earthly work, whatever it may be.

-Baptist Weekly. het me not die before I've done for Thee est satisfaction to know that she had amongst loyal and devoted sub-

retain in our world-economy the fecundating and new creative power

And just at this point Christ takes us. He is human and more. But

he is not, therefore, at variance with nature or science, but rather loves

the one more and understands the

other better than man. This, that is in him, that is more than man,

gives him access where man has not

the power to enter, even to the springs of beings. It makes him actively and co-operatively present

with nature and human life, in their

germs, unto the end of helping the

one to be a true nature and the oth-

that it so much needs.

MORBID SELF-EXAMINATION The counsel to self-examination

which Paul gives is, we fear, sadly Donald left rejoicing to think that perverted. "There are," observed Isaac Taylor, "anatomists of piety who destroy all the freshness of faith and hope and charity by immersing themselves day and night in the infeeted atmosphere of their own: osoms." This language seems strong, but we have no doubt of its substantial truthfulness, or that When Jesus said to the winds right here lies the secret of the spir-

and the waves, "Be still," and they itual unrest and unhealthfulness with which the lives of real Christians are often saddened and enfeebled. The exhortations of the apostle, taken in their true sense, lives as represented in acts and purposes. It is an entire perversion of Scripture precepts to spend our time when we call him a man, we mean in morbid inspection of moods and emotions. Feeling is undoubtedly to a certain extent symptomatic of no means a sure index. The subtle often defy the analysis of the skilled observer. Much less trustworthy

are the conclusions of the religions and square him down into a shape dyspeptic who is always feeling his! of nature, in doing which, we man own spiritual pulse, and is morbidly the record dreadfully that introduces suspicious of the state of his spiritual him into history and jeopardize its truthfulness at every point. True piety leads us out of and If he were a man only as Socrates or Confucius was a man, then he never spoke to and got the obediangry sea, and the record is no more result of attraction without, and not of commotion within. It is expanthan a myth. If so, Christianity on its historic side is vitiated at the sive and outgoing, and not the relife. It does not make even happi-, have gone walking on the sea, orjection and silence. The most that science does to-day is to an incident to that aim. Human exand run up her storm signals before

Scripture truth in demonstrating that the man who seeks happiness as a primary object in life is certain. makes duty and loving obedience his first desire, secures the noblest We meet happiness most abundlessing comes by side approaches, as we are led out of self into comall blessing, God. That wonderous paradox which makes a generous abandonment of all things the condition of possessing all things, is exlife. Not feeling, not happiness, not findeth his life shall lose it, and he

tears in their eyes, have told me the sources or perm. One of the story, and blessed the evening of the ings, and by these unnatural exertines sense. The law of God demands the strictest and most coneffort to be natural, to loosen herself stant scrutiny of our own lives and need is now, and ever has been, that disease, we may go either to the exthe world on its material side and cence, and thus be lulled into fatal as the fact he claimed to be, is just into a morbid watchfulness of moods and run up signals merely, but he toms. Both are errors. What we on the unnatural forces, and sus- So with the disease of sin. Feelings pends or annuls them in the very and symptoms may deceive us.

REV. N. V. HULL, D. D. - - - EDITOR. Par All communications, whether on loss nessor for publication, should be addresses to "The Sambarn Recondent Alfred Centra Allegany Co., N. V."

"THE RIGHT OF A SECT TO BE." The Independent-has an articl under the above heading, in which the following paragraph occurs: "The truth is that there is in the

New Testament very little prescripis abundance of it in the Old-Testa | book, say it says the first day. ment, and almost none of it in the News Even the Lord's day does not become a matter of pre scription in New Testament teach and the New Testament overflows derly institutions will follow, Like the Bible. all other matters of form, organization, or order, we must not expect in Christendom prescription and command, but general principles. not this verse or that. He reads his New Testament hest who reads it not with a microscope, but who remembers that it was ! writ large.' verses or chapters, and too little by book To get the spirit of the New Testament, one should read a gos pel or an epistle at a sitting."

This article has in it several thoughts which we can readily assent to. For many years we have believed that the line of separation now existing between many of the sects could at least be narrowed, if not obliterated, and hence we have welcomed all efforts in this direction. But in the discussion there have here and there appeared, a we think, many ill considered statements. Nevertheless, this is not a reason why the discussion should not proceed; let it go on. In the paragraph above there are some of attention; as for instance, the following: "Even the Lord's day does not become a matter of prescription in New Testament teaching after the abolition of the Jewish Sabbath. The Sabbath and all other formal institutions are left to the Christian feeling of the Church, and the New Testament overflows with principles out of which all orlation, p. 186. derly institutions will follow."

Concerning the Sunday here is animportant admission; and concerning the Sabbath an important statement The admission is that the keeping of Sunday is without divine appoint. and notes command of God. To this we do not object. It certainly is not an appointment of God, there fore a refusal to keep it is not a sin against God. With the statement that the Sabbath is abolt-hed we that the annual subbaths of the Jewish dispensation are abolished See Col. 2: 14-17; Eph. 2: 14, 15; the whole Decalogue. This instruothers. Also whatever effect Christ's death had upon one precept of the Decalogue, it had upon the others. They all share alike in this respect. But if the Sabbath of the Decalegue is abolished, then we have none. The Church has no power to appoint a Sabbath. But if God abolished his own Sabbath, it was because man did not need one. To argue for the abolition of Jehovah's Sab bath, and then to say that man's wants were such that Christianity. in its developments produced one to vill now they are the largest evan tradictory. But the argument that Christ abolished the Sabbath by his death, is to go against his own teachings; for he says the Subbath was made for man; that is, in the interest of the human race. If, then, it was made in the interest of man kind, it follows that Christ could not abolish it, else he was the enemy of the human race; a doctrine so but his blindest and bitterest enemies could atter it. In closing, one

convey his thoughts, and take them

goal. The Bible, and that alone, is of the SABBATH RECORDER, and sea of life. It is in vain that we say Indeed, all it says is the result of a haven't the learning that appertains was said in a common sense way, it the closing scenes in the life of is the words of Holy Writ. For pity's | Thomas Paine. Appended to this

"THE BAPTISTS AND THE BIBLE." Below we give an excellent article straved from the plain teachings of

The Baptists, with all their professed reverence for the Scriptures, had we not distinctly stated that we do not observe the day of weekly hat no other means of knowledge rest appointed in them. They keep of the matters treated of than It is the tone, the temper, the large the first day of the week, about that which is open to every one. ind welling spirit of the go-pels and which neither the Old nor New Tes- even declining to do otherwise than epistles that is to control us, and caments say anything. Baptists to leave the matter an open question. talk a great deal about their fidelity to Christ, and of their sincerity we have no doubt: but Christ said nothing about the observance of Sunday. In the general principles held and advocated by the Baptists, we verily believe, but they certainly are teaching the observance of a day in the name of the Inble, con the persons and cause it defends. cerning which it is silent. In this they are as far astrav as are Pedo baptists on the subject of baptism. The Christian dispensation has only two ordinances—baptism and the Lord's Supper. The keeping of the

to know. Nor is this all, as it is quote an author on this subject, in whom the Secretary has great confidence, as follows: "The festival of Sunday, like all other festivals, was always only a human ordinance."-Neander's history of the three first centuries of the Christian religion and church. Rose's trans-

Now, when the Secretary feels called upon to chide our Pedobaptist brethren for following human tradition in respect to Christian baptism, as we hope it occasionally will, let it also consider its own substituting in its place one of hu-

The Bap ists and the Bible. A distinguishing feature of the Saptist denomination is their pro- as definite and clear as I would have God. Their religion is pre eminentconstant appeal is to that divine, in variable, and only standard! The Rom. 14: 1-6. The weekly Subbath will of God, the mind of the Spirit. however, was not included in the the law of Christ, is and must be lists here named. If the weekly supreme He is the Head and sole Legislator for his people. From this source comes the constitution of the pendent polity, its ordinances of one will pretend that the Sabbath | baptism and the Supper for believers, and hence its regenerate memthe evangelical doctrines or the as unfolded by Christ and his inspired apostles—the foundation of God that standeth sure-the Ban tists stand together with a remarkfaith and practice. Their bond of union is no uniform creed of human construction, no general ecclesiastieal framework or organization. The simplicity of Christ and anostolic

x imple are sufficient. This reverence for the Word of God has held the Baptists to their secution. This, too, is the secret of their rapid and marvelous growth, gelical denomination in the country. itself to tender and unperverted consciences. So multitudes, trained under other influences, have come, nension of what Christ requires of his disciples, though they thus sever ers find out the fraud, and come early and strong ties and associa-

It is this complete surrender to the Baptists at a substantial agree ment in the great fundamental doc trines of the gospel-as to depraviword on Christian union. This is a ty, atonement, redeneration, justifi sentiment that has been dear to us cation, the Christian life, the resurrection, judgment, and final issues. for many years, and it is our daily t is remarkable that there is so litprayer that it may increase its powtle livergence in their views. This er in our heart and perfect itself. is not the result of nairowness or bigotry; for the Baptists are the strifes now weakening the churches most liberal people in the world, never having persecuted others, and of Christ, and marring their beauty, always believing in soul liberty or will never be removed until we the utmost freedom for all in religcome to honor the plain words of the Bible as we never have done. unity of the truth which they love We preach and practice our creeds and defend in supreme loyalty to rather than the Scriptures. We their divine Master. They are not disturbed by the Old and New have never recovered from the early Schools of divinity that have per apostasy of the Church. We have plexed the Presbyterians, nor by had reforms, but have never recovthe High and Low Church dogmas and practices or views of baptismal ered from our bondage. Blessed regeneration, that have rent the attainments have been reached, but Episcopalians, nor again by the sore divisions of the Congregationalists Great Dr. Dobbs : we have never yet fully enthroned the word of the Lord. We to day as to infant church membership, interpret the Scriptures by the cate- | moral or governmental views of the chism. Let us cease thus to insult atonement, and lately the final state thing or another. I get my smoked of the impenitent. Do not these the Lord. Let us believe his words

shine on us and we can clearly see "The Old Story," says some need. And the result is, I lose on a box in the path that leads to a common least value of the path that the path that leads to a common lessly sharp things about the editor stead of gaining.

our compass to guide us over the some things in which it is mistaken, tered man; I know it; I feel it. I he precepts and commands of the misunderstanding. Some weeks erip ures are blind, being imper since, a friend sent us some clip- lighten me. ectly stated. The blindness is not | pings from a Cleveland paper, askn them, but in us. It is of no use ling their publication in the RECORDto pray for divine guidance in the ER, with which request we com tudy of the Bible under the false plied. One of the clippings conimpression that it don't mean what cerned the reputed sayings of one t plainly says. If ever anything Mary Roscoe, concerning some of

wake let us stop reading in the Scrip | was a statement of the editor, that stamp each box of shoulders, "This tures that the seventh day is the he knew nothing of these things tive arrangement of things. There Sabbath, and then, shutting up the save what appeared in the various publications concerning the matter, being especially careful not to take a position on the subject himself. In response to this, the Investigator from the Christian Secretary, but publishes a really scurrilous article, ish Sabbath. The Sabbath and all feel inclined to call the Secretary's using terms in bad taste, and wholother formal institutions are left to attention to a point in which we ly uncalled for by what we said. the Christian feeling of the Church, think the Baptists have hadly This, we think, grows out of the fact that it makes us responsible for the sayings of the Cleveland paper. This would have been fair enough,

The Investigator is an intidel va per, but it should show better tem per and taste than it has in this case and others that have come under our notice, especially when it is so sensitive to what it regards as unfair, if not positively false in the statements of others, condemning

THE SILVER OUESTION. Among our religious exchanges perhaps no one is more earnest i its efforts to save the government from the shame and wickedness of first day is a thing unknown to the repudiation, than the National Bap-Bible, and no Protestant sect is so tist, from which we take the article aconsistent with itself in its observ- | below, although others are outspok-

ance as are the Baptists, and we ask and decided on the subject. We the Secretary to think of this. The watch the present movement in keeping of the first day is a human | Congress on this subject with soliccontrivance, as the Secretary ought itude. That shameless dishonesty everywhere stalks abroad, we know made to take the place of a plain | These are surely days of temptation command of the Bible. But we and peril; but the thought that the American government is so honey combed by the moth of dishonesty as to shamelessly play the cheat before the whole world, is a sickening sight.

> Drippings from the Cask of Wisdom. BY REV. LEVI PHILETUS DOBBS. D. I o the Mighty Mind of the Great Dobbs I am in quite a perplexity, along with a good many of my professional brethren, and I may add along with quite a large part of the com-

But to the article alluded to:

I am a dealer in butter. Now I venture the remark that this is a also honorable and excellent. I ave listened with deep and tearful attention while one of our most eloquent divines has uttered "A Piea for the Old." But he was not quite liked; and I do not know to this hour, whether he meant to include ancient butter; eggs, poultry, and clothes. But let me waive this ramble), butter is old, sometimevery old; so is cheese sometimes; and the two are alike in this, that while the one grows stronger with age, the other grows more mitey. I repeat it, butter is old; it is also Abraham brought forth batter and word life in the sense of union with rived from the physical life, nor is it synonyms, instead of life, there is no milk : Jael, the wife of H ber, God. brought forth butter in a lordly dish for Sisera (the nail was a sort of dessert like, as it were); Solomon, (the Dobbs of his day, as you, sir, are the Solomon of your day) justly observed that, as the churning of milk brought forth butter, so the wringing of the nose brought forth

To a lover of art, like, yourself, need not speak of the relation of the Butter Woman.

But to the point. to say is this: Things are not as they should be. There is a fly in ry, as it were. This fly, or skeleton. oleomargarine. You see, honored sir, there are unscrupulous, unlightened) dealers or manufacturers, who get up an article made from suct, and tallow, and animal fat, and one thing and another, and they make so close an imitation, that 'tis hard to tell it from the true. Then | pass unnoticed. they pass it off on us; we, in turn, sell it as and for the genuine essence of cow, and then the angry custom back to us. I fear it has given rise

Now what shall be done in the or two of light, a few drippings, as it were, of wisdom.

Respectfully yours, Joseph Jones, Butter Dealer.

I congratulate the estimable butter dealer on the judgment which he shows in coming to the right quarter for wisdom. His quest shall be rewarded; his confidence shall be justified. I will suggest a rem edy-an unfailing remedy.

IS BUTTER." That will settle the matter. Whatever the Government calls butter is butter! Every one lower to anoint the frugal slice, and to titillate the moistered palate. from the decree of the Government.

Here is another applicant for wis-

You see it is just here: I am country dealer in produce, and one meats, and hams, and such, from Philadelphia. The shoulders come from a defective faith in the Word in boxes of 400 lbs. each. I take them for 400 lbs., and pay for them as he uttered them, and not take of God as the only and all-sufficient the substance out of them by our rule for church organization, belief, at that rate. Then I sell out the interpretation. Let us no longer and practice? A deviation from shoulders to the miners, etc., at an ing them say by our interpretation, just what they do not say. When this is done, then will the true light

The Boston Investigator, under the heading, they are the salt at 10 or 12 cts. a pound.

The Our Storm? The

What shall I do? I am an unlet- God man, he possessed in his nature by its own laws. It has the power plete demonstration of my position, all his house." Acts 18: 6-"And all things what soever he has co go to get the real article. Pray en-With reverence, your humble

friend, JONAS HOGSHEAD, Grocer. REPLY.

How happy I am to be able to hed light. And what a mercy (for which we can never be thankful enough) that a remedy exists for all these ills. Let the Government is 400 Pounds." That is all. N one could complain. If anybody should it would stamp him as a bloated ham-holder, devouring the

vitals of the people. every shortcoming; let the Govern ment put on its stamp, and defy the weights and measures of the effete and forten ari-tocracies and monarchies of the Oid World. L. P. D. D. D.

LIFE. The Bible presupposes that the pirit of man is continuous: it is at ntuitive idea in man, as the existence of God is. The Bible does not anywhere labor to prove the existence of God; it hardly says in ex press terms that there is one. It everywhere, though, plainly and learly speaks of God as a real, active, intelligent, powerful being; so tiat his existence in that wav is strongly proven. Just so is it with he continued existence of the spirit of man. The Bible nowhere predicates upon that question in the form of discussion or definition. It was not a question with the Biblical writers, whether the spirit of man continues to exist, for that is everywhere presupposed. The question, is, In what state does the spirit exist, in union with God or separated from him? In that light I will con-

The introduction of life in mar

may be considered as a preface. rather than having any necessary re lation with the subject, for it is with the revival of life that we can get production of animals below man is stated in the following language: And Jehovah God formed out of the ground every beast of the field, and every fowl of the heavens.' Gen. 2: 19. And of the man the formed the man of dust of the that thus far the two narratives are identical; and this describes the creation or formation of man's arimal as animals have; and that the addi tional statement in respect to man: "And he breathed into his nostrils came a living soul," states the communication of spirit to man. But whether this passage teaches this doctrine or not, it is clearly inculcated in other parts of the Bible. This, however, has nothing essentially to do with our question, for it is from the passages respecting the restoration instead of the introduction of life, that we gain a correct idea of it, as almost exclusively used correct, we would expect to find the New Testament writers using the

so in respect to its antithesis, life. connection with the account of the incarnation of Christ. The whole history of Christ, in his relation to man, clusters around the Biblical facts of death and life. Without these ideas. Christianity would have no significance. If there were no such thing as death, there could b no such thing as resurrection to life: spiritual. nor would we need any salvation, the ointment, a skeleton in the dai for there would be nothing from which we would need to be saved. God. We have seen that this new Hence it is of the utmost importance life is not correlated with our phys to possess a correct understanding | ical life, that this spiritual life may of these subjects. There are four die and come to life again; may be no separation from God except in a Greek words that are translated life,

but since their etymology gives no united with him again. My than you can say that the material insight into the question, they may object in this article is to prove of the world. "In him was life;" knows that butter derives all its by being begotten of the Father. As the orthodox statement has it, Son was divine, and possessed the same life as the Father did. These question is, what kind of life is it of which man is destitute, which Christ which he is able to impart to others? It could not be physical life, for

the union of humanity with Deity, of self-propagation and variation, it seems to me. It is, a formal defi Crispus, the chief ruler of the syna- minded them. Then, and only the a union which was the needed life for man. Hence our definition is supported by the nature of Christ. 2. Regeneration. The process of regeneration is a topic which would In this respect. For this reason it is Cor. 2: 12, 14), indicates a spiritual "And he said unto them, Unto salvation-it should be a greatle

should be borne in mind that the opdeath indicate existence and nonexistence instead of particular forms of existence. The convertation between Nicodemus and the Savior ilinstrates the difficulty, which the this life by the common laws of genmaterialist and worldling have of eration. We were created with a lieving ve may have life in his we keep it for a moment than by name." John 20: 31. "That everyone who believes on him may have everlasting life." John 3: 15. "Be ing dead in your trespasses and uncircumcision of your flesh, be made a definite idea of its character. The death, or rather to the condition the sun is the same whether there not upon what I have seen.

He that hears my words, and be life; its correlation with man. His lasting life, and comes not into faith in a special sense, are instrudeath into life, in cause we love the connection and destroy the life. brethren." 1 John. 3: 14. These 4. Eternal life. It is not my purpassages amply prove that we re- pose, here to discuss critically the ceive the life, which Christ came to word eternal, but to adopt its com/ impart, in our earth life. This life mon and obvious meaning, endthe life that Christ gives is not de- with the word death, or one of itthe physical life, nor yet even the doubt of its meaning with reference spiritual nature, but the union of to life, for every one will admit that the spiritual nature with God. If eternal life is endless. But, since

cause the Biblical death and life istence, life must continue as long take place in this life, while we are as there is union with God; there further evidence that it is performed | man; and since there is no danger 3. Christian life. There is a new life begotten in us by the Spirit of separated from God and be living conscious state, any more

that life in the Biblical sense 1. Incurnation. We may analyze is junion with God, as opposed to our subject by first referring to the | separation from God; and not merehim. The only way for this death incarnation of Christ, who repred ly existence as opposed to non-exto terminate is by restoration, and sented himself as the light and life istence. This is a fundamental distinction between materialism or lit following passages to show that and the life was the light of men." eralism and spiritism; for if life and eternal life has the same fundament the teaching of Christ that has kept matter? Pray aid me with a ray John 1: 4. "For as the Father has death do not have primary reference life in himself, so he gave also to the to the physical nature of man, Son to have life in himself." John then a spiritual nature is demanded, 5: 26. "And this is the witness, which would destroy materialism. that God gave to us eternal life, and | The passages' quoted under the last not the Son, has not the life." 1 light are quite synonomous in some John 5: 11, 12. Jesus said to them: passages, they may be used here. "I am the bread of life." John 6: | See 1 John 1: 1, 2, 5-7, 9, 10. "He 35. From this class of passages I that has the Son, has life; and he life, and comes not into judgment." conclude that God is the source of that has not the Son of God, has man and other animals. But Christ | carnally minded is death; but to be received his life not by creation, but spiritually minded is life and peace." "And if Christ is in you, the body indeed is dead because of sin; but They are of the same essence; so the the spirit is life because of right life is hid with Christ in God. passages teach that man is destitute | When Christ our life shall be mani of life, and that Christ possesses it, | fested, then will ye also with him be and is able to impart it to men. The | manifested in glory." Col. 3: 3, 4. These passages amply prove that Christ has life in himself, and is able alone possesses independently, and to impart it to others; that we re-Nor could it be spiritual life in the Christ. This is the most important

posite theory claims that life and propagation and control. It does Christ, as I have presented. SEVENTH-DAY BAPTISTS.

not have the power of self-propagation as physical life does, every in dividual must be born of God in a literal sense. We can not receive comprehending these spiritual spiritual nature as the basis of our Weinbrennerian, Campbellite, etc., truths. But the Savior said: "Ex. spiritual life. Sin did not destroy designate sects, but not creeds. cent a man be born of water and the our spiritual nature, but did destroy Tunker, Baptist, Adventist, desigspirit, he can not enter into the our spiritual life. Our spiritual na- nate particular points of creed, and kingdom of God." John 3: 5. The ture is derived from our parents by the term "Seventh-day" points to a Bible deals almost entirely with this the laws of generation, and thus difference, amounting to a perfect kind of life. A part of the Scripture | uniting it more closely to our phys | contradiction, between this people statement is as follows: "That ye ical nature, but we receive our spir and almost all the professed Chrismight believe that Jesus is the itual life directly from God through tians of the world; and their name Christ, the Son of God, and that he- Christ. And in no other way could and profession, if fully carried out. continuing the same intimate connection with him. God has allowed these sects. If they differ as widely Jesus Christ," v. 11. The last pas- its fruit. The tree is Christ; the stand alone, without human sympaconcisely and correctly the antithe and the stem of the fruit is faith, by in his generations, and Noah walked sis between death and life; "dead which we appropriate the power of with God." Like him, they conto sin, alive to God." This states Christ to produce life in us. As demn the world, and should, like the condition of righteousness; the long as the fruit is properly con- him, become heirs of the righteousopposite state might be enunciated nected with the tree by the stem, it ness which is by faith. Heb. 11: 7. thus: "dead to God, but alive to will continue in a flourishing condi- As I have never seen a Seventh day sin," which was our previous condi- tion; but as soon as the stem breaks, Baptist, I must depend for the contion of death. The being alive to the fruit dies. A better illustration firmation or rejection of these opin-God through Jesus Christ must be a is the sun and light, with our powers ions or prejudices, and for any other which he would have gained in a are eyes to behold its product, light, A Baptist believes in baptism; and

state of the blessed, life must exist

as long as God exists. On the other

has passed, must exist as persons as

long as God exists, for there can be

gift of God is eternal life in Jesus

the end everlasting life." v. 22.

natural way, if he had not commit or not. Light is the property of the what is that? As the word is Greek, ted sin. In a Biblical discussion of sun in nearly the same sense as life and comes into our language unlife we are not concerned with any is of Christ. The eye is the instru- translated, we need to consult that fruits meet for repentance"—that the Lord thy God." No work to be kind of life but that which we re- ment by which we appropriate the language to learn its meaning. As ceive from Christ. All religionists light of the sun to our use. If we it comes from baptizo, and that from record says: "And Jehovah God expect only to possess the kind of shut our eyes for a moment, we bapto, to dip or plunge, without not therefore cast out the plain the cooking, sweeping, dish wash life which Christ gives us. It can have no light. It is only when we change, baptism is literally, when and positive statement, that he did ing, water and fuel bringing, news ground." Gen. 2: 7. It appears not be physical life, because we have continue to use the instrument by designating a religious rite, dipping never lost that, which is manifest which we are able to see that we or plunging the human body into from the passages which speak of can have light. So it is with the water, in token of the purification imparting his life in this life; as, life which Christ has furnished for of the soul by the blood of Jesus. "He that believes on the Son, has mankind. He had uncommunicated and the gift of the Holy Spirit. A dust, or body, and animal life, such everlasting life; and he that believes life in himself which was, therefore, Baptist believes in this. One not of great good was to come. If we mind unloaded of the world, free not the Son, shall not see life." John divine, spiritual life. If man had thus believing, but believing in consider this, in connection with the speep under God's good pleasure, 3: 36. "Except ye eat the flesh of not been created, he would have had sprinkling as a religious rite, has no words sprinkle and dip, we may no. his Spirit, to be ready for the we the Son of Man, and drink his blood, the same life. His earth life bad proper place in a Baptist church. ye have no life in you." John 6: 53. for its object the revelation of this The Old Testament abounds in a little light, a little privilege, a the Lord's day, the Sabbath of the

sprinkling, which is used in consejudgment, but has passed out of ments of appropriating this life to ers and altars. We read (Lev. 14: death into life." John 5: 24. We ourselves. The moment we gease to 7), "And he shall sprinkle upon know that we have passed out of use this instrument, we sever the him that is to be cleansed from the nounce him clean." Ezek. 36: 25-

Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all does not correlate with physical life less life. The relation it holds to your idols will I cleanse you." Isa. except that the joyousness which it the word life may give some light to 52: 14, 15-"His visage was so With this view, it seems very trif instead of detracting from it. Hence spect to this word is in connection form more than the sons of men, so ing the case of Cornelius and Paul, filled. Then, as truth is uppermost shall he sprinkle many nations;" relife and death do not primarily re- death and life are questions of sepsprinkling the unclean nations with fer to physical life and death, it can aration from God and union with not be a question of existence, be- him, and not existence and non ex-

uses baptism-dipping-but never in existence. The fact that this life | will be union with God as long as | sprinkling. Matt. 3: 1-"In those hand, since death is separation from ing you in water; but he shall ban universe is in a serarated condition from God. Spirit separated from tise you in the Holy Spirit "-" he God can not be blotted out of exist | shall plunge you in /the Holy Spirit." Jesus says (Matt. 20: 22), ence easier than when united with not by annihilation. I will quote the al idea as given above, though this mission to his disciples, he says: "to would be known by a priori evidence. "That whosoever believes ye therefore, and teach all nations, on him should not perish, but may have everlasting life." John 3: 16. him who sent me, has everlasting John 5: 24 and John 6: 40. "He that this commandment is everlasting life." John 12: 50. "But the

firkin of olcomargarine thus: "This all life, by virtue of the creation of not life." 1 John 5: 12. "For to be that believes on me has everlasting tized. Acts 2: 41—"Then they Hold, man! wait for the command. life." John 6: 47. "And I know that gladly received his word were Do not run before you are sent. baptized." Acts 11: 16-"Then remembered I the word of the Lord, | ing the seventh day? | He taught how he said, John indeed baptized emphatically the observance of the Christ." Rom. 6: 23. "Ye have in water; but ye shall be baptized Sabbath—the seventh day, but no eousness." Rom. 8: 6, 10. "Your your fruit unto sanctification, and in the Holy Spirit." Acts 8: 38, 39 where the observance of the first -"And they went down both into day. What then, are his disciples "But he that sows to the Spirit shall the water, both Philip and the to teach? Certainly the same that of the Spirit reap life everlasting." eunuch; and he baptized him; And he did. As he gave no special Gal. 6: 8. "That as many as thou when they were come up out of the command in the New Testament, we hast given to him, to them water, the Spirit of the Lord caught are to look to his teaching and ex the Mother of Strength," " hien of he should give eternal life. And away Philip." Acts 16: 15-"And ample in it, and his command, as the Mark," "Spiritual Levites," and this is the eternal life, that when she [Lydia] was baptized, and Word or spokesman, in the Old Total "The Store and the State." This her household, she besought us, say- tament. All the commandments publication is attaining an extended we continue to possess it only as God, and Jesus Christ, whom thou ing, If ye have judged me to be faith- were from him, all acknowledged circulation, and its success seems man has that as perfectly as ever. long as we are connected with didst send." John 17: 2, 3. These ful to the Lord, come into my house, by him, all magnified and made warranted by its literary ments. passages show that eternal life is and abide there." Verses 33, 34— honorable by him. The Seventh- Dr. Tyng's sermons are good read- nations, passages snow that eternal life is and adde there. Verses 55, 52 identical with a continued Christian "And he took them the same hour day men believe in these, and in ing, and always sound, for he to testife to this cherishe inside out, and upside down, maklooseness in matters of vital interest.

| And ne took them the 400 lbs. don't sense or existence, for man has a their life. Eternal life possesses all the looseness in matters of vital interest.

| And ne took them the same nour day men out the fourth just as firmly as in any preaches nothing but Christ. Docour holy Christianity.

| And ne took them the same nour definite idea of it life. Eternal life possesses all the looseness in matters of vital interest.
| And ne took them the same nour definite idea of it life. Eternal life possesses all the looseness in matters of vital interest. | And ne took them the same nour definite idea of it life. Eternal life possesses all the looseness in matters of vital interest. | And ne took them the same nour definite idea of it life. Eternal life possesses all the looseness in matters of vital interest. | And ne took them the same nour definite idea of it life. | And ne took them the same nour definite idea of it life. | And ne took them the same nour definite idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea of it life. | And ne took them the same nour life idea o try, quite the spiritual nature as certainly as he may get a more definite idea of it life. External life stripes; and was baptized, he and all other. As God makes no distinctive with him is a matter of second characteristics of Christian life stripes; and was baptized, he and all other. As God makes no distinctive with him is a matter of second characteristics of Christian life stripes; and was baptized, he and all other. As God makes no distinctive with him is a matter of second characteristics of Christian life stripes; and was baptized, he and all other.

What is a Seventh-day Baptist?

The terms Episcopalian, Pre-byteri-Lord Jesus." an, Friend, Christian, Methodist, These two words-sprinkle and will separate them as surely, if not as fully, from the Jews as from physical life to be separated from him from the Bible as from the sects, meaning, into the meaning of the prayer, sugglication, faith, and clos in its mode of existence; but spirit- they may well be reckoned by the other, we shall need to change also living, that it shall be transformed ual life can not be reparated thus, latter as outlaws, as "the fifth of the meaning of the prepositions, eig, made new le it; for the Sabbath alive together with him." Col. 2: because it is union with God. Union the world, the offscouring of all ex, en, so as to read, to or unto, from, a sign between God and them, that 13. "We were buried, therefore, with God can not be separation things," as some do reckon them. 1 with, instead of their proper mean- he is the Lord that doth sanctif with him, by the immersion into his from God. Thus it is proven again Cor. 4: 13. If they conform to the lings, into, out of, in. Paul, in Heb. them. They should read and studieth death." Rom. 6: 4. "And if we that spiritual life is not mere exist. Bible, as they profess, they ought 9: 19, speaks of the former method died with Christ, we believe that ence, but a state of existence. We to be a very holy people, for they of purification by sprinkling, using we shall also live with him." v. 8. may get an approximate idea of this come out from the nearly universal scarlet wool and hyssop. This is with passage; see how it explains an "So also reckon ye yourselves to be life by some physical illustrations. It faith and practice of men of the sometimes set forth as the probable dead to sin, but alive to God through may be likened to a fruit tree with church and men of the world, and baptism of John, thus harmonizing impressed with the great important the Old Testament and the New. sage is important in stating very fruit is the life which he imparts; thy or support. "Noah was perfect and harmonizing the statement with individuals, but to the church him to dip so great a multitude Judea, and all the region round woman, and child in those partrestoration of man to the condition of vision. The sun is continuous opinions or expressions, upon what er improbable; but, however many tion, or that it is in any manner which he had before he experienced and always active; the activity of I have heard, read, or judged, and there might thus have been together, there seems to have been such a

cluded-"Bring forth, therefore, ments, we see by the passages quot-

lieves him who sent me, has ever incarnation in a general sense, and crating the priests, in purifying the but in later times, fortold by the congregation, and in cleansing len prophets, there was a plunging in, water. Here is the desired harmony.

more complete than could be shown with the continuance of the same word, sprinkle, or the word pour. marred more than any man, and his ling to say, as has been said respect Jesus, with a crown of thorns and these should not be baptized," sprinkled with water, "who have could only apply to the mere water

the subject to receive the rite. The New Testament everywhere Again, notice the commission to teach all nations, baptiz ng them. is produced by the Holy Spirit, is there is no rebellion on the part of days came John the Baptist, preach- etc., "teaching them to observe all ing in the wilderness of Judea, and things whatsoever I have commando our spirits, and if so, must be of man's rebelling in the future saying, Repent ye." Verses 5, 6- ed you "-to observe what? to bap Then went out to him Jerusalem, tize children? to sprinkle adults and all Judea, and all the region or children? No, but teaching round about Jordan, and were them, and baptizing such as are baptized of thim in Jordan." taught and believe. Notice also Verse 16-" And Jesus, when he was how their practice fulfills this inbapt zed, went up straightway out struction of the commission, in the of the water." John himself says case of the eunuch-"If thou be-(Mark 1: 8), [literally] "I indeed lievest with all thy heart, thou may baptized you, or have been baptiz est:" not otherwise-the ceremony was nothing without the faith and its answer: the purification of the jailor, "believing in the Bord with al or spiritual man. Again, as they all his house," and being baptized; Are ye able to drink of the cup of Lydia and her household, who that I shall drink of, and be bap- were baptized, being judged faithtized with the baptism that I am | ful to the Lord. Sprinkling infants baptized with?" referring, no doubt, may be harmonious with the old so impressed with the idea that God to his death-a complete enveloping | way of sprinkling the whole congre | is the great Teacher, that nothing or submerging. In the final com gation, but not with the baptism of Word can be received . They should the New Testament. This is not not fear to compare every doctrine. actizing them in the name of the has commanded them; either to bap Father, and of the Son, and of the tizz infants or any others that were the Son, has the life; he that has following in addition. Since life and "A well of water springing up into Holy Ghost; teaching them to ob not taught and did not believe, or to eternal life." John. 4: 14. "He serve all things whatsover I have sprinkle any, young or old. Sprinkthat hears my words, and believes commanded you." These "all na- ling is said to be a New Testament tions," no doubt, were the many substitution for the circumcision of nations which Isaiah said he should of the Old. But this is not one of sprinkle-now they are to be bap the "whatsoever commanded."

What has he commanded respect

The forms of life are exceedingly nition, and given for that purpose, gogue, believed on the Lord with does he say, "Ye are my friends various. Life in all these forms has There is no stronger Biblical testi- all his house; and many of the Co A. Jesus was Lord of the Subhaih. power to produce its like. It is, mony than this. Know, in this past rinthians hearing, believed, and because it was made for man, therefore, similar to material nature sage and in similar statements (1 were baptized." Acts 19: 3-5- his benefit, his sanctification. he elucidated, naturally, more or called physical life. Spiritual life is nearness and acquaintance with what then were ye haptized? And with them. They should call less, by the use of the word life It vastly different. It is more inti- God, which could be obtained only they said, Unto John's baptism. delight, "the holy of the Lord, he inately connected with God in its by such a union with God through Then said Paul, John verily bap orable," as the Word says: "not de tized with the baptism of repentance, ing thing own ways, nor findi -aving unto the people, that they thine own pleasure, nor speaki should believe on him which should thine own word-; then shalt the come after him, that is, on Christ delight thyself in the Lord, (as Jesus. When they heard this, they others can,) and he caused to were baptized in the name of the upon the high places of the eart

and be fed with the heritage of J cob thy father; for the mouth of t dip, designating ceremonies in token | Lord hath spoken it." They are no of parification, alike ordered of to delight themselves in men, por God, the former in the Old Testa worldly pleasures or homors, but ment, the latter in the New-indi God, in his service, pleasured a cate different modes and quantities honors. They have the truth: of the purifying element. It has should, and it will make them from been thought that sprinkle is defi as no other people can be. Wi nite, but that haptize is indefinite, their profession of having and f giving general livense to use water lowing the arms, they should n in any mode, externally. But if for conform to the world; and lift the the sake of harmony, we force one have the truth outwardly, it should word, baptiz out of its legitimate be so deeply settled in the heart h Bible, become thoroughly acquaint ed it, compare it with itself, passage corroborates itself; be thoroughly of the Sabbath, not only to them; possible ability of performance; for God; see what the Bible says about it has been thought impossible for it, how perfectly and precisely i points out and establishes it; who But are we necessitated to under are its highest claims and privileges stand by all "Jerusalem, and all should neveracknowledge any bib lical or divine license to Sanday about Jordan," that every man, keeping, as having claim to called a Christian institution, or h went out to him? This is altogeth- ing any offset for Sabbath desecr measure more sacred than any of day of the week, or that the sever discrimination of character, by which day of the week could be turned many of the multitude were ex- with the commonizing name Saturday, - It is "the Sabbath our views of the imposibility should done, either for the palate or purs be much modified, so that we should either for friendship or pleasure dip fit subjects from all the region reading, clothes examining, she blacking, worldly talking and planning should all be on the preparation day (Ex. 16, and last of all the ed in Ezekiel and Isaiah that a time Gospels), so as to go to bed with the tice that in former times there was come dawning of the seventh dayto feel that "great mace have th that love thy law, and nothing the dipping, a haptism, "waters to offend them." Algain, as this per

swim" (as Ezekiel says), a fullness, | ple believe in the Bible, and ough an abundance, hence the expressive to be expected to be willing a Bometimes necessitated to sell ever going down to, going up out of the thing for the truth, they should I a very sober-minded, holy peop loving God with all the heart and loving their neighbors as themselve Trey should hunger and tiurst aft er righteousness, and they will I "Can any man forbid water," to be if they follow it, they will know i ferring to the violence done to brought in a basin or bowl, "that and it will make them free. What then, have they to do with nove reading or writing? Their time from the effect of which the blood r ceived the Holy Ghost, as well as should not be thus occupied; the trickled and sprinkled, figuratively we?" as though the forbidding deal in realities, not in fables, fiction. The followers of truth are privilege, and not to the right of earnest men; they are not persuaded they are forced. As soon as the yield themselves up to its perfect guidance, they are controlledforced, so that they move straight forward. What have they, their to do with all the flirtations and gandy show of dress, manners. conversation, furniture, and equipage? As mind and body are cor mitted to their trust, and mone time, strength, and health are given, they should carefully and economically occupy till the Master comes. What have such people to do with, tobacco, intoxicating drinks, games, and plays? Seldom do any of these minister to the health of the physichave not all knowledge, they should be open hearted and teachable, ready to be taught by great or small, men or children, and yet be in any way contradictory of his

> in human view, with the Bible; and count this the test of all druth, doctrine, experience, faith. and practice-"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "Let you light so shine before men, that they may see your good works, and glorify your Father which is in J. A. BALDWIN. BEACH POND, Pa., Dec. 20th, 1877.

c. contains five sermons by Stephen . Tyng, Jr., D. D., (Church of the Holy Trinity, New York.) entitled 'The Secret of Satisfaction," "Love possessed. Since Christ was the from God in a sense, and governed been previously said forms, a com joiced, believing in the Lord with make none; but teach to observe York City.

May last, I have presented the of the Bible Sabbath in Ch IIII., in Saginaw, Mich., in Lew Franklin counties, N. Y , in I lin county, Va., and in New L county, Ct. Sx weeks ago rived on this field. Perns is the observed of many observed In her halls of legislation. columns of her newspapers. pulpits, on her platforms, and streets of her cities and village question is being discussed: the Sunday laws of Pennsy constitutional? Are they agr to our free institutions? D properly respect the toghts of science? The repeated effor in both Housesof her Legis within the last few years, to an amendment to these laws. vor of those who religiously the seventh day of the week Salwath, have not only ca general discussion of the questions, but have provoke cussion on the prior question Is the first day of the week monly called Sunday, the Bil bath ? The Sunday Sabbath among the people as a religi stitution. The Sunday law accept, and protect it as such a "religious establishment the laws which establish it a seem to be in flagrant violat the Bill of Rights. And ve ported as it is by the strong dices of the general public, it tremely doubtful if a decision competent court could be s throwing it out from under a tection of the civil law. An ought to be done, and, no the constitutional ty of the laws will yet be tested. I-begin by labors in Gre Luzerne Ch, Pa., on the eve my arrival, Nov. 15th, at also on Stullth days, and on First-days, These labor been distributed through the ties of Luzerne and Susquelm five different places. I ha pointments which will occu weeks more, at places with dius of from fifteen to e miles. Subathism and tem

are leading topics in these they receive good attendar attention. I will rend you items of interest for the ne 1. C. Ro UNION DALE, Ph., Dec. 26th, 13 HAT OLONY: To the Editor of the Salbath Recor The article from Ell. C. in last is he of the Ridown they serious consideration and, I thinks should in the members of the de especially these of social in having the wherewith to a

carrying dut the proposition the true Subbath, scattered our country, from seems cessity living in First da munities, who would & deem it algreat privilege to identified with such a mo Indeed, I know of several made by Bro. Rowley, to b twenty to raise a fund of \$1 aid the homeless in such a is worthy of commendation should have a tendency to the dormant energies of t this list of twenty, when it stood that the amount advi to be refunded " five years location of the colon

W. II. Wo Convention, under the auspid been held in this city! It that members of various E cal denominations at hiled Butist, a Presbyterian, and were among the vice prairie number of essays were rea are to be published in a the Concilmati Chilerense.

hear more about this subject

ive an assured o that the tian world, is the result of gracious divine Visitarion. the agency of the Holy most evidently manifest dences of the gracious truth are seen in a of agencies for the promo Cause of hadiness and t quent rapid progress of the holfness smoog the people

And all things what pever he has com f the Co

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le is defi as no other people can be. With indefinite, their profession of having and folne water lowing the truth they should not But if for conform to the world; and if they force one have the truth outwardly, it should legitimate be so deeply settled in the heart, by ng of the prayer, supplication, faith, and close Bible, become thoroughly acquaint-

hange also. living, that it shall be transformed sitions, os, made new by it; for the Sabbath is into, from, a sign between God and them, that per mean- he is the Lord that doth sanctify il, in Heb, them. They should read and study the er method ing, using ed it, compare it with itself, passage This is with passage; see how it explains and corroborates itself; be thoroughly rmonizing impressed with the great importance the New, of the Sabbath, not only to them as ment with individuals, but to the church of since; for God; see what the Bible savs about suble for it, how perfectly and precisely it milititude points out and establishes it; what are its highest claims and privileges; and all should never acknowledge any biblilical or divine license to Sundaykeeping, as having claim to be ose parts called a Christian institution, or being any offset for Sabbath desecration, or that it is in any manner or measure more sacred than any other together, n such a day of the week or that the seventh by which day of the week could be turned off were ex; with the commonizing name of therefore, Saturday. It is "the Sabbath of ce"-that the Lord thy God." No work to be ity should done, either for the palate or purse, we should either for friendship or pleasure; the plain the cooking, sweeping, dish washnat he did ing, water and fuel bringing, news the region reading, clothes examining, shoe blacking, worldly talking and planthe Testa. ning should all be on the preparanges quot tion day (Ex. 15, and last of all the Gospels), so as to go to bed with the

ne. If we mind unloaded of the world, free to m with the leep under God's good pleasure, in we may no his Spirit, to be ready for the welthere was come dawning of the seventh dayrivilege, a the Lord's day, the Sabbath of the to feel that "great peace have they langing in, that love thy law, and nothing shall waters to offend them." Again, as this people believe in the Bible, and ought expressive to be expected to be willing and but of the thing for the truth, they should be a very sober-minded, holy people, loving God with all the heart and the same soul and strength and mind, and loving their neighbors as themselves Toey should hunger and tiurst afts very trif aid respect and Paul, iter," to be liowl. "that baptized." who have as well as forbidding mere water lie right of e rite. zng them, observe all e commandat? to ban nkle adults t teaching nch as are

er righteon-ness, and they will be filled. Then, as truth is uppermost, if they follow it, they will-know it, and it will make them free. What, then, have they to do with novel reading or writing? Their time should not be thus occupied; they deal in realities, not in fables, in fiction. The followers of truth are earnest men; they are not persuaded, they are forced. As soon as they vield themselves up to its perfect guidance, they are controlledforced, so that they move straight forward. What have they, then, to do with all the flirtations and. gaudy show of dress, manners. conversation, furniture, and equipage? As mind and body are committed to their trust, and money, Notice also time, strength, and health are given, fills this inthey should carefully and economicission, in the ally occupy till the Master comes If thou be-What have such people to do with t, thou may obacco, intoxicating drinks, game e ceremony and plays? Seldom do any of these he faith and minister to the health of the physic ution of the al or spiritual man. Again, as they e Lord with have not all knowledge, they should ing baptized: be open hearted and teachable, usehold, who ready to be taught by great or ndged faith small, men or children, and vet be kling infants so impressed with the idea that God with the old s the great Teacher, that nothing hole congre in any way contradictory of his e baptism of . Word can be received. They should This is not not fear to compare every doctrine. r things" he however old, honorable, or settled ither to bap in human view, with the Bible; and ers that were count this the test of all truth, believe, or to doctrine, experience, faith, and old. Sprinkpractice-"To the law and to the w Testament testimony: if they speak not according to this word, it is because there is no light in them." "Let you light so shine before men, that they may see your good works, and

founcision of is not one of commanded." he command. are sent. glorify your Father which is in inded respect 2 He taught BEACH POND, Pa., Dec. 20th, 1877. vance' of the i day, but no THE PEOPLE'S PULPIT for Janua e of the first ry, contains five sermons by Stephen his disciples H. Tyng, Jr., D. D., (Church of the the same that e (no special Holy Trinity, New York,) entitled "The Secret of Satisfaction," "Love Testament, we the Mother of Strength," " wien of ching and ex Mark," "Spiritual Levites," and mmand, as the "The Store and the State." This a the Old Topublicati n is attaining an extended acknowledged circulation, and its success seems warranted by its literary merits. The Seventh- Dr. Tyng's sermons are good read-

the syna- minded them. Then, and only then ord with does he say, "Ye are my friends" A. Jesus was Lord of the Sabbath ed, and because it was made for man, for 9: 3-5- his benefit, his sanctification, his em. Unto salvation—it should be a great day d? And with them. They should call it a baptism. delight, "the holy of the Lord, honrily bap orable," as the Word says; " not domentance, ing thine own ways, nor finding that they thine own pleasure, nor speaking chishould thine own word; then shalt thou on Christ delight thyself in the Lord, (as no this they others can) and be caused to ride ne of the upon the high places of the earth and be fed with the heritage of Ja nkle and con thy father; for the mouth of the sin token Lord hath spoken it." They are not dered of to delight themselves in men, nor in d Pesta | worldly pleasures or honors, but it God, in his service, pleasures, and honors. They have the truth; it anantiries. It has should, and it will make them free.

county, Ct. Sx weeks ago, I arrived on this field. Pernsylvania is the observed of many observers. columns of her newspapers, in her pulpits, on her platforms, and in the constitutional? Are they agreeable may be abundantly successful. From cial success. to our free institutions? Do they the commencement of the meetings properly respect the rights of conscience? The repeated offorts made in both Houses of her Legislature, the roads unprecedentedly bad, so an amendment to these laws, in fa yor of those who religiously observe the seventh day of the week as the Sabbath, have not only caused a general discussion of the above questions, but have provoked dis Is the first day of the week, commonly called Sunday, the Bible Sab bath? The Sunday Sabbath exists among the people as a religious in stitution. The Sunday laws find, accept, and protect it as such. It is a "religious establishment," and the laws which establish it as such seem to be in flagrant violation of the Bill of Rights. And yet, supported as it is by the strong prejudices of the general public, it is ex tremely doubtful if a decision in any competent court could be secured. throwing it out from under the protection of the civil law. And yet it us for two or three weeks. He has ought to be done, and, no doubt, the constitutionality of the Sunday

SABBATH REFORM IN NORTHERN

Leaving my Wisconsin home in

May last, I have presented the claims

of the Bible Sabbath in Chicago,

Ill., in Saginaw, Mich. sin Lewis and Franklin counties, N. Te in Frank

lin county, Vt., and in New London

the Editor of the Sabbath Recorder:

laws will yet be tested. I began my labors in Greenfield. Luzerne Co., Pa., on the evening of also on Sabbath days, and usually on First-days. These labors have five different places. I have apweeks more, at places within a ra- efforts most elequent and telling. miles. Sabbathism and temperance are leading topics in these parts; attention. I will send you some i ems of interest for the next num-L. C. Rogers. UNION DALE, Pa., Dec. 26 h, 1877.

THAT COLONY: To the Editor of the Sabbath Recorder:

in last issue of the RECORDER, rela- it not to be of God. He abandoned a hundred families of Sabbath keep- tured against it. He is with us in ers in the great West, is well worthy sympathy and effort to carry for 26th furnishes a concise account of the serious consideration of every true friend of the Sabbath cause, and, I think, should meet the in the world. J. CLARKE. the members of the denomina tion having the advancement of the cause at heart, and more especially these of social influence, having the wherewith to assist in carrying out the proposition. There are many conscientious observers of the true Subbath, scattered all over our country, from seeming neressity living in First day com inunities, who would doubtless deem it a great privilege to become identified with such a movement. Indeed, I know of several such in

made by Bro. Rowley, to be one of twenty to raise a fund of \$10,000 to aid the homeless in such a colony. is worthy of commendation, and should have a tendency to arouse the dormant energies of the professed friends of the Sabbath cause. Doubtless there are many in our de nomination who can quickly fill up this list of twenty, when it is understood that the amount advanced i to be refunded "five years from the location of the colony." Let us hear more about this subject.

W. H. WORDEN.

UNADILLA FORKS, N Y., Dec. 24th. Holiness Convention.—The In dependent says; "The second Holiness and piano. We make special men-Methodist Holiness Association, has seemed to be a favorite during the been held in this city. It is stated evening, although all were first class Baptist, a Presbyterian, and a Friend tist Church. were among the vice-presidents. A | The church has lately been made were held, as a number of conver | dred feet from the ground. sions are reported. The papers, of this and the Cincinnati Convention the Cincinnati Conference, represents the holiness movement as making

We have an assured conviction hat the present general and rapidly extending Holiness revival, which now attracting the attention and engaging the interest of the Chris tim world, is the result of a most gracious divine visitation, in which the agency of the Holy Spirit is most evidently manifest. The evidences of the gracious and most cheering trath are seen in a constantly grawing holidess sentiment among free, from 7 o'cleck to 10 P. M. stary glory can erase, being charged 35,395 strong; against 32,947 in en's children, in the multiplication May God bless the workers, and with the butchery of all prisoners 1876 and 31,071 in 1875. They have bron, Hebron Centre, Oswayo, and Bell's of agencies for the promotion of the cause of holiness, and the conse quent rapid progress of the work of be providential access which the us, brothers and sisters, that we about negotiations for peace, and oliness doctrine is gaining in the may receive a gracious outpouring that England, although declin thurches of our land, and in the of the Holy Spirit, and that many ling to mediate, has confidentially Prickened and purified life of many Christians whom God has raised up

nations, in this and other countries, these, and in ing, and always sound, for he to testify to this cherished truth of mly as in any preaches nothing but Christ. Doc- . Our holy Christianity. The same address gives the fol- Superintendent, S. W. Maxson, our vere that there seems but little has made a proposal to the government of the same address gives the fol- Superintendent, S. W. Maxson, our vere that there seems but little has made a proposal to the government of the same address gives the fol- Superintendent, S. W. Maxson, our vere that there seems but little has made a proposal to the government of the same address gives the fol- Superintendent, S. W. Maxson, our vere that there seems but little has made a proposal to the government of the same address gives the fol- Superintendent, S. W. Maxson, our vere that there seems but little has made a proposal to the government of the same address gives the fol- Superintendent, S. W. Maxson, our vere that there seems but little has made a proposal to the government of the same address gives the fol- Superintendent, S. W. Maxson, our vere that there seems but little has made a proposal to the government of the same address gives the fol- Superintendent, S. W. Maxson, our vere that there seems but little has made a proposal to the government of the same address gives the fol- Superintendent of the same address gives gives the same address gives give the same address gives give the same address give t The complete complete

J. A. DALDWIN.

quent to conversion and attested by good music in abundance. The ex-

BOME NEWS. De Luyter, N. Y. DEC. 29d. 1877.

reference to the Lord's work in Dehere, to their close, the weather, for the most part, was unfavorable; and

in Jesus. Already twenty have like, with no snow, and the ground the readers of the Journal. Would professed Christ in the ordinance of free from frost. Sabbath day, grass that all public men whether in Christian bantism, of whom fourteen hoppers were lively in the church- state, school, or church, possessed have united with the Seventh-day | yard, and dandelions were in bloom

Baptist Church, and others antici | in the pastures. nate the duty of gospel baptism, Allow me also to say that the at the point of death. lev, J. L. Scott, of whom I heard. and whose "Western Tour" I read when I was a boy, but never saw till two years since, has been with preached several times in the Baptist, and in our church up to the every night since to this date. Al

though his physical health is poor, my arrival, Nov. 15th, and have and his constitution somewhat brokspoken every evening since, and en he is a power in the pulpit. His gathering of children and friends, vigorous intellect, vivid imagina- greatly, of course, to their delight. tion, and power of language, tobeen distributed through the coun- gether with his masterly use of ties of Luzerne and Susquehanna, at metaphor and argument, enriched by his experience and the influence pointments which will occupy two of the Holy Spirit, make his pulpit dias of from fifteen to eighteen am happy to learn that all along the years he has observed the Sabbath, and preached the same faith he

sult; that; although there still remained some trings about it inex-The article from Eld. C. Rowley, plicable, yet its fruitage determined for educational purposes. ward enr great work. May God

> Leonardsville, N. Y. This has been a busy place this Winter, notwithstanding the very We have had no snow to speak of, and it has been so exceedingly warm that carpenters and others , could

The friends of our beloved pastor, Rev. S. Burdick, gathered at his residence on Monday evening, Dec. feast-until about midnight, when this vicinity. The generous offer they dispersed, leaving a handsome little sum as a slight token of their regard for him.

The next evening, (Tuesday) a the rangers. concert was given in the New Hall by Miss Nellie C. Bissell and her music class. Miss Bissell is a talented young lady from Westford, N. Y., and greatly beloved by all ber pu-

On Wednesday evening, Dec. 20th the Unadilla Valley Glee Club, assisted by the Fly Creek Quintette arrests are made, the United States Club, gave a grand concept to a troops will protect the parties arlarge and appreciative addience. The programme-consisted of sacred songs, quarteftes, trios, duets, solos, (comic and "solid"), and instrumental music, both on the organ Convention, under the auspices of the | tion of Mr. A. W. Daggett, as he

A great temperance work has has spread to our neighboring vil-

lages, where many hundreds have the "Murphy Piedge." The Temopened Reading Rooms for ladies

ness among the people of God, n labor in a revival effort. Pray for the British government to approach precious souls may be saved to God's sounded Russia as to the terms on

the Holy Ghost. This we believe ercises were full of variety, afford patch of Dec 28th, says: "Official special attention from the fire fiend, to be in harmony with the Word of ing healthful amusement and real information from Big Horn Post, been destroyed by a fire on the 29th ones) y Schenck's Pulmonic Serup alone, been destroyed by a fire on the 29th ones) y Schenck's Pulmonic Serup alone, but the serup alone, been destroyed by a fire on the 29th ones) y Schenck's Pulmonic Serup alone, but the serup a God and with the experience of his instruction. The motto, in large Montana, says, two Nez Perces have of December, and two hun Ired men and in others by the same medicine in letters, upon the curtain, "The come into camp, having been in thrown out of employment. True, The Beautiful," was very well Sitting Bull's camp, and report that carried out. The children and a white scout is in the camp of the young people of our society have hostiles as a prisoner. The Laz Dec. 4760, thank circulation issued carned much praise for the manner Bull, and are slipping away when during the past month. It may be gratifying to your read- in which they performed their parts. ever possible, but are afraid to ers, to notice another statement in Much credit is also due the com come in a body. Dispatches from mittee to whom the getting up of In her halls of legislation, in the Ruyter. Brother Haffman, who has the entertainment was entrusted, been with us as an evangelist for for their patient labors. The affair

on other Indians? seven or eight weeks, left for Scott, was certainly a success in popustreets of her cities and villages, the Cortland county, last Rifth-day, to lar estimation, for the large Union mor is current, coming from an question is being discussed: Are do some resping for Jesus; and the Hall was crowded. And what is also Uncapapo chief, to the effect that the Sanday laws of Pennsylvania wish of his friends here is, that he very gratifying to us, it was a finan-

DEC. 27th, 1877. Our Quarterly Meeting was held

Dea. E P. Crandall seems to lie

Albion, Wis.

A friend writes us from Albion. Wis., concerning their general pros- bar. Mr. Stanley reports that he herity, stating that on Christmas saw Sultan Sved Burghash, and sale by number, and rich in value, were taken from a beautiful Christmas tree, and distributed to the large The writer further says, that the Winter term of the Academy has was to start at once for Suez on his

onened finely, there being a large way to England. number of students present, embracing residents of New York, New is enthusiastic in his praise of Prof. ern spiritualism; but with this re- that Albion Academy is a denominational school, and ought to be re-

A Washington special of Dec.

restore him to health and usefulness that time, and as nothing has since transpired to change the aspect, we give it entire. It says: Department this morning, state that great excitement prevails at San E iz trio and Ei Paso county, in consequence of the killing of four of Howard, and forced the surrender

work out of doors the same as in patches are not very clear, and the Secretary will not give them out untli he gets further and more definite inormation. It seems, however, the United States troops were called upon, and did render assistance to the 17th, and enjoyed an intellectual State officials in arresting some of two of the mob were killed. After the arrests were effected, two more

The Secretary of War and Secretary of State were in consultation with the President on this subject The government does not propose to assist in the arrest of citizens of Texas, for the purpose of having them murdered in cold blood, and have so informed the Governor of Texas and military officers in com mand at San Elizatio. If any more

rested from being lynched, or otherwise wrongly dealt with. The War D partment to-day received dispatches in relation to events that have just transpired in San Elizario and El Paso county. but the only information given out by the Department, is that all is not quiet there, and that Col. Lewis. who commands at San Edzario, has been ordered to assist the sheriff in protect citizens from being pillaged or in any way interfered with by a mob. It is unofficially stated, how

THE EASTERN WAR.

that members of various Evangeli for amateur clubs. The proceeds making arrests, to prevent violence cal denominations attended, and a they gave to the Seventh-day Bap against all persons arrested, and to number of essays, were read, and it more attractive by the addition of a lever, that the United States troops would appear that revival services new spire reaching about one him- were called upon to assist in making arrests of parties connected with the killing of Judge Howard and others, and that in doing, so resistance was been wrought here under the lead- offered and two of the mob were and to be published in a book. An ership of Mr. P. A. Burdick, the killed, and that subsequently two of

Royter, N. Y. Over three hundre! and lynched by the rangers. signed the pledge. The good work na when captured are too horrid for ained in the movement and signed reported that Osman Pasha, whose and gentlemen of all ages. Two gallant defense of Pievna was combeautiful, attractive rooms, well mended by all, left a stain upon his furnished, are open to the public, character which no amount of mili their Year Book for 1878, are now

save our young from ruin. We expect Bro. Huffman here to stood that the Sultan has solicited to the various evangel cal denomi- glory and honor.

> Adams Centre, N. Y. Under the lead of our efficient | The weather has become so se

THE INDIANS.—A Chicago dis Fort Buford say Sitting Bull is re and committing depredations, chiefly

It is further reported that a rupost on the Missouri this Winter. and that Fort Peck will be the point

WISCONSIN JOURNAL OF EDUCA-TION.—We have received from Prof. strike, is said to be over three hunwithin the last few years, to secure that outside the village, but very according to appointment, and all W. C. Whitford, the Wisconsin dred. few were able to get to the house of present felt it to be the best attend- Journal of Education for December, God only occasionally during the ed in years. After the visiting and we find it an interesting month meetings. Brother H. worked earn friends had left, the interest seemed ly. For the last two years, we heestly and hard to do us good, and to increase, and the result has been lieve, it has been edited and pubwin the perishing to Jesus, and so a precious outpouring of the Holy lished by Prof. Edward Searing and far as the people have been able to Spirit. Christmas night, we ad Rev. J. B. Pradt. At the close of cu-sion on the prior question, viz: attend upon the services, they have journed for two evenings for a little the present year, Prof. Searing re- China last year, as in all previous been greatly profited and blessed. rest, the nights being dark and the tires, and Prof. Whitford takes his years. While believers have been quick roads very muddy. We have had place. It is gratifying to see the ened, and backsliders reclaimed, a but one cold night in two weeks, the frank and graceful manner in which

> STANLEY AT ADEN.-Henry M. Stanley sends a cable dispatch from Aden, Arabia, to the Herald and Daily Telegraph, announcing his arrival at that place on board the steamship Pachumba, from Zuzi

like noble and generous hearts.

eve the Sabbath school had a very spoke to him about his officers and time Brother Huffman left, and enjoyable festival. Gifts, many in subjects who are engaged in the slave trade in Central Africa. Syed Barghash seemed to be much moved by Mr. Stanley's expostulations in his assurances of the determination of the civilized world to but it

RAPID TRANSIT is receiving Jersey, California, Nebraska, Iowa, goodly share of attention in New Illinois, and Minnesota. Our friend York. The elevated railway companies are already at work on the Cornwall, as to his abilities for the foundations to their lines, and now they receive good attendance and held when ordained to the work of position he holds, and his faithful- an English syndicate is talked of for the ministry. Two years, from 1850 ness in his work, to all of which the purpose of carrying out a sys to 1852, he devoted largely to the many others will heartily subscribe. tem of underground railways. Should investigation of the claims of mod- He also calls attention to the fact both systems be successfully estab membered in the donations made | would be quite likely to secure am as a compani n. t. e ansigh by bemishes | bride's father, John Corwin, by Rev. John

lished, the streets would be very from the Bittery to 43d street before the end f 1879.

SUMMARY OF NEWS. An official telegram from Santi Espiritu, Cuba, says sixty-eight inurgents surrendered Dec. 23d, in the Central Department. Among he mob, who recently killed Judge | Martinez Campos permitted them to be purchased from Alfred at the Company's surrender either on the island of office in the de ot, for \$13.45. Chadren's of the Texas rangers. The dis- Cuba or outside, according to their wishes Dec. 24th Carty six surrenders were reported in the Central !

Department. The revivalists, according to the Church Union, are having a busy season. Moody and Sankey are awakening interest in Providence. the mob. Resistance was effered, and Needham and Cato are devoting particular attention to children in Newport. Whittle and McGrana were killed, these latter supposed to ham claim 300 converts in Rutland. have been taken out and lynched by and have just gone to Lawrence. Earle and Hodges are stirring up the Widow Van Cott is laboring single. handed in Illinois.

centuries ago many refugees arrived in London who had been driven from their own lands by the spirit of religious persecution. A company of these refugees who were Frenchmen were allowed the use of the crypt of Canterbury Cathedral for worship. Their descendants still enjoy this privilege, and the little congregation has just celebrated the 327th anniversary of its exis-

At a general meeting of the Dunk ards. Held at Myersdale, Pern, re cently, they organized "The Breth ren's Church Extension Union." the first society of the kind the denomination has ever had. The purpose of the Union is to organize and dx tend the home mission work of denomination, by sending out irus sionaries and ministers. The secre tary is to be a salaried officer.

Whittaker's Protestant Episcopal Almanac for 1878 reports the lollowing statistics; bishops, 61-in crease 2; ministers, 3,216-increase 45; parishes, 2 900; baptisms, 46,787 -increase 4,756; confirmations, 29, young temperance orator from De. the persons arrested were taken out 281,977-increase 13,443; contributions, \$6,734,268-increase \$95,- | blown 50 cents.

Owen Murphy, Treasurer of the Board of Excise of New York, fails The details of the horrors of Pley contemplation. Famine seems to not only the Treasurer, but a large perance Union of this village has have done its fearful work. It is amount of funds in his circ as treas at 10 o'clock A. M. A general at putch says Mr. Murphy is sojourn- all others who feel interested. ing in that city. The Universalists, according to

falling into his hands. It is under parish property is estimated to be The Westminster Aquarium is

which she would be inclined to 20 feet wide, and proportionately high. It will permit the display of make peace, and that the Russian fish of the largest size procurable in cabinet has been far less reserved than might have been anticipated. the British waters. Professor Nordenskield of Sweden

\$60,000 worth of property having

The United States Treasurer destroyed \$5,396,512 of legal tenders, hostiles as a prisoner. The Nez | Dec. 29th, that being 80 per cent. of Robert P. Parrott, inventor of

the celebrated "Parrott gun," died of heart disease at Cold Spring, ported encamped on Rock Creek, Y., Dec. 24th, in the 74th year of his age. There are in all Africa about 130,-000 church [members of various de-

nominations. They have been gath ered in as the fruits of mission work. The Roman Catholics are building new church in Boston, Mass., which is to cost upward of \$200,-000. It is nearly completed.

The English Commission for help ing Turkish sufferers has received £1,500 from the Rothschilds. It is stated that the anti confes ional memorial to the Queen has received about 200,000 signatures. As many joined the churches in

Important News. It is the duty of dvery gerson who has goodly number have come to hope weather being warm and spring the former introduces the latter to be be produced by the product of the Lyanger Wants would be known to their friends in coring all diseases of the Blood, Stomach, Liver Complaint, Dyspepsi Dropsy, Boils, Itch, Humo s, Piles, Loss of Appetite, Salt Rheum, Ulcers, Jaun dice, Erysipelas, Bheumatism, Loss of ases originating in bad state of the blood. T. W. WILLIAMS, Alfred Centre, N. Y. consider it the duty of all druggists to recommend it to the poor, dving patients where it has been sold, not one case where t has fail de has been reported. Such a nedicine as Parmalee's Blood Purifie, can for it Sample bottles to tiv. 15 cents. regular size, \$1 per bottle. For Bundick & Rosebush.

> "A WISOW AND THER CHILD,"-A sin light not long since, which is thus relate? regard to the infamous traffic, and last, we k, I found one of the children down. He promised to do his uttained. The mether of the box agreed most to suppress it. Mr. Stanley that it was very bod; but said that before cailing na doctor she intended to fry a cure that she had long used in similar cases. and never found to tail ! On being pressed to communicate the pie cription, sl gravely informed me that the charm consisted in Hale's Horey of Horehound an Tar, and that it could be obtained of all the draggists. (Price 50 cents and \$1 bepot CRITTENTON, 7 Sixth Avenue, New

PIKE'S TOOTHACHE DROPS cure in one

Ar Young Ladies with Blotches on their much relieved, and the competition, the practice of byling a warm namewey day with a cike of them's Sulphur Soap ple accommodation at reasonable would soon di-appear and the fity and the A Copeland, Mr. DANIEL M. Cass, of rates. It is proposed to have the secret which the fashi made are fast becomes. Conwin. railway . completed ginning to find out to their decided advant. per cake. 1 Box (3 cakes), 75 cents, sent by mail, prepaid on receipt of price. C N. CRITTENION, proprietor, 7 Sixth Avenue,

New York.
Hill's Hair and Whisker Dye, black or brown, 50 cents. BRINGING THE METROPOLIS NEARESL-The Eric Rajiway has brought the Mecca them were the wife and family of City-very much nearer to distant dwellever be again by offgior them greatly been previously offered, and General round trip tieker, good for ten days, may

> CHARMING PICTURES .- To introduce heir goods, J. L. Patten & Co., 162 Will Decalcomanie Pictures with illustrated who will send eight cents (stamps taker highly colored, beautiful, and are easily the most beautiful painting.

THAT NEW SINGING BOOK.-Will be published, about the middle of January sinners in Agawam, Mass. The Hymns and Tunes, for Sabbath-schools, Gospel and Praise Meetings by T. Martin Towns and J. M. Stillman. Size and form the same as "Gospel Hymns,' Price. \$3 per dozen; single copies 30 cents, at be sent by mail, postpaid, by Towne & STILLMAN, No. 11 South Elizabeth St.,

TIME was when you could not be blamed for not knowing that Burdick & for sale at wholes de or cetail, at the lowest market rates ; but what excuse is there for importance of a matter of so much urportance to vour interest and enjoynent, when a call at their grocery at

THE BEST IN THE WORLD.-The sur Sewing Machine is as c carly established as the Vienna, Centenni d. and other awards Lastitute awards for five years, published proves this Sewister Machine "the best in terms as any in the micket

LUCKY is the bahy whose Mamma in Hema's Sulphur Soap, with which to wash the little in ocent. No prickly heat, of other ash, can annoy the infant cutick 179—increase 2,418; communicints, brail droggists.

18 443; contribu-SPECIFAL NOTE ES.

I'ME regular quarterly meeting of on investigation it transpires that Society will be held at West Edmes ton, on the second Tuesday in January mer are missing. A Toronto dis I tendance of the members is desired, and By order of the B ard. A R Severbing President.

QUARTERLY ME-TING AT HONE Ove.-The Quarterly Meeting of the He 691 church organiza ions, 765 church | Run Churches will be held at Honeove, edifices, and 722 ministers. Their at Lane School II use, commencing Sixth day evening, Jan. 18th, 1878. Preaching on Sixth day evening by Bro. George Kenyon; Sabbath, at 11 o'clock, by Eld said to possess the largest plate W. B. Gillette; Sabbath evening by Eld glass tank in the world, one having U. M. Babcock; First day morning, by been lately erected, 150 feet long, Eld Jared Kenyon; and First day evening by E'd. L. M. Cottrell. Each meeting to be followed by prayer and conference. The regular quarterly meeting of

the Executive Board of the Seventh day Subbath-school gave us a very fine probability of extensive operations ment of Sweden for a voyage to the westerly, R. I., Monday, Jan. 14th, at 9 battle ground, and rejoice in God "who this afternoon to consider whether they

connection with Schenck's Sea Weed Tonic and Mandrake Pills, one or both, according to the requirements of the case.

The old supposition that " Consumption is incurable," for many years deterred physicians from attempting to find a remedy for that disease, and patien s afflicted with it reconciled themselves to death without an effor being made to save them from a the North Loup Church, she sent in her doom which was considered inevitable.

Dr. Schenck hunself was supposed iopeless and abandoned him to his fate: he was cured by the aforesaid medicines and afterward enjoyed uninterrupted good ligent woman, and well beloved by all health for more than forty years. Thou- who knew her. Her aged liusband feels sands of people have used Dr. Schenck's her loss as no other one can, but he be preparations with the same remarkable lieves his loss is her gain. Still

Schenk's Almanac, containing a thorough treatise on Consumption, Liver Complaint, Dyspepsia, etc., can be had gratis of any druggist, or of J. H. Schenck & The number of idle shoemakers use of Schenck's medicines accompany in Lynn, Mass., on account of the each package.
Schenk's Pulmonic Syrup, Sea Weed Tonic, and Mandrake Pitls are for sale by all druggists.

EDUCATION SOCIETY.—The regular

quarterly meeting of the Directors of the Seventh day Baptist Education Society will be held at the residence of Ethan P. Larkin, at Alfred Centre, on Monday, Jan- A. B. Prentice 2, R. J. Greenman, A. nary 7th 1878 at 7 o'clock P M The members of the Board are Ethan P. Lar. kin, N. V. Hull, Thos. Greenman, Dr. Geo. Tomlinson, Geo. Greenman, W. A. Rogers, Greenman, P. M. Green, C. M. Lewis, A. I. B. Crandali, O. D. Sherman, L. D. Titsworth, B. F. Langworthy, Elisha Potter, Clark Rogers, E. A. Green, Samuel Wells. L R. Swinney, John T. Davis, Geo B. Utter, S. N. Stillman, and J. Allen.

HELP WANTED.—Five good, steady stitchers on Overalls. Apply at once,

ONE Quart Solid Orsters, with nail to carry them in, and 3 pounds of Crackers. all for 50 cents at BURDICK & ROSEBUSH'S, D. P. Witter, Stannand's Cor. 2:0 3:

cordially invited to meet with their brethren of the New York Church, in the half of the New York Historical Society, cor Mrs. L. Babcock, ner of 2d Avenue and 11th St. Services

SABBATH KEEPERS spending the Sabbath in Chicago are invited to spend the hour from 11 A. M. to 12 M., in the ladies" Room out of Upper Farwell Hali! Mrs M Hull, Entrance 148 Madison St

MARRIED.

Rev. M. Barker, FEBRAND C. LEWIS, of J. Kellogg, Lattle Genesee, and MARY C. SMITH, of Mrs. J ne Main, In Verona Oneids county N Y on Christmas night, 1877, by Eld. C. M. Lewis. Mr. GEORGE S. FARGO and Miss KATLE ZILLER, both of New London, N. Y. At the house of the bride's father, Mose triegularities of the after, would discard A. W. Coon, Mr. WM. E. WELLS, of New At Kendall Creek, Pa., on Christmas

Dec. 25th, 1877, by Ed. Oscar Babcock, B. R. Saxton, Berlin, as isted by Edd. M. B. True, Mr. Gronge, A. J. Wylls, "

DIED. In Alfred, N. Y., Dec 26th, 1877, WILL-IAM CRANDALL, in the 78th year of his

Valley county.

In Hornellsville, N. Y. Dec. 26th, 1877 Mrs. MILLITTA TICE, relict of Peter Tice, in the 79th year of her age. She was carried to Hartsville, the place of her. ormer residence, and buried by the side of her husband. At this place, as a t ken of their respect for the dead and of their variathy for the bereaved children and relatives, a la ge assembly of old acquaintances and affectionate neighbors were in waiting for the procession. On its arrival, all gathered in the Methodist Episcopal Church, where services were held suited the occasion, after which the deceased was laid away to await the call to the

At the residence of Dea. Ira Greene, in Jerona, N. Y. December 23d, 1877, Mrs. ELIZY P. SHERMAN, widow of the late Dea, Hiram Sherman aged 74 years and er joyed the religious service, and centered pon her duties in the Sabbath school with more than usual interest. In the Dec. 22d, dwelling much upon, "I am now departure is at hand." "I have fought ie good fight, I have finished my course I have kent the faith " Early on the fol owing morning she was stricken down with paralysis, which in a little less than me week proved fatal. For some two days the powers of her mind ontinued sufficiently clear to enable her to converse with her friends, and assure them that all pertaining to her hope in Christ and prep tion for death were settled and clea

and that death to her was " gain ' 1877, Mrs. Sarah A. Camp, of Grand Rupi s Mich., in the 73d year of her age She had been a resident of Michigan for twenty years, and was, at the time of he death, on a visit to her son. She was for- quote: death, on a visit to her son. Sue was for-merly from the State of New York, Nerry | Fine | fresh | Western | creamery | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | for y five years ago she united with the Seventh-day B prist Church in Persia.

adhered to the end of her life.

In Chicago, Ill., Dec. 19th 1977, at the residence of her son, D. W. E dred, in the 76th year of her age, Mrs. HANNAH EL DRED CHAMING. She was born in Otseso ried, and with her husband moved on t their new farm in Clarence, N. Y., in 1822 Her husband died in Clarence in 1843 Seven years after, she married Daty Cummings who died in 1863. Eight years ago last July, she had a stroke of paralysis and has been nearly helpless si ce. death, nothing new appeared, as life sim and one farmer's factory at 13%, but nd buried by the si te of her first husband To the above we wish to aid our token of friendship. We knew her well and rem mber her affectionate'y. She with her husband and some or her children who ears since went to their rest, were members beloved of the Seventh day Baptis: Church of Clarence when the writer was its pastor, and the true and faithful lives of Brother and Sister Eldred are remem ered with gratitude to God Our visits to their home were among the most pleas int we have er j yed anywhere. But alhough our heart is "soft" while we pen rese lines, we do not despond, for we are

amforted with the full persuasion that heigr which is infinitely better than the ij yment of any good earth can afford. In Calamus, Valley county, Neb., Dec oon, ag. d 77 years, 9 months, and 9 days, ister Coor's health had been graduall leclining for several years, but she was n the truest sense of the word, a Christian wife and mother, and consciousness of her pproaching change brought no terror to ier heart. The apostle's words were true onsecrated believer, when he says, " Per ect love casteth out fear," and though he regarded the struggle with death as a struggle with an enemy, she could see her

St. Johns, N. B, seems to receive | FF IT IS NOW an acknowledged fact | to him." She entered the valley and the States it might serve to harrass and that Consumption can be cured. It has shadow of death with an abiding trust in been cured in a very great number of that Savior who said, "I am the resurrer cases (some of them apparently desperate | t on and the life," and that Father who careth even for the sparrows that fall, will surely give her rest in the kingdom of heaven. She was converted under the where free commerce is more or less covpreaching of Eld. Jacob Ayers, and bapized by him and received into the Alfred Church, N. Y. From Alfred she went Alden, Minn., and lastly to Calamus, than to send it here to be mixed up with letter, with that of her husband, and was received into its fellowship, with him, by ne time to be at the very gate of death, her own request. The funeral service his Physicians having pronounced his case | was held in the beautiful new school house

at Calamus, but she was buried in the North Loup cemetery. She was an inte "Believe, sad heart, and cease repining;

Her fate is the common fare of all. Into each life some rain must fall Some days must be dark and dreary.'

Mary A Champlin, J. B. Clarke, A. B Burdick 2d, 2, A. W. Coon, E. F. Garner drs. C. T. Rogers, J. A. Truman, E. I Burdick, S. Griswold, E. W. Vars, R. Callen, Geo. Bidwell, W. B. Simpson, E. Lewis, Harvey Chapin, B. G. Stillma Graham, I. T. Lewis, O. D. Green, E Spicer, A. M. West, Mrs. Morris Clark. O. Clarke, Jesse Willard, E. P. Camp. B. Spaulding, James Summerbell, Oscar Babcock, W. H. Worden, L. C. Rogers, J. A. Baldwin, J. Clarke.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week : the paper. Persons sending money, il of which is not duly scknowl edged, should give us early notice of

"The BEST IN THE WORLD."). Remington, Alfred Cen , \$3.56 88 Albert Smith. H. P. Burdick, Alfred, Eusebia Stillman Samuel Wells, Little Gen., 250 \$ E. Remington, Independence, 1-75 A. G. Packard, Portville, Trowbridge Adams Centre 1 75 24

A.J Green, A. G. Lewis, Mrs. Lucy Wright, In Eriendship, N.Y., Dec. 25th, 1877, by W. G. Quibell,

S. A. Bood ck, Unadilla Forks 2 50 Miss L. Maxson. A Balliwin Beach Pond, Pa A + 0 drs. S. H. Facabam, Wickford 1 75

VORTH and Miss MELVA TRUE, all of J. S Green, A. D. Graham, S. Bloomfield, O. 3 00 3 Mrs. J. & Nichols Traer In 1 75, 34

> W. W. Callin, Blue tudge Mo. 1 75, 31 Geo. Bidwell, Henry, Ill.; 5 60 35 26 WOR TESSON TRAVES Chas Stillman, Alfred Centre,

MrstC T. Rogers, South Bolivar, C. W. Vars, Niaotic, R. I., WHOLESALE PRODUCE MARKET.

Review of the New York markets for but ter, cheese, etc., for the week ending Dec. 20th, 1877, reported for the Recon-DER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 83 Broad street, New York. Marking plate O POUNDS OF STARCH FOR furnished when desired. BUTTER. - Receipts for the week were 15.156 pkgs. Exports were 1,223 pkgs

Corn meal milk make from Western creameries, fresh from the churn, is scarce, and 40 cents has been had for a lit and was with her felatives and Christian the of this fancy stock, and we her of two friends at church on Salbath, Dec. 15th. Hinois creameries that have contracted to April 1st at 37 cents. At the same time there were bought about 1,000 packages of vening after the Sabbath, she continued butter; bought in the West this week at ill a late hour her study of the lesson for 8 @ Scents for New York account, and there are several thousand packages of common Western stock offer ng at 19 @ 13 cents here. Fair to good State dairies nove at about 22 @ 24 cents, and must be ers will not have them if they can get fresh Western creamery, or even the best Western mill butter to take its places Fall butter is running poor, and in many long dairies, especially from Chenaugo and

Through a long and faithful life, she has Delaware, the June make has the most en good evidence of being a Christian, flavor and is the best part of the dairy The season is remarkable, being a continnous Indian Summer, and navigation i still open to Albasy. Fresh roll butter comes in soft on account of warm weather. and is slow sale at 16 @ 18 cents. W

Fair to good Fall butter28 20.26 Fresh Western factory or mill Old flavored factory or mill butter 10 @ 2: Entire State dairies Southern and Middle Tier Counties, fine...25 @ 2 Entire dairies fair to good Southern and Middle Tjer Counties . . . 20 @ ই Entire dairies Northern Welsh, fine 25 or 26 " fair to good20 @ 2: CHEESE -Receipts for the week were. A share of patronage is solicited. 22,700 boxes Exports 19885 boxes. There

was greater volume of business this work and more doing and a better feeling. We Fine Sept. and Ort. make.... Fair to good Sept, a. d Oct. make, 114 à 12 Eggs -Choice fresh marks are quick

13 cents is the regular ton. There

sale at about 25 cents, but limed eggs and stale eggs that are called fresh are hard sale, and buyers are afraid of them. We Fresh eggs, State or Western 24 @ 26

POID TRY AND GAME Poultry is i good demand and the market higher on Organ war, free, I light receipts. There are between 2,000 Washington, N. J. and 3,000 saddles of venison here, sale of which after Jan. 1st, is prohibited by the namer of the sovereign becale of the State of New York, as turned on by the Sports man's Club. Hence dealers have circulat ed a petition to the Club aforesaid, praying them not to prosecute for such elight fracture of their statute as the sale of deer's meat for another 30 days would triumph and rest beyond the beclouded occasion, and the Club holden session later

annoy dealers, and the practical effect of it is to send the venison market to the dogs or Communicate Flats or some other commercially enlightened community eted and courted. The price of venison saddles is now down to 6 @8 cents, and it. Subscribe now f. r 1878. It is the best probably Western people will learn better game laws, devoted to hampering com-

Tutkeys......14 to 16 Grese..... 9 (\$\tilde{a}\$ 1 Partridges, per pair25 Venison, not allowed to be sold.

BEANS .- Medium are more plenty and shade lower. We quote: Medlums, per bush......\$1 80 @ 2.00 BEESWAY .- Pure wax 25 @ 26 cents. DRIED APPLES are slow and dull. Frime sliced 61 @ 71; prime quarters 6 @ 7; com-

non stock 4 @ 5 cents. GREEN APPLES .- We quote: Choice varieties......\$4 00 @ \$4 50 DAVID W. LEWIS & CO.

Butter on Commission. Sales quick and prompt, and money soon as sold. especially solicit consignments of your Fall make butter. Address letters and mark packages-DAVID W. LEWIS & Co., NEW YOUR.

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1874 "We manimous'v 1874. "We innanimously recommend it for the highest aw rd which it is in the

stitute be awarded to the Exhibitors for that the Great Medal of the American In- OF CATARRH mail. Price, with imstante be awarded to the manufacturers

1877. "We do not besitate to declare We recommend for it the highest recognition under the rules that can be awarded, the Special Medal of 1877."

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JAMES VICK, Rochester, N. Y. STOTICE OTO CREDITORS. Notice is hereby given, according to aw, to all persons having claims against is the LOWEST, in quantities to suit the estate of Isnac Feitner, late of the an town of Alfred, county of Allegany, dethe same, with the vouchers thereof, to personal estate of said decrased at the of, Alfred, on or before the 5th day of July. 18. 10SEPH W. SMITH, Administrator.

Alfred Centre Crocery, FIRE NEW BRICK STORE. O. D. SHERMAN.

Depler in PLOWS, STOVES. RANGES. Manufacturer of GOODS. SAP BUCKETS: SIRUP CANS. EAVE TROUGHS, and

farmer, hints for raising Cattle Pouliry, per pair. & Send height of heel you Grains, Trees, Vegetables, &c. &c. with wish them to go on. farming utensils in repair. SPECIAL. viil be sold very reasonable: 2d. A few plaws lett, which will be sold t an astonishing low figure, to close out

3d A lot of stained stovepipe very Alfred Centre, N. Y., Nov., 1877. ININE BOOTS.—THE UNDER

ver Bardick & Rosebush's Grocery, at Alfred Centre, is prepared to do all kinds Special attention will be given to gentlemen's Fine, Seweck work, Invisible Patching, and M-nding Rubbers.

A STHMA.—SMITHNIGHTS Asthma Remedy, The only sure remwhich is sent postage free, for One Dol Price \$1 a package. Sample packages free. Address LOUIS SMITHNIGHT, Chemist,

QUITUATION WANTED-BY A Dyoung man where the Seventh day can be strictly observed as the Sabbath Clerk or salesman preferred, but any good re pecable situation will be accer erences given Address GEO, L. TILL, MAN, Westerly, R. I.

lev land, Ohio,

lass' test trial. Other bargains, 24-pp. Illustrated Newspaper all about Pian DANIEL F. BEATTY PER MONTH and expenses or YEARLY Commission to a few good Contract men to sell our Teas to Deal.

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and cheapest. 10 cents sample number. EW ORGANS-16 STOPS, \$123; 12, \$96; 10; \$55; 9, \$65. PI-ANOS-retail price \$750, only \$285 Send for confidential circulars. DANIEL F. BEATTY, Washington, N. J.

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RADICAL CURE for Catarth will not instantly relieve and spedily cure References, Henry Wells, that the Gr at Medal of the American In- FOR A CASE, Esq., Wells, Fargo & Co., Aurora N Y: Wm. Bow en, E-q., McHatton, Grant,

proved Inhaler, \$1 Soldeverywhere., WEEKS & POTTER, Proprietors, the best Sewing Apparatus in the world. Collin's Voltaic Plasters are the best. TOR SALE -150 ACRESOF land situated 11 miles from the vil-

& Powen, St. Louis, Tes-

lage of Altred Centre, and one mile from a modious house and necessary barns, a good well, and otherwise watered by good 44 4th Street, Union Square, New York, springs, The stock and agricultural implements are a'so for sale with the farm. Address D. R. STILLMAN. TICK'S ILLUSTRATED ().()() AGENTS WANT-

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demented by a well edited department, 1st. Our S ock of stores is choice, and widely copied under the head of THE HOME. civing recipes for practical dishes, hints for m king clothing and for keeping with the latest fashions at the lowest price. Letters from our Paris and London re spondents on the very latest fushio The Home department of the Weckly than one handred times the price of the

ONE DOLLAR A YEAR. There is a page devoted to all the latest pases of the business markets, Crops, lerchandise &r. &c. A valuable feature s found in the specially reported prices and conditions of THE PRODUCE MARKET. While all the news from the last fire

to the discovery of Stanley are to be found the Weekly Herald, due attention is given to SPORTING NEWS at home and abroad, together with a Story every week, a Serm of by some eminent divine, Literary, Musical, Dramajic, Personal, and Sea Noves. There is no paper in the world which contains so much news neatter every week as the Weekly Herald

THE NEW YORK HERALD a weekly form: ONE DOLLAR A YEAR Papers publishing this prespectus withat being authorized will not necessarily

NEW YORK HERALD, Broadway & Ann St., New York. ₹ĎIANOSE ORGÁNS----RÆTAH. WHAT WHA THE WEATH Organs, 16 styps, \$120; 13, \$96; \$2, \$85; 9, \$65; 2, \$45—brayd new, warranted, 15 FR BE TO-MORROW? Pool's Signal Service Barometer and ectly any change in the weather, 12 to 24 on s in advance. Endorsed by the most

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traits of the Presidents,) with facsimile Registered Letters at our risk. ochy of the Peclaration of Independence, the Constitution of the United States, and

REVENGE IS SWEET.

In one of the late Government re

"A gentleman who resides near

Baltimore, upon one of the

small inlets of the Chesapeake Bay,

was recently taking a walk near the

water's edge, when he noticed a fish-

hawk rise from the water with a

prize in his mouth, and, after getting

a short distance inland, beset upon

by an eagle, evidently waiting for a

meal, and a quiet spectator of the

fishing. Being attacked and com-

pelled to give it up, he dropped it:

flew away with, apparently disre-

garding the pange of a guilty con

science. The next day he noticed a

repetition of the fishing operation

by the hawk, and on the eagle's an

proach, as before, he promptly

dropped it again and quickly disap-

peared. The eagle caught it, as be

suggests the question: "Is there

naught save mere instinct granted

"SUOH IS LIFE."

He was a singularly grave man

even for a sexton. For nearly a-half

century he had been a public func-

tionary-had performed the con-

spicuous duties of a sexton; yet no

one had ever seen him smile. Oc-

casionally he joked, but he did it in

One day he was standing on the

The notes of the organ floated out

of the windows with solemn effect.

And the old sexton gravely bowed

The old man again wiped his brow

"What's the complaint?" asked

Solemnly placing his bandanna in

"There is no complaint; every-

ody is entirely satisfied."- Worces

Sportiveness .- He who never re

on their moral being an influence

more withering than the blasts of

STYPTIC FOR BLEEDING WOUNDS.

If ouff balls are not convenient.

apply dry flour of any kind bound

on with bandage. In absence of

baking soda, (carbonate,) flour is

To CURE A BOIL -- Make a paste

ODDS AND ENDS.

A doctor, called in for the second

time just in time to save the life of

visitor a physician asks him re-

of our prayers, how many they are;

nor the rhetoric of our prayers, how

long they are; nor the music of our

prayers, how melodious they are;

nor the logic of our prayers, how

methodical they are; but the divin-

ity of our prayers, how heart-sprung

Tribulation, atonement, grace, re

demption, a great salvation, a great

ible when there is truly realized the

idea of sin. They all rise as it rises

in the moral estimate; they all fall

as it falls. When it goes out, they

Early maturity is the chief point

n breeding animals for market now.

and the chief thing to calculate for,

most weight in the shortest time,

Every war involves a greater or

less relapse into barbarism. War,

indeed, in its details, is the essence

of inhumanity. It dehumanizes. It

may save the state, but it destroys

Have all the screenings from the

prevail in prayer.

ecome incredible.

and gave the name of the deceased.

A stranger came along and said:

"Funeral?"

nis head—it was.

ter Spy.

the desert.

"Who's dead ?"

the inquisitive stranger.

could accuse him of levity.

by nature in her creatures?"

which the eag'e, catching in the air,

story is told:

FIRST QUARTER. IL-ASA FAITHFUL TO HIS GOD. For Sabbath Day, January 12. 2 CHRON. 14: 1-11.

1. So Abljah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead: In his days the land was quiet ten years.

2. And. Asa did that which was good and right in the eyes of the Lord his God:

3. For he took away the alters of the strange gods, and the high places, and brake down the images, and cut down the groves:

4. And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment. God of their fathers, and to do the law and the commandment.

5. Also he took away out of all the cities of Judah the high places and the langues: and the kingdom was quiet before him.

6. And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest.

7. Therefore he kaild unto Judah. Let us build these cities, and make bout them walls, and towers, gates, and bars, while the land is yet before us: because we have sought the Lord our God, we have s ught him, and he hath given us rest on every side. So they built and prospered.

built and prospered.

8 And Ass had an army of men that bare tar gets and spears, our of Judan three hundred thousand; and out of Benjumin, that bare shields and drew bows, two hundred and four score thousand; all these were mighty men of relor. 9. And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10. Then Asa went out against him, and they set the battle in array in the valley of Zephahah at Mareshah.

11. And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help. 11. And Asa cried unto the Lord his God, and said, Lord, it is nothing with these to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God;

TOPIC.—The Lord preserveth the

TOPICAL READINGS. l. Noah preserved by God. Gen. 8: 13-22. Lot saved from destruction. Gen. 19: 15-25. Lot saved from destruction. Gen. 8: 13-22.
Moses saved from death. Ex. 2: 1-10.
David preserved from Saul. I Sam. 19: 8-24.
Daniel preserved in the lion's den. Dan. 6: 10-23. 6: 10-23. Paul preserved from the Jews. Acts 23: 12-7. Thanksgiving Psalm for deliverance.

GOLDEN TEXT. — "Lord, it is nothing with thee to help, whether with many, or with them that have no power." -- 2°Chron. 14: 11.

TIME.-B. C. 955-941. RULERS.-Asa, King of Judah; Jerob Nadab, and Baasha, Kings of Israel.

OUTLINE. I. Asa's piety. v. 2-5. II. Asa's patriotism. v. 6, 7. III. Asa's power. v. 8. IV. Asa's prayer. v. 11.

QUESTIONS. Historical connection, How long did Was he a good man ! Was his death miraculous? How long was it from the death of Rehoboam to the reign of Asa? What good result to the land of Judah followed the de feat of Jeroboam? I. How did Asa show his plety? After re-

moving idolatrous altars, images, and groves what did he command? What were they to do? What political effect followed these pious acts ! II. How did he defend his native land What is a fenced city? What is the force of the word for in the sixth verse? Was the revalence of peace the reward of plety? Why did they prosper in building? III. In what did Asa's military power consist? What is the difference between target

and shield? Why did not the bowmen use IV. What was the cause of Asa's prayer Where was Mareshah? Who had fortified it? On the battle field, what did he do first

After the death of Rehoboam, who

EXPLANATIONS.

1. Asa's picty. The first act re-

hat they will not miss their usual Miscellaneous. refreshment. And, net, you and I mustn'i quarrel, on New Year's eve of all times. So kiss and be good ONLY A LITTLE GRAVE.

"It is only a little grave" they said, "Only a little child that's dead"— Jenny took Minnie's sweet face between her soft hands, with one of And so they carelessly turned away From the mound the spade had made that her own rare smiles, and the young Ah! they did not know how deep a shade So, as she returned the sister's That little grave in our home had made kis, she said, "Well, have your own way, Jenny. But no doubt we'll be

talked about."

could intoxicate

I know the coffin was narrow and small; One yard would have served for an ample And one man in his arms could have bourne away

The rosewood and its freight of clay. But I know that darling hopes were hid eath that little coffin lid. I know that a mother stood that day With folded hands by that form of clay

I know that burning tears were hid Neath the drooping lash and aching lid, And I know her lip, and check, and brow Were almost as white as her baby's now I know that some things were hid away, The crimson frock and wrappings gray; The little sock and half worn shoe, The cap with its plume and tassels blue And an empty crib with its covers spread 'Tis a little grave; but O, have a care! For world-wide hopes are buried there: May see, like her, through blinding tears, Is buried up with an only boy.

— Young Pilgrim.

> NEW YEAR STORY. BY MATTIE DYER BRITTS.

"No. Minnie, no! I can not con The speaker was the eldest of two fair, stylish girls who sat by the fire in their own elegant parlor, the day | thankful for it, and glad of the rich, before New Year's. Or rather Jen- strong coffee, which would help to ny sat in the low velvet lounging | control the nerves already excited | to them now?" chair, while Minnie knelt on the by the dangerous glasses, offered floor beside her, resting upon the them by fair hands in other elegant lor, where poor Minnie sat, covered arm of the chair, and earnestly houses. pleading for what Minnie-in common with a good many of us-was

day, and honored both her and her fond of having, her own way. And Minnie's way was to offer sister for the stand they had taken, wine to the gentlemen who should even the very young fellows who were readiest to drink when the cup | coffee. call on them next day; but Jenny was given them. You see they knew had wisely determined to have only cold water, coffee, and tea, and keep | their danger only too well, but when all her guests from temptation.

the temptation came from fair, soft But it looks so old fogyish," said | hands, they could not refuse. Late in the day, Norman Willis dies, the elegant Mr. Norman Willis had not yet called. Jenny wondered | did actually talk just that way. don't care for the looks, if I know I at it, and Minnie was growing very But their united efforts induced him in the hall, and he came in with his | coffee, and then his friend took him

am right. No one shall be in dan- anxious, when they heard his voice to drink several cups of the strong ger here to-morrow." friend Doctor Hume. Danger! Nonsense, Jenny, Nobody will be here who is in danger

"I don't agree with you there." Who, then? Since you flatter

man. Willis often takes too much reddened with shame and anger, for it!" she sobbed. "And I never

she actually thought he was going | will forgive him! No, never!" to show you."

to show York or Cincinnati, O.

Many a lawyer has got a paying of the portion offense.

It may be the best thing that could have anything to bustle for.

Many a lawyer has got a paying of the portion you. Show you. In the cortificates' having been used, suits to hot read. PlANOS, 7 cctave, \$150. ORGANS, 2 stops, \$65: 8 stops, to have you. Show you. In the cortificates' having been used, suits to hot creat, \$140. The cotave, \$150. ORGANS, 2 stops, \$67: 10 stops, \$25: 0. H. S. GOODSPEED & CO.

New York or Cincinnati, O.

WARLES 4 tops, \$55: 7 stops, \$67: 10 stops, \$67: 10 stops, \$150. The cortificates' having show have happened, and prove his salvation in "something for the life you. Show you."

to have Minnie flushed, for Norman Willis to kiss her.

orded of the king was to remove the Lord his God in prayer: "Lord, it is noth idols and destroy the idolatrous practices | ing with thee to help, whether with many of his people. The strange gods of the Canaanites, and the images and groves of us, O Lord our God; for we rest on thee, ship of the true God. He was an icono queen, or queen-mother, his grandmother Maachah, widow of Rehoboam, because he had made an idol in a grove; and he cut down her idol, broke it to pieces and burnt it by the Kidron. These high places. introduced and sanctioned by Solomon, 1 Kings 11: 7,) and the groves where they practiced the most filthy customs under the garb of religion, when conce removed from the land, purified the social

and religious atmosphere, and prepared the hearts of the people" to seek the Lord God of their fathers and to do the law and he commandments." II. Asa's patriotism. The land of Judah, as Dean Stanley has admirably

shown, is easily defended by a few rugged passes through which only the invader can ascend to the highlands above. The cities built by Rehoboam were intended to guard these approaches, but now, Asa, defend his kingdom more securely from future attacks, encouraged his people to build fenced cities with walls and owers with gates and bars, since the Lord had given them rest on every side. Asa well knew that the Egyptians, Ethiopians, and even Assyrians were only waiting the opportunity to invade, plunder, and carry captive. With pious care and patriotic exertion, he defended his native land, and trusted in the God of his fa

III. Asa's power. The prudent

king did not stop with walls and fortress es, but raised, equipped, and disciplined of Judah, with targets (great shields covering the whole body,) and spears, were the heavy infantry; while the Benjamites, with their bows and small shields, were ready for sudden charges and skillful maneuvering. 1 Chron. 12: 2. Mighty men of valor. A common expression in Scripture to denote that their bravery had been proved, and their military prov ess was well known. The children of Judah and Benjamin in their mountain fastnesses, with the defiles guarded by towers, with half a million soldiers of undaunted courage, were a power no enemy could overcome as long as they trusted in the Lord God of Israel. "For the Lord 13: 21. your God is he that goeth with you,

save you." Deut. 20: 4. IV. Asa's prayer. The thorough preparation for war in time of peace was not made any too soon, for Zerah, the Ethiopian, (Cushite,) came with a million men on the highway from Egypt to Jerusalem, and stopped at Mareshah, a narrow pass in the foothills of Judah, where the valley sweeps out into the Philistine plain. (Shefelah.) The word Mareshah signifies the head of the valley where it opens into the plain. In Hebrew and Arabic, the head and mouth of valleys, as well as rivers, are always the same, while the large shield? What special power had our English, with strange inconsistency, makes the head of the river at one end, valley. (See Lange's Ge esis—Rivers of Paradise.) Zephathan means a watch

to fight for you against your enemies, t

tower commanding the pass below. Here at Mareshah, where the highways crossed reigned seventeen years. Abijah his son grain fields, while his army were enjoying the spoils, and getting ready to carry after a solemn appeal to God, he defeated | the heights above. 1 Sam. 13: 17, 18. At the army of Jeroboam, twice as large, and | this functure, when the invader held the so thoroughly crippled his power that Jerc- low lands and occupied the defile that boam did not recover strength in the days entered into the midst of the highlands, of Abijah. But Abijah walked in all the sins | Asa suddenly moved his army and occuof his father, and after the brief reign of | pied the narrow gorge above, and the surthree years, the Lord struck him that he rounding hilltops (Z phathah - watch died. Then Asa his son was an inted tower) on the sides. In the valley, the king, and did that which was good in the spearmen of Judah, and on the heights the archers of Benjamin, could best deploy.

All human preparations for the battle vere now made, and then Ass cries to the was showing thim some interesting

"And we won't mind that one bit

f we know we are right," was Jen-

Doctor Wynne's elegant parlors

were ready for the reception of call-

ers. Flowers and vines were every-

where, the air was warm and fra

a table covered with snowiest dam-

ments. But no wine sparkled there.

ver urns, and pure cold water in

costly pitchers, but nothing which

The beautiful girls were bewitch

Wynne's door with real regret that

But his face was flushed, and his

shook it till it ached, and Minnie

He grasped Jenny's hand and fort her.

ner unsteady.

or with them that have no power: help Moab and Ammon had displaced the wor- and in thy name we go against this multitude. O Lord, thou art our God; let not clast, or image breaker, in the strictest | man prevail against thee." (See 1 Kings 8: sense of the term. Ex. 34: 13. And to 44,45) From prayer, Asa proceeded to the make sure work, he deposed from being onset, routed the Cushite host, driving to do them. The Lord hath prepared his chariot, horseman, and infantry as far as throne in the heavens; and his kingdom Gerar; took immense spoil and returned to Jerusalem to dedicate a part as a sol emn thank offering to Jehovah, and renew the covenant with his God. This victory, unparalleled in the history of Judah, was he direct answer to the prayer of Ass who was "Faithful to his God."

> LESSON THOUGHTS. 1. Our first duty is to God: "Seek y first the kingdom of God. Matt. 6: 83" 2. The defenses of Judah were not batlements or standing armies, but spiritual strength which came from obedience 'Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zech. 4: 6 3. We must do our part before God can do his. First draw up the line of battle, then fall upon the knees in prayer. 4. The Bible is full of proofs that the Lord is a prayer hearing and a prayer an-

BIBLE ILLUSTRATIONS. Abijah slept with his fathers.

and they buried him in the city of David: and Asa his son reigned in his stead." Kings 15: 8. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and

verlasting contempt." Dan. 12: 2. The land was quiet.

"And Joshua blessed him, and gave un to Caleb the son of Jephunneh, Hebron for an army from the two tribes of five hun an inheritance. Hebron therefore became dred and eighty thousand men. It is the inheritance of Caleb the son of Jenardly probable that this was a standing | phunneh the Kenezite unto this day, because that he wholly followed the LordGod army, but rather levied and drilled so as of 18rael. And the mame of Hebron before to be ready for any emergency. The men was Kijath arba; which Arba was a great man among the Anakims. And the had rest from war." Josh. 14: 13-15. " A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the

year even unto the end of the year." Deut. Asa did that which was good

"And Asa did that which was right i

the eyes of the Lord, as did David his father." 1 Kings 15: 11. "He that diligently seeketh good proshall come unto him." Prov. 11: 27. "Evil pursueth sinners: but to the righteous good shall be repaid." Prov.

Took away the altars of the strange gods. v. 3. "Take heed to thyself, lest thou make land whither thou goest, lest it be for a destroy their altars, break their images and cut down their groves: for thou shal orship no other god for the Lord, whose

name is Jealous, is a jealous God. Ex. "Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: and ye shall overthrow their altars, and break their pitlars, and burn their groves with fire; and ye shall hew lown the graven images of their gods, and destroy the names of them out of that

olace." Deut. 12: 2, 3. "And Elijah came unto all the people, opinion? if the Lord be God, follow him

" And what concord hath Christ with eth with an infidel? And what agree for ye are the temple of the living God: and walk in them; and I will be their God, and they shall be my people." 2 Cor

Seek the Lord, . . . and do the law. v. 4 2 Chron. 32: 7.

mandments and the statutes, and the lay, to do them." Deut. 7: 11. "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and of wisdom: a good under-tanding have all

views through a large graphoscope

And then, to Jenny's great sur

"Miss Wynne, I am not very well

"I should think you might," said

Then Jenny flashed up a look at

"Indeed! I am glad to hear that

sakes of so many. Oh, Miss Wynne,

"I can guess. And it was for

"I honor you for brave and noble

young ladies that you have done so.

keep him away as long as I could.

"Thank you for doing so," said

Jenny. "Had we not better return

They went back to the front par

He, lulled by the warm, perfumed

air of the parlors, was getting very

drowsy, and Jenny, in great alarm,

joined Dr. Hume in persuading him

to drink a cup of their strong, hot

"Do' want to. Had 'nuff!" he

mumbled, in a half-maudlin style.

"Gale tryin' make a feller tipsy-

As soon as they were gone, poo

while Jenny strove in vain to com-

"I would never have believed

should be 'wounded in the house of

a friend' by our hands."

him, and said, "You need not have

to-day. We offer it to no one."

venture one liberty. May I?"

in the back parlor.

Jenny quietly.

grant, and in the back parlors, the Not for my own sake, for I never

sliding doors invitingly open, stood | use it, except in sickness, but for the

ask, sparkling with silver and cryst you do not know what we have seen

Rich coffee and fragrant tea in sil- that reason we resolved no one

ingly arrayed. Jenny, in rich hued Perhaps I ought to have apologized

garnet; Minnie, in cream and blue, for bringing Mr. Willis here at all,

as best suited her blonde style, and in this condition. Knowing his

as they exerted themselves to please, relations to your sister, I did try to

Many of their guests were sur- But he was determined to come,

eyes were unnaturally brilliant; his | Minnie threw herself upon a sofa

voice was thick, and his whole man | and burst into passionate tears.

prised at the absence of wine, and and I judged it best to come with

tal glass, laden with daintiest refresh- among our friends to-day."

attending closely to a poor one "Seek ve the Lord while he may be found, call ye upon him while he is near. Such is the world; to him that hath et the wicked forsake his way, and the shall be given. Quit dreaming and nrighteous man his thoughts: and let complaining; keep busy, and mind im return unto the Lord, and he will have mercy upon him; and to our God your chances. for he will abundantly pardon." Isa. 65

"To such as keep his covenant, and to ruleth over all." Psa. 103: 18, 19. "Blessed are they that do his command nents, that they may have right to the tree of life, and may enter in through the

gates into the city." Rev. 22: 14. Built fenced cities, ... for the "But we ourselves will go ready armed pefore the children of Israel until we have brought them unto their place and our little ones shall dwell in the fenced cities, because of the inhabitants of the

land." Num. 32: 17. "And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest fenced cities. And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel." Josh. 10:

"And he said, My presence shall go swering God. Does your experience with thee, and I will give thee rest." Ex. "Return unto thy rest, O my soul; for ne Lord hath dealt bountifully

hoe" Pra 116.7

"Then had the churches rest through out all Judea and Galilee and Samaria and were edified; and walking in the fear of the Lord, and in the comfort of the Holy host, were multiplied." Acts 9: 31. "Let us therefore fear, lest, a promis being left us of coming into his rest, any of you should seem to come short of it.

"Then said David to the Philistine Thou comest to me with a sword, and with a spear, and with a shield: but I come to hee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." 1 Sam. 17: 45. Come up against them. v. 9.

Asa had an army. v. 8.

"Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident." Psa. 27: 3. "The Lord is on my side; I will no fear: What can man do unto me?" Psa

"What shall we then say to these things? If God be for us, who can be against us?" Rom. 8: 31. Cried unto the Lord. 'v. 11.

"In my distress I called upon the Lord and cried to my God; and he did hear my voice out of his temple, and my cry did enter into his ears." 2 Sam. 23: 7. hearse stood near and three or four carriages were drawn up behind it. "And they were helped against them and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they po their trust in him." 1.Chron. 5: 20.

"In my distress I called upon the Lord, d unto my God : he heard my voi out of his temple, and my cry came him, even into his ears." Ps. 18: 6. "In the day when I cried thou answe edst me, and strengthenedst me with strength in my soul." Ps. 138: 3. his hat and covering his bald head,

It is nothing with thee to help. But be not thou far from me, O the old sexton made answer: Lord: O my strength, haste thee to help me." Ps. 22: 19. "Fear thou not; for I am with thee; t

not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphoid thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall b ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and thee shall be as nothing, and as a thing of nought. For I the Lord thy God will by render themselves incapable of hold thy right hand, saying unto thee, any emotion which can either ele-Fear not; I will help thee. Fear not, thou wate or soften them; they bring upworm Jacob, and ye men of Israel; I will on their moral being an influence help thee, saith the Lord, and thy Re-

In thy name we go agains afraid nor dismayed for the king of Assyria. for there be more with us than with him.

excellent for burns or scalds. "The Lord of hosts is with us; the God of Jacob is our resuge. Selah." Ps. 46 of the yolk of an egg, flour, and white sugar. Spread it on a rag, and

they that do his commandments: his praise apply to the boil. It will draw the endureth forever. Ps. 111: 10

poil to a head, but will not cause CURE FOR A FELON.—Bore a hole has broken my heart, Jenny !!" n an egg sufficiently large to admit " No, dear, not quite," said Jeng the finger. Insert the finger and let prise. Dr. Hume said to her, in a nv. "But I know it is a great sorit remain several hours and a cure is effected.—Household. tone too low to be heard in the front | row, and it will be a lesson to all of

"Oh, I am so glad we did not acquainted with you, but I want to | have wine," sobbed Minnie. "They can't lay any young man's ruin at our door to-day. I'm so glad you did not yield to me when I wanted 'Then forgive me, but please do to have it. I'll never offer it to any tion, was given to dosing himsel not offer Mr. Willis any wine. He one again. A lesson, indeed! Bat with laudanum, rated his patient has had more than is good for him, oh, Jenny, Jenny, such a bitter roundly for a good for nothing

scoundrel, who, if he really intended Yes, it was a bitter one. But it to kill himself, should cut his throat was also a wholesome one. And and have done with it. One night asked that, Dr. Hume. We have when Norman Willis sued for for the doctor's bell was pulled. Putbanished it entirely from our table giveness, and promised never to ting his head out of the window, h touch liquor again, Minnie pardoned saw the self-poisoner's wife and him, and took him back into favor. heard her call out: "He has done it. He has kept his promise for a doctor." "Done what?" asked he. "John has taken your sensible adyear and more, and very soon there vice," replied the woman; "he has s to be another reception at Dr. Wynne's; but it is a wedding recept out his throat and will save you further trouble." tion this time, and the two brides,

Mrs. Willis and Mrs. Dr. Hume, are the Doctor's daughters. lately established in London on the esson, and though they make hosbe cured by a special system of diet, pitable homes, and treat their guests and friends with kindest atand that they are caused chiefly by improper food. On the entrance of tention, they will never offer the cup of danger to any one, but take garding his ailments. His meal is for their motto, the Savior's own then prescribed, and he is allowed to prayer, "Lead us not into tempta-

And would that every young lady in the land would follow their example, add then the watch-cry 'Danger!" need not be shouted when young men stand upon the thresholds of their friends.—Na. ional Baptist.

You WILL NOT BE SORRY For hearing before judging; For thinking before speaking; For holding an angry tongue; For stopping the ear to a tale

bearer: For disbelieving most of the ng scandal: For refusing to kick a fallen man For being kind to the distressed: For being patient toward every

For doing good to all men; For walking uprightly before

For lending to the Lord; For laying up treasure in heaven; For asking pardon for all wrongs; For speaking evil of no one; For being courteous to all.

man, don't be a loafer; don't keep company with loafers; don't hang about loaffing places. Better work threshing machine ground up at the "Perhaps it may be a lesson to for nothing than sit around day aft. mill, and mixed with meal for pigs.

TT E G E T I N E. AN EXCELLENT MEDICINE. SPRINGFIELD, O., Feb. 8th, 1877.

This is to certify that I have used VEG ETINE, manufactured by H. R. Stevens Boston, Mass., for Rheumatism and General Prostration of the Nervous System, with good success. I recommend VEGE TINE as an excellent medicine for suc ports on ornithology the following complaints. Yours very truly.

Mr. Vandegrift, of the firm of Vande grift & Huffman, is a well-known business man in this place, having one of the largest stores in Springfield, O.

OUR MINISTER'S WIFE. LOUISVILLE, Ky., Feb. 16th, 1877. Mr. H. R. Stevens: Dear Sir,-Thre years ago I was suffering terribly with Inflammatory Rheumatism. Our Minister's wife advised me to take VEGETINE. After taking one bottle. I was entirely relieved

This year, feeling a return of the disease I again commenced taking it, and am being benefited greatly. It also greatly improve my digestion. MRS. A BALLARD. 1011 West Jefferson Street. SAFE AND SURE. Mr. H. R. Stevens: In 1872 your VEGE-TINE was recommended to me; and, yield

ing to the persuasions of a friend, I con sented to try it. At the time I was suffering from general debility and nervou superinduced by overwor fore, in the air; but, strangely, as he and irregular habits. Its wonderfu thought, let it go and it fell to the strengthening and curative properties seemed to affect my debilitated system ground. Being generally interested from the first dose; and under its persist in nature, the gentleman concluded ent use I rapidly recovered, gaining more to go up and examine the cause of than usual health and good feeling. Since the unusual conduct of the thieving then I have not hesitated to give Vegetine my most unqualified ind 'emblem of freedom,' our great safe, sure, and powerful agent in promot-North American bird. He did so, ing health and restoring the wasted system and, reaching tile spot, found the supposed fish a piece of tried that only medicine I use, and as long as I live. nure. It was the old story of 'Re-I never expect to find a better.
Yours truly. W. H. CLARK. Yours truly, W. H. CLARI 120 Monterey St., Alleghany, Penn. venge is sweet,' etc., but at once

> The following letter from Rev. G. W. Mansfield, formerly paster of the Methodist Episcopal Church, Hyde Park, and at resent settled in Lowell, must convince every one who reads his letter of the erful curative qualities of VEGETINE

as a thorough cleanser and purifier of the HYDE PARK, Mass., Feb. 15th, 1876. Mr. H. R. Stevens: Dear Sir,-About on years ago my health failed through he depleting effects of dyspensia : nearly such a funereal manner that no one fever in its worst form. Itsettled in my back, and took the form of a large, deep seated abscess, which was fifteen months church steps wiping his melancholy in gathering. I had two surgical opera-features with a red bandanna. A received no permanent cure. I suffered great pain at times, and was constantly veakened by a profuse discharge. I also

> imes.
> Matters ran on thus for seven years, till May, 1874, when a friend recommended me to go to your office, and talk with you of the virtue of VEGETINE. I did so, and by your kindness passed through your nanufactory, noting the ingredients, etc. by which your remedy is produced.
>
> By what I saw and heard, I gained some

onfidence in VEGETINE.
I commenced taking it soon after, but felt worse from its effects; still I perse gered and soon felt it was benefiting m in other respects. Yet I did not see the results I desired till I had taken it faithfully for a little more than a year, when the difficulty in the back was cured; and for nine months I have enjoyed the best of

I have in that time gained twenty-five pounds of flesh, being heavier than ever before in my life, and I was never more able to perform labor than now. laxes into sportiveness is a weari-some companion; but beware of him scrofulous swelling as large as my fist that jests at everything. Such men gather on another part of my body.

1 took VEGETINE faithfully, and it r disparage, by some ludicrous asso- moved it al with the surface in a m nain trouble sooner if I had taken larger sented to their thoughts, and theredoses, after having become accustomed t Let your patrons troubled with scrofula

or kidney disease understand that it takes time to cure chronic diseases; and, if they will patiently take VEGETINE, it will, in With great obligations I am

Yours very truly, G. W. MANSFIELD. Pastor of the Methodist Episcopal Church

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8.15AM 12.20PM

11 20 " 3.42

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1.30, Salamanca 1.55, Little Valley 2.52

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The Sabbath Recor

Each pride and passion slain. Thanks for the hope of future day
The days delayed or long,
When man no more shall learn th
Of fear, or hate, or wrong,
Whien human hands no more shall To lips the cup of bitterness, Nor feel a slavish thong. Il a iks for the dim, receding past Tue countless ages flowing Each brighter grander than the la Where knowledge slow has gro Till now, each golden, hoarded be Ut every age and clime doth stream In splendor on our own. Thanks for the brave hearts and Of every clime and age. Who knowing dare the right to de Though bights blindly rage.
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VOICES OF THE NIGHT It was night. The hills a evs alept in the quiet mo the village street was hushe lence, for all the children bed; the fired laborers an busy wives were at rest; c public house had sen ts visitors, and the songs lrunkards no longer spei weet calm of the Summe Sam Collins' cottage t children were asleep in one li fretting, as babies are apt to when mother and father a and sleepy. The mother's was getting wearled, and t ather had taken his turn t her, and succeeded in gettin sleep for well the baby strong arm and gentle, stea So it happened that both S his wife were awake. She was thankful for quiet, and thinking only of by's teething, when sudde inshand said, "Mother, do think about dving?" Think about dving, Sam I"

With joy's eternal day. —Alfred St

ALFRED CENTRE, Nov. 29th, 18

morning dawned. His he INDICATION OF THE TRUE SABBATH, is peen deeply stirred of late a great and momentous que sin and salvation, eternal de éternal life. He did not kn -but the sight of the gloric was making itself heard in th was working there; and that sent sense of unrest was it

"what do von?

you're all right, aren't ye?

"Well, then, do ye go to

"Oh yes," said Sam.

that sentence came to his At last he slept. The de swiftly again with its bus and pressing cares. Once Phebe looked at her husbi

condered what had come of but it was only a passing we Once again in that Summ he startled her in the night, y awake while the echoes ant thunder storm passed think you have a soul to be a 'There! do hold your Sam," she replied; "you m feel so dismal." His burden was increasing for them to retire to res said, "Now then, Sim, ar coming to bed?" FIL co night, much to his wife's an e taved down stairs ye and longer. She could not

what it was for; but found rise woman, she let him al chool and attending all the

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This seemed to bring p

riend at last Sam opened. ness in seeking it; that s said to him, "Sam, I k lie to night, I believe you be well to high the

or pardon and peace, the precious, blood of Christ yeary and Heavy-lades so spased, to his great jo