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The Sabbath Recorder. WHERE ART THOU? BY REV. A. J GORDON, D. D. " And the Lord God called unto Adam,

Where art thou, soul? I hear God say;

And from my presence flee?

I formed thee for a child of light;

Instead, thou choosest sin and night;

Where art thou, soul, where art thou?

Where art thou, soul? Why wilt thou

For long, long years I've called to thee;
Where art thou, soul, where art thou

Where art thou, soul, redeemed with

And give him open shame?
With weary feet I sought for thee;
And now thou strayest far from me:
Where art thou, soul, where art thou

Where art thou, soul? For many a day

I've missed thee from my throne;

And yet I've never ceased through all,

Where art thou, soul, where art thou

Where art thou, soul? Why keepest not

With strong desire I've longed for thee; Why dost thou not remember me?

Where art thou, soul? The day draws

"My God, why dost thou shut thine ear
To my despairing cry?"
Ah! then give heed, while yet there's

Where art thou, soul, where art thou —The Watchword.

OPENING SERMON

Delivered before the General Conference

at Brookfield, N. Y., Sept. 24th, 1879, and published by vote of that body.

BY REV. A. B. PRENTICE.

1 Tim. ?: 15. "The house of God, which is the church of the living God, the pillar and ground of the truth."

by which to describe God's people.

Under the former dispensation, the

temple, and before the temple, the

tabernacle was called the house of

God. It was called the house of

because it was where God chose to

place his name and to manifest his

Although "the heaven of heavens

in a special sense, he made this

house his "dwelling place," and

time came when the worship aud

Jerusalem to worship the Father.

But wherever the loyal, loving

children of God are assembled in

his name, though there be but two

or three, there is his presence and

bessing. God has chosen his peo-

ple to be his dwelling place. The

church is his house. Christ the Son

is Lord "over his own house, whose

house are we." "Ye are builded

together," says the apostle, " for a

habitation of God, through the

Spirit." And again: "Ye are the

temple of the living God; as God

hath said: "I will dwell in them,

and walk in them, and I will be their

God, and they shall be my people.'

As the literal house was devoted to

ple. They "are built up a spiritual

house to offer up spiritual sacrifices

acceptable to God." As the literal

house was, in a special sense, the

place of the divine abode, so Jesus

says: "If a man love me he will

keep my words, and my Father will

in the heart by faith, there is some

often have a blessed fullness now.

ground of the truth."

House of God is here defined to

near When thou, too late, shalt sigh,

It hastens on—that day of doom:

Where art thou, soul, where art thou

The feast which I have spread?

Hast thou no hunger sinning heart To eat my paschal bread?

Thou comest not, as once, to pray,

To send to thee my daily call:

die
When I have brought thee life?
Why in sin's curse and bondage lie—
Its bitter pangs and srife?
The price is paid to set thee free;

blood?
Ah! wilt thou yet again

Betray and crucify thy Lord,

Why hidest thou from me?
Why dost thou turn thy face away,

Sabbath

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

purse, by prayer, by life.

"SEEING THE BLOOD."

LUCY WADE HERRICK.

'Father, I can not sleep: the prophet's

For am I not the first born, and the one

Were not the token on the lintel found?

Thrice have I named the patriarchs, and

one
The creatures great and small that Noah

I can not sleep. O father, art thou sure The blood is sprinkled as God gave com

'Peace, peace, my child; just as the even

The fairest lamb of all the flock was slain

And roasted then with purifying fire; With bitter herbs, and bread devoid o

Nor were the means of saving thee forgot Scarce was the yearling slain ere I gave

For sprinkling of the blood upon the door

Sleep, then, my first born, God's avenging

Will see the signal, and pass over thee."

Thus on that dark night which God had

To smite on every side the loved first

Sparing not e'en the firstlings of the flock;
A Hebrew father soothed his restless

Restless himself, as now with girded loins

He waited for the solemn midnight hour When God's almighty arm should break

That bound his people to proud Pharach's

The bread unbaked was in the kneading

The scattered flocks were gathered in the

And all betokened plans for hasty flight.

There was a thrilling silence in the air;
A quiet joy burned in the Rabbi's breast,

And yet again the pleading voice wa

Father, sleep will not come; before my

Pause sadly, as though he wept to enter,

"Rest, little one, faithful our Jared is.

The journey will be rough for little feet.'

Lighting a torch, the father gently took

No warning that their door should

sop then, Himself applied the blood in eager haste

A long sigh of relief escaped the child; Almost before he placed her on the couch

Nor when the "great cry" rose did si

hat agonizing wail of man and beast

leached not her ears, with drowsy slum-

And at the dawn they bore her sleepin

way from Egypt's darkness and despair.

THE GREAT MASTER.

terprise which he had on hand;

am my own master!"

"Responsible-is it?"

-Christian Weelky.

weet sleep had fallen on her heavy lids,

cried out.

Not only on the side posts of the door

I see the angel pass, and at our door

The night wore on,

leaven.

drove Before him in the ark; but all in vain.

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 20, 1879.

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VOLUME XXXV.---NO. 47.

They prize truth not simply because it has been long known and taught, tion through a crucified Christ be world sometimes questions the realbut they seek and cherish it for its gan, Peter laid great stress upon ity of our religion? Shall we con to be made sure by indubitable evi own sake. Whatever is recognized the fact that they, the disciples, vince the world that religion is a doubt can not fail to cause painful

But Jesus gave a more specific lefinition of truth when he said: "I am the way and the truth and Those to whom Jesus reveals himthe life." Christ is the embodiand religious truth. The great the simple story of the cross. design of revelation is to reveal him the living God. And the term is a himself the condition of a servant, very appropriate and expressive one and subjected himself to the most

cruel and shameful death for our sake. He was delivered for our offenses. But he was also raised

bring souls to Christ. We are not to forget that there should receive from us especial attention and emphasis. The true | vest that he send forth laborers into doctrine of baptism is one of these, and it is a vital doctrine. The logical and actual tendency of the error church membership, and is therefore to belittle and finally to disregard the true baptism, because it reprelove him, and we will come unto As in the literal house, the divine presence was a revelation of the with God. So long as this divine divine glory, so when Christ dwells appointment, this day blessed and hallowed of God, is disregarded, or ability to "comprehend what is the Christ which passeth knowledge." like a trumpet and show the people fullness of God," still his people Such a people dwelling in God and he in them, must delight in his law, must love his truth. They are the natural conservators and representa-

That old question which Pilate propounded to Jesus, "What is work, when, in his name and in his and what is the result of actual, truth?" was answered by our Lord, onciled, to be chedient to God. We when, in his prayer to the Father, he said: "Thy word is truth." This is can not preach Christ without pre- the Lord is good, we are expected senting the object of his mission. sive definition of truth. Wherever | We can not exalt Christ and ignore | religion, and to show that estimaand whenever God speaks, wherever his work. Thus we accept and his word is recorded, whether in the | teach these doctrines for Christ's | by our lives. The estimate which, spiration, there is truth—truth to be | and teach them for controversial | upon it, is the measure by which the accepted, truth 10 be supported, purposes, or merely denominational world will regard it. Suppose a truth to be represented by the ends. We are to present these, and man claims to have a gold mine church of Christ. True, it is not the the other doctrines of the Bible, for upon his farm-a mine of great misson of the church, as it was not the honor of God, and for the sal- richness. It has never been worked the design of the Bible, to teach vation of men through our Lord sufficiently to produce any real natural science. But the church Jesus Christ. And the obligation profits. But he claims the expense can not afford to place any obstacles rests upon us, as God gives us abili of developing it is nothing that he in the way of scientific research. ty, to present the truth wherever can not easily incur at any time. He Nor can it afford to wait until com- error prevails; to preach Jesus delights to talk of his rich possespelled reluctantly to accept the dem. | wherever souls are perishing in their onstrations of science. Truth in sins. The commission to the church that mine represents unbounded nature, as well as in revelation, is to carry the glad tidings of Jesus wealth to him, represents ease, luxshould be dear to the Christian, be- and his salvation into all the world, cause it is of God and represents and to every creature. Intelligent- And so, from year to year, you God. We should remember that ly, fearlessly, faithfully we should hear him talk enthusiastically these "the heavens declare the glory of proclaim the truth. We also up- same things. But he never works God as well as this inspired Book. hold the truth by professing it. Not the mine. You wonder why he is We may read of God and his ways all, in the technical sense of the content to live in poverty with so

When the work of preaching salva- sessions, need we wonder that the bore, not only because there were very many witnesses. but because he himself had seen the Lord. Again, we should liberally con-

as an Almighty Savior, the only tribute our money in support of the hope of a lost, a ruined race. "Christ | truth. If we can not all go with died for our sins, according to the the message, we can, with our Scriptures; he was buried, and rose money, send it by others. The monagain the third day." This glorious ey you give in support of the mismessage, which brought life and im- sionary makes of you a missionary, mortality to light, by which we are too. The souls which are won to saved, and in which we stand, is the Christ by the faithful minister truth we uphold and represent. whom you support, will be stars not That this was the thought in the only in his, but also in your crown. mind of the apostle is evident from It was designed that we should all the words which follow the text. | be sharers in this work; that all "Great is the mystery of godliness; should invest in it. We ought, also, God was manifest in the flesh, justi- to esteem it a very great privilege fied in the spirit, seen of angels, to be able to do something to rescue preached unto the Gentiles, believed souls from perdition. We should on in the world, received up into spare no expense, we should gladly glory." Here are the great facts of incur any sacrifice, if thereby we the incarnation and the atonement. can save one soul from eternal ruin. He, who in the beginning, was with | We should be stimulated to sacri-God and was God, was manifest in | fice in this direction by our love for be "the church," the assembly of the flesh—voluntarily took upon Jesus, remembering that "though ne was rich, yet for our sakes he became poor, that we, through his

poverty, might be rich." Another way in which we are to support the truth and the cause, is again for our justification. He was prayer. With the best qualificareceived up into glory. We were tions, we can, of ourselves, do nothreconciled to God by the death of ing. The Lord is our strength. We For passing throughout all fair Egypt's sively to the worship of God; and his Son, but we are saved by his life. should, therefore, maintain direct For he ever liveth to make interces, and close communication with him. sion for us. This crucified and risen We lack wisdom, but it is promised especial presence. Here, from all Christ, this dying and living Lord, in liberal measure to those who ask parts of the land, the people were this suffering and glorified One, of God. And grace for every time required to assemble for worship. the world's great Redeemer, is of need is obtained when we come Here God met and blessed them. to be made known to the world boldly to the throne of grace. If by his people. He has chosen God's people are anything, they are can not contain" the Almighty, much his people and ordained them a praying people. Looking forward less a house made with hands, yet, for this work. This is the great to the gospel age, and speaking mission of the church: to hold up directly of the church of Christ, Christ to the world, to point to the God, by the mouth of the prophet filled it with his glory. But the Lamb of God who taketh away the Isaiah, said, "My house shall be sin of the world. God's people called the house of prayer for all presence of God no longer depended should hold and teach all religious people." Christ is honored and his At leaving thus his birthplace, though it upon any locality. The true wor- truths and doctrines with reference cause advanced by the devotions of A house of bondage, for the promised shipers no longer need to go to to Christ, for the honor of Christ, to his people. The joys of salvation come to our own souls, and to the are some Bible doctrines which are prayer of faith. And Jesus teaches very generally disregarded by the us that agencies for the spread of professed Christian world, and that the truth will be raised up in answer ecause of such neglect these truths | to prayer, when he tells his disciples.

to prayer, when he tells his disciples to "pray ye the Lord of the har-vest that he send forth laborers into his harvest"

Yet dared not hasten unaversing by.
Orather, if the blood has been removed,
Or if the herdboy heeded not thy voice,
Then never shall my weary eyes behold
The land of Canaan with its waving Finally, among the most effectual ways for maintaining the truth, is faithful, consistent, Christian living. So if some hungry dog should from its The Christian is an actual, living place One token lick, the others would remain representative of religion to the Sleep, my sweet child, for thou hast need of rest; the work of Christ. We advocate world. He furnishes, in his life, the practical test of its power and sents Christ; because it is an ex- value. Religion is not an intellecpression of faith in this orucified tual or a sentimental acceptance of Obedience reigned supreme, though not as and risen Savior; and because it is certain ideas. Religion is character. The law had sounded forth from Sinal's his own appointed way in which we The words which immediately preare to follow him. So, too, we are cede, and form a part of the sen- Soft slumber to her long unclosed eyes; under especial obligation to call the tence which contains the text, are Sleep came at last, but with it dreams attention of the Christian world to significant on this point. Paul ex- Wherein she tossed, and mosned, and off the truth concerning God's Sabbath. plains why he writes to Timothy, He has given us his holy day, and when he expected to see him so The midnight hour drew nigh; unbroken commanded us to keep it holy. The soon, by saying: "But if I tarry The darkness's solemn hush; the child him, and make our abode with him." Sabbath speaks to us of God and long that thou mayest know how his creative power. Its observance thou oughtest to behave thyself in is a recognition of God, is fellowship the house of God." There it is. Behavior, Christian conduct, is the essential thing. Unless one's religion Of danger near. Oh! take me to the door makes him better in character and breadth and length and depth and is supplanted by a man-made insti- life, the judgment is legitimate and height, and to know the love of tution, we should "lift up the voice just, that his religion is spurious and worthless. And there is great dan-Though not yet "filled with all the their transgressions." To disregard ger that this judgment may be ilhis law is to dishonor God. Love logically extended to true religion; to God is loyalty to his government. | while, by well doing, the ignorance oncile the world to God and his put to silence. Theories may be government; not to readjust his plausible, arguments may be sound, government and modify his laws to pleadings may be movingly elotives of the truth—"the pillar and suit man in his depraved and fallen quent, and yet the majority of state. Christ magnified the law of neople will ask, before investing in God. And we are doing Christ's any enterprise, Has it been tested, stead, we plead with men to be recopractical experiment? If we have tasted and found that the truth and to have a very high estimation of Have we the atoning sacrifice applied, tion not so much by our words as sake. We have no right to hold by our lives, we appear to place sion. He never tires of telling that secure the best means. He must

ury, influence, honor, and power.

"To be master of yourself you. have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and in the very rocks of the earth. Be- term, are preachers. And yet, in much wealth within his reach. After cause there is often much that may reality, often the most forcible and a time you begin to suspect his you don't master them, they will to the requirement of the gospel be justly characterized as "profane effective preaching is the simple mine exists only in his imagination, and vain babblings and oppositions of profession of faith in Christ, the that it is not a real thing at all. If science, falsely so called," we should testimony to the power of saving it really existed, he would certainly thing," said his friend. "I should unimpeachable witness will testify trust that God could even "raise up has 20 congregations, with 1,650 Lord God Almighty which will vin- from slumber to that blessed day

"Well."

THE UNIMPEACHABLE WITNESS. If there is any subject which needs

as God's thought, though heretofore were witnesses. And Paul asked mine of rich treasures, when we so solicitude in the mind of every unknown to them, they accept and for confidence in the message he often show so little interest in work earnest inquirer, and a mistake ining it ourselves? If we would lead | volves eternal hazard. Any religion the sinner to realize his great dan- which does not, when embraced from the heart, fully certify itself in ger and his need of salvation, we the soul beyond the power of doubt, must ourselves manifest deeper can not be a true religion, because self as a present Savior, are now his anxiety in his behalf. Loving God it does not meet the want of humanment, the impersonation of moral witnesses, and they delight to tell and loving souls as we ought, we ity in its highest interest and deepshall not fail, in every way, to press throw all forms of paganism and upon the world the great message of infidelity, for none of them have or salvation. Possessing the truth, we pretend to anything certain. But will Christianity abide this test? It shall support it by profession, by certainly will, if the test be applied honestly and earnestly, in accordance with its own formula. The test is simply this: "He that believeth on the Son of God hath the [Founded on a legend very affectingly told by Mr. Moody, the Evangelist.]

witness in himself." 1 John 5: 10. The skeptic will object to this, on the ground that it requires belief before evidence. A man has got to believe on the Salaff God first, and then he is to have the witness in On whom the destroying angers shaft himself, whereas the witness needed first to inspire belief. This matter is easily explained. There are two kinds of evidence, rational and logical evidence, which must go before faith, and experimental evilence, which must follow faith. This experimental evidence is the

To make the subject plain, we will suppose a case. A skeptical friend lemands of us the evidence that proves the gospel to be a revelation from God, and we begin with the n haste we ate the Lord's appointed feast. rational, logical proof, as follows: 1. A revelation from God is a very

ossible thing. 2. It is a very necessary thing. 3. It is very reasonable that God should give us a revelation of his

4. The Scriptures claim to be revelation from God, and they can be accounted for on no other ground than their own claim. 5. Their claim is supported the most tremendous miracles. 6. Their claim is supported by most wonderful prophecies. 7. The Scriptures are adapted to our wants.

8. They are complete in their con-9. Their success, in the circumstances, proves them divine.

10. The influence which they exert for good, always and everywhere, proves them divine. This rational and logical evidence ought to produce rational convic

has the double aim to fill ignorance with knowledge and to train brains tion. Now act upon this evidence how to think. Now, what food and make an honest, earnest at is to the body, what medicine tempt to do just what the gospel is to the sick, what the school is to a view to learn what they teach, and do just what you think they 'demand of you, and you will have the ness of every "natural heart," so unimpeachable witness in yourself. conversion is thorough and transtestifying that the record is true. that God hath given us eternal subdued in the soul. My old grandlife, and this life is in his Son." This rithese is Un'iction capefiduce, and embraces the following facts:

t. You will experience a convicvent their sprouting again. Contion of sin, a sense of guilt and conversion requires both knife and salt. demnation. 2. A felt pardon, a sense of sins every Christian is his or her remaining sin, which keeps scattering its thistle seed and propagating afresh.

the conscience, peace with God. 4. Joy never felt before. Not doth beset us; or, as Dean Alford like the joy the world gives; Chris translates it, "doth so easily enwrap tian joy, which springs from a sense of the presence and favor of God. The anxious voice was silent; for in that 5. A hope never experienced before, which reaches beyond the the bottle. immortal future.

motives that move to action and in he ends aimed at.

ended by the witness of God's and therefore goes before destrucspirit, that you are a child of God. With a loud cry, "Father, I thought I The cock's shrill crow to greet approachperienced Christian, and it is the ing morn.

My heart is beating with a sick'ning dread privilege of every Christian to enoy this witness. me see the red blood sprinkled

This witness testifies to conscious and ends all controversy. Conpassed by!
With tr-mbling hand he snatched the hysthat I think and know what I think; Christian's weakness. when I feel, I know that I feel and know what I feel; and when I will, dox: "When I am weak, then am I know that I will, and know what strong." He means: When I feel this witness to contradict it. To do I use most the strength of Christ. you to tell me I do not think what I empty himself of Paul, and to be know I do think, that I do not feel filled with the fullness of his Lord. not will what I know I do will. It get the chaff and the bran out of his Christ. our blest Passover, is slain for us The "blood of sprinkling" for our sins is am joyful.

must not be overlooked.

and perverse. It can sustain its secret of its hold is that the molluse young man, proudly, when a friend head as it is the work of the heart. the moral restraints of the gospel. Infidelity rejects all the logical proof | and so clings by a divine law, more "Did you ever consider what a responsible post that is?" asked a gospel, and then sets aside all the soon as he should become puffed testimony of experimental Chris- with pride or gorged with fleshy tians, whose word they would not lusts, he would yield to the wave of "A master must lay out the work which he wants done, and see that it is done right. He should try to keep on the lookout against obsta

2. Christians, who are full of cles and accidents, and watch that overything goes straight, else he your judgment to instruct. You | Let any person make an honest, are master over a hard lot, and if earnest, persevering effort to live up "That is so," said the young man. He will have such an experience as "Now, I could undertake no such | will leave no room to doubt; the

and he will not long doubt its truth. science, falsely so called," we should not hesitate to welcome the truths of science, nor fear that they may conflict with other truths which ure dear to us. All truths are harmonious; they can never conflict. So, God's people are learners.

and all meet at the Christian altar are like the loaded trains in a railon a common level. While the way station, which remain station be the grandest possible commentary gospel contains lessons for the most ary until an iron coupling attaches on the old motto, "The blood of learned and wise, lessons which will require the eternal years fully to ex- the coupling of faith to God's power, plain, salvation is conditioned upon and then we shall begin to move. a few simple truths, which the most Out of weakness (for pew-rolls, and unlearned can understand. "I am pulpit eloquence, and prayer meets sinner. Christ is a Savior, faith is lings have no spiritual power in and the condition. I believe. I am saved." of themselves) we may become But these simple truths, in the rela-strong in the Lord. Our spiritual strength requires tions, stretch into the eternal future and into the mysteries of the God

requires to be renewed by food and

sleep, and as even the outworn face

head. When the purse proud mil-

lionaire comes, he is told to believe

mutation here.

ern Christian Advocate.

' made strong."

THE SOURCE OF STRENGTH.

BY THEODORE L. CUYLER, D. D.

drag us down. Every good school your brethren.

the ignorant child, divine grace is

souls. As sin is the one fatal weak-

throw salt into the cavity, to pre-

The real element of weakness in

us." The constant conflict with

such brethren as Gough, or Sawyer,

or Murphy, is with the appetite for

out of weakness they are made

strong. Pride is a constant source.

bloat of the face or the figure, it is

a deception. Pride is simply self-

exaggeration and light-headedness.

long as he stuck to his mother earth.

strengthening him."

TREUTINES.

on the Lord Jesus Christ. His gold of Nature must be renewed by the an purchase him no favor or comautation here.

When the proud scientist ar
When the proud scientist arcan purchase him no favor or comproaches the altar, he is told to be- ing is to repair constant loss and to flower from its appointed place, it lieve on the Lord Jesus Christ; and build us up. They that wait on the must perish; but as long as it has he may set his lamp of worldly Lord shall renew their strength; hold of the earth, and the earth has science aside, for it can not consume minded peasant appears at the altar, away. But even an eagle would are together, each portion duly rehe is told to believe on the Lord make but a sorry plight if it were lated to the other, does it faithfully Jesus Christ. He is not told to go not fed and if it lost the practice of first and get rich, and build a church its wings. So shall we, if we cease or a college; to climb the hill of to feed on God's Word and cease to science, and from its summit, with exercise ourselves to good works, ed and removed from the instruthe telescope of Sir William Her every day. Bible diet and Bible schel, count the stars; not told first duty are the regimen to make to solve all the problems in the athletic Christians. Euclid, is not told first to take the Perhaps some of the readers of spade of the geologist and dig this article may have run down to a my brethren, we must be in proper through the earth, and count and wretchedly feeble condition of heart

measure the depth of its strata. and life. In a vague way, they look One question only is asked, "Dost for their minister to wake them up, if our lives are to be greatened thou believe on the Son of God?" or for a "revival" in their church In this faith all bow together and to restore them. This is a delucion. obtain salvation, acknowledging the If the burglar's alarm in my house gospel divine and supreme.— West gets in such a condition that the indicator" only mutters feebly or has gone dumb, I do not tinker with the indicator. I go to that closet where the battery stands, and fill the jars with fresh chemicals. Then The thirteenth chapter of 1 Cothe weak apparatus becomes strong. rinthians is the inspired hymn of The trouble with many of our ove. The eleventh chapter of He church members is that their "indibrews is the sublime epic of faith. cators "act strangely. Their lips Sometimes Christ gave an explanado not always speak the truth, or tion of his own parables; and in the their hands drive honest bargains, or few cases of pre-eminent genius, opening verse of this glorious chaptheir lives display the power of godter the Holy Spirit defines faith to liness. Recovery can only come by be "confidence of things hoped and repentance and by a new infusion of the evidence of things not seen" One of the achievements of faith is heart work; it requires sincere that "out of weakness" many were | prayer; it requires a re enforcement of Christ and a fresh baptism of his One of the chief processes of life Holy Spirit. One honest hour with is to strengthen the weak. This is Jesus, in confession of sin, and an the purpose of our daily bread and emptying of self, and a new surrenour nightly sleep. For this object der to him, would work wonders in have accomplished. The precept of the physician employs his skill in strengthening "weak hands and clearing evil humors from our sys feeble knees." When you are thus

SURVIVAL OF THE FITTEST.

One of the peculiar features of Christianity is its unconquerable fully establishes the helpfulness of to our sin-diseased and sin-enfeebled survive the civilization with which they were originally identified. This may be said, we believe, of all the old religions that have ever prevailed. The worship of Bel. Osiris forming just in proportion as sin is and Moloch, illustrate the fact. father used to cut up Canada thistles Other religions had their time—pe-by the roots, with a long knife, and riod, birth, growth and decay; these same forms of worship illustrate this. Others had their local boundaries, which were practically as decisive boundary limits a province or an empire. The Greek, Roman, Egyp tian, and Syrian religions were Our daily battle is with the sin that | never mingled, nor transplanted. The Pantheon of Rome was only the result of separate independence and consequent toleration—not of union nor even of eclecticism.

Christianity resembles them no one of these particulars. No cloudy scenes of this life, and be reigns within them and they keep a form of civilization ever put its yond the dark vale of death, to an | tight hold on the arm of Christ, then | stamp upon it. Customs, costumes, government and literature have all changed over and over again since change in feelings, in desires, in the of moral weakness, because, like a it first dawned on mankind, but its garments have not grown old, nor has its speech become antiquated nor its authority obsolete. Here it is to day, speaking to the world in a Spirit, bearing witness with your tion and when the strain comes we tone as familiar and attractive as it fall. Humility is the chief element in | spoke in the days of Constantine, or This is witnessed within the heart every healthy, robust Christian. It Paul. It constantly renews its of every true, earnest, deeply ex keeps him from soaring up into self- youth. Everything else grows old. conceit, and holds him down in an But childhood, youth and age find in easy for the few of us who live in implicit rest on Jesus as his rock of it perennial freshness and novelty. strength. Anteus was invincible as | So far from having exhausted it, the | culture and thought till we can see world only feels that it is beginning how the shadows of time lend a new way, who walk in the law of the When Heacules got him up into the to get abreast of the system of intensity and beauty to its lights, Lord."-Jumes Culross. D. D. air, he strangled him. No Chris | Christianity, just as every former | and how pain and suffering are a distian is ever conquered while he lies | age has felt, and just as every after | cipline in wisdom and goodness, to the mind has of its own states and low and firm on Christ. Then the age will feel. And as for the geo- think this world a very tolerable activities, as when I think, I know divine strength is perfected in the graphical limits of Christianity, one, and to regard human life as a everybody knows that it recognizes grand and sacred possession. But neither latitude nor longitude: but | think what life is to the countless

This explains Paul's famous parawherever there is a human heart, the | myriads of our race; think what the gospel claims a home. Such is its aggressive character. Every one who beholds it must be majority of men have been plagued dispute this witness within, is for Paul's constant endeavor was to filled with admiration. But these by toil, by care, by fear, by sordid latter days are displaying in a won- penury; how they have been crushed derful manner the tenscity of its what I know I do feel, and that I do In Ostober, the farmer is careful to sovereignty. We all have mourned who were bound to protect them, over the sad story of the desolation | maimed and tortured, stultified and granary, in order to make room for of those lands where Christianity coerced, by the very priests who when I know I am sorrowful, and his wheat. He empties, in order to was first made known, and where it were bound to enlighten and emanthat I am not joyful when I know I fill. Some of my readers may have so gloriously flourished. For ages operated this Summer, at the sea their proud cities have been heaps decimated and degraded by war, by observed this Summer, at the sea their proud cities have been heaps Three concluding facts lie upon the surface of this subject, which ly to the rocks. Each mollusc clings arry have reigned unmolested in the by superstition; and who can deny o tenaciously that the concussion of lands where the gospel was first that, if this world be all, then hu-1. Infidelity is most unreasonable the waves can not smite it off. The preached. A deadly sleep has fallen man life, taken as a whole, is the over them. But that sleep is not most fatal of blunders, of curses the pretentions only by a criminal neg. is empty. If it were to be filled, permitted to be eternal. In Pales | most terrible? If the tragedy of lect to examine the evidence. Un-either with air or with flesh, it belief is not so much a fault of the would drop off immediately. This Eastern Syria, and in India, the vine purpose, if there were no betillustrates literally the condition of gospel is re-establishing itself, and, | ter time coming, no golden age of whose depraved propensities reject every humble, honest, healthy be- we must believe, for a more glorious liever who has been emptied of self, career than before. where Paul vent and reign of Christ, then sure-Even in Italy, closely to the Rock of Ages. As preached—Italy which seemed hope.

one change has taken place within better for men that they had never the past few years. The Bible can doubt on any other subject, upon temptation and be swept away. now be purchased and read in the whose word as judge and jury they But while he is weak in himself he shadow of the Vatican itself. would doom a fellow-being to the is immovable "through Christian churches of every denomination may be found in Rome. for it. And this is the very posture Faith in the Lord Jesus is power. And more than all, the Waldenses, which our Lord enjoins. He would no parenthesis. Eschew the colon. doubts and troubled with skepti It is the believer's only real and en | so long oppressed by Romish cruel | have us to be like servants who cism, may find a cure in a deeper during power. All these heroes who ty, are now returning good for evil, watch for the coming of their lord, cosm, may not a cure in a deeper tone of piety, a more thorough Christian experience. Young converts may be troubled with skeptical doubts, and older professors often are; but there is a cure for both.

In these deroes who ty, are now returning good for evil, by preaching the gospel in great by preaching the gospel in great by preaching the gospel in great to him immediately. He would have us believe in, and look for the have us believe in advent of a better world, in which all the wrongs of time will be rectified.

The Recompany of their tord, watch for the coming of their tord, that, when he comes, they may open to him immediately. He would have us believe in, and look for the doubts, and older professors often it counted for righteousness and lover Italy. Their missionaries have divided Italy advent of a better world, in which all the wrongs of time will be rectified.

The Recompany open doubts and the period of the coming of their tord, by preaching the gospel in great to him immediately. He would have us believe in, and look for the advent of a better world, in which all the wrongs of time will be rectified. strength. It made that noble old there are 30 churches, 40 stations, fied. He would have us sustain our-'friend of God" strong enough to 5,000 attendants on public worship, undertake the journey into an un- and 2,500 communicants, and daily rows of our individual lot, and unknown and unmapped land, and sad Sabbath-schools have been es der the still heavier oppressions of will give us that sweet rest that life strong enough to bear his only son | tablished, and are being successfully | the world's lot, by looking forward | has denied; that hereafter our sor-Isaac to the altar of sacrifice, in the worked. The Free Italian Church to that end and purpose of the rows will sleep calmly till we awake

will be gloriously rewarded. It wil them to the locomotive. We need martyrs is the seed of the Church. -South-Western Presbyterian.

OHRISTIAN FELLOWSHIP, The efficacy, usefulness, yea, and he indispensableness, of combina-

tion and co-operation are illustrated

they are to thrill with music.

bears no recognizable likeness to a

gospel church. No, no, it is not a

casual place of meeting; it is a

spiritual shelter, a commonwealth of

interest and sympathy, where we |

It is an exchange where gifts are

mental to another; where, as it is

everything, what is lacked by one is

supplied by the other; and where

our highest thoughts are common,

so that the poorest are enriched and

the bumblest exalted. — George C.

WAITING FOR THE COMING.

If in this world only we have

world is, and has been, as a whole.

Remember how in all ages the vast

Lorimer, D. D.

been born!"

Tis only a little space;
But it may be at last, and forever,
Out of the resting place.

—English Congregationalist. alike by the works of God and man. constant renewal, just as the body and their shining is only possible because of their harmonious dwelling together. Could you point to THE RESURRECTION TEST. one breaking away from the frater What the key-stone is to the arch he resurrection is to Christianity. This is the point on which the greatest pressure is exerted; but like the wedge shaped stone, the fact that the Lord rose from the dead, presses they shall mount up with wings as hold of the sun, it flourishes. The the foundations firmly, and sustaindown stronger and stronger, settling his sins nor regenerate his heart. eagles; they shall run and not grow various parts of a watch are useless ing the whole structure. Without weary; they shall walk and not faint when separated; only when they it there would be no central strength, and but little opposing force would be needed to lay it in ruins. So mark the fleeting hours of time. long as the key-stone holds, the No anthem can ever peal from the structure is safe. organ whose pipes have been isolat

distinctive promise of the New Tes-

tament, viz., the second advent of Christ, and may use with sincerity all the words and phrases in which

it has been expressed.—The Expos-

NOT FAR. Not far, not far from the kingdom, Yet in the shadow of sin,
How many are coming and going,
How few are entering in t

Not far from the golden gateway, Where voices whisper and wait

Catching the strains of the music Floating so sweetly along, Knowing the song they are singing, Yet joining not in the song.

Seeing the warmth and the beauty,
The infinite love and the light;
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,

Out in the night and the cold; Though he is longing to lead them Tenderly into the fold.

Not far, not far from the kingdom

Fearing to enter in boldly, So linger still at the gate;

Let us suppose for an instant that Jesus went into the grave, and thus ment. They are base, dumb tubes ended his mission. The few friends. in their loneliness, and they must his disciples, and the unbelieving come once more into fellowship if multitudes might well have wept or scorned. Notwithstanding his perfect life, his wonderful miracles, conjunction, we must exist in vital connection and operative sympathy, all times, claims would have fallen. the greatness of God. And it will His promises would have been unbe found that, with but few excepfilled, for he asserted that after tions, the most perfect and most usethree days be would rise from the ful religious men, the men whose dead. Here would be a defect so moral proportions have been vast radical in his character as to uproot enough to challenge the admiration all his other work as teacher and reof the world, and whose deeds have former, and destroy all confidence been sufficiently noble to command in him as the Son of God. No matter its homage, were identified with the now much he had charmed his visible church. The self styled un- followers by his remarkable acts, attached Christians, the free-lances he was untrue to himself if he came of religion, have rarely attained any not back to them from the grave as spiritual eminence or conferred any he promised. They must assign lasting benefits on society. In some him some solitary position as an inexplicable phenomenon — some successes may have been achieved, strange embodiment of divine force but they are too rare for ordinary operating independently and above ature-but he could not be the ment. There is no fool so gigantic God he claimed to be, because as the man who mistakes himself for a genius, who overrates his spiritual strength and concludes

veracity was sacrificed in his hands. But he came again from the dead. He fulfilled his word to the smallest that he can undertake what only the detail, and sealed the truth of the most daring of God's servants when Christian religion forever. twice baptized and thrice anointed

On this one point hangs the whole truth of Jesus. Reading his life sense, the dictate of reason, the orward or backward, one can prove solemn testimony of history and exit like a question of addition; it is tems and lifting off the weights that | converted afresh, you can stregthen | perience, admonish us not to disrethe same, tracing it from the resurgard the means which God has inrection as from the manger. There stituted for our religious advanceare no weak places in the testimony. He is historically the Christ Christ's idea of a church most predicted by the old prophets of Israel, and the angels who sang to Other religions do not fellowship. Mark you, I say Christ's the shepherds. In the joy of times degenerated into a congrega of his mission. No other fact is tion, where there is proximity with worth so much to the world as this. out identity. But a hebdomadal It is the all in all to every believer, with only an occasional cold "How the glad song "The Lord is risen the glad song, "The Lord is risen are you?" no sooner asked than an indeed," and feel itself superior to swered as thoughtlessly, when re- the most malignant powers of death spect for one another, official courand hell, in the strength of its conesy, is substituted for the old aposquering Redeemer. tolic, sincere, and downright love.

> LEAVING GOD OUT .- The fatal the life; pursuing one's own likings in place of surrendering to the alllive in each other's prayers and love. good and all holy Will. Young men feel in this wav-that to admit God to the place he claims would this way, I testify it is because they do not know any better. The young man who acknowledges God as the Ruler of his life, will not rejoice the less, but the more. Youth will be a brighter time to him. It will be a happier time to look back upon, with no store of bitter memotransgressions." "Blessed"—in the deepest meaning of that wordblessed are the undefiled in the

> > unceasingly talk up a bad lot left on our Master refuse to be satisfied, until not only the victim of their hate was crucified and buried, but a seal must be placed on his grave, those mutterings of fear and remorse. There may not be a breathof wind, yet there comes to the silent ship resting on the silent ocean a ground swell that ever rocks sepulchre that they can not further disturb their peace, but all in vain.

preacher for the common people aland sentences. They will be better righteousness and peace—if, in short. we can no longer believe in the ad understood. They will hit barder. They will be remembered longer. More sharp shooting can be done ly every thoughtful spectator of this with your pound of lead in ounce lessly lost to superstition—a marvel- vast tragedy must say, "It were in a sort of double bow knot and But if we believe in this great of all complex sentences. As an aid promise, if we cherish this great hope, then can we with patience wait in doing this, it is well to look sharp everything, as far as you can, with-

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Nov. 20

REV. N. V. HULL, D. D. - - - EDITOR. ness or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre Allegans Co., N. Y."

spondence with it. As a model of THANKSGIVING. this life, Christ is set before him Proclamation by the President. both as to inspiration or sentiment At no recurrence of the season at which and action, and the work of the the devout habit of the religious people has made the occasion for giving thanks to Almighty God, and humbly invoking tern. At first it will almost seem to the Christian that his task is acperity enjoyed by our whole country been more conspicuous, more manifold, or more universal than during the past year. Also complished. The "old man" seems really slain, but presently revelations, general prevalence of domestic tran- | tions are made that convince him that the "motions of the flesh" are still "strong," and right here the and confirmed their attachment to their government, which the wisdom and courstruggles of the Christian life begin. " For the flesh has desires against he wisdom and courage of their descend the Spirit, and the Spirit against the ants have firmly maintained to be the habitation of liberty and justice to successive flesh: and these are contrary the one generations. Now, therefore, I, KUTHER-FORD B. HAYES, President of the United to the other, that ve may not do States, do appoint Thursday, the 27th day of November, instant, as a day of national those things that ye would." As we said, here the warfare begins, be thanksgiving and prayer, and I carnestly recommend that, withdrawing themselves cause the flesh seeks to regain its from secular cares and labors, the people of the United States do meet together that dominion, and here the superiority of the dispensation of the Spirit day, in their respective places of worship, there to give thanks and praise to the Alover the law clearly shows itself because its gives victory where the beseech their continuance other gave defeat. The law could not give life, and consequently left

Done at the City of Washington, this third day of November, in the year of our Lord, One Thousand Eight Hundred and Seventy-nine, and of the Independence of the United States, the one hundred and fourth. [Signed] R. B. HAYES.

THE RECORDER FOR 1880. By direction of the Executive

Board of the Tract Society, the price of the RECORDER for 1880, to persons not in arrears, will be \$2. No reduced rates. One price to all. New subscribers sending \$2 before the first of the year, will receive the paper from the time of payment to the close of 1880. For \$4 50 the God at every step he takes, and in the discharge of every duty he at-Good Company from September, 1879 to December, 1880-sixteen numbers-will be sent to any address. (See advertisement in this Nothing is more plainly taught in paper.)

the Scriptures than it is the Cnris-We are sending out bills to those tian's duty to grow up from his childstate to manhood. Likeness to Christ should be the aim of his life account, and hope they will pay every day. He should convert into some attention to the matter, as Christlikeness every experience. their want of punctuality causes sewhether joyous or otherwise. Even rious difficulty in the business of the his own weaknesses, paradoxical as office; and we should be sorry to this may seem, may be to the Chris believe that those who have received | tian a means of growth. Our faults the weekly visits of the RECORDER give us lessons in repentance, and the divine compassion develops in us were so lost to the claims of right love and trust. as to withhold the amount due. Should there be any errors in any of sweet communion with God. What it is not wanted, however much from the oppisite side of the earth? the bills, it will afford us pleasure to faith in him does it beget. What it may be needed. This is a matcorrect them on presentation of sat-

isfactory evidence.

Will not the friends of the REconden make some effort to extend its circulation? The price is certainly within the reach of nearly all, and should there be any family so unfortunate as to be really unable to pay for it, it would seem that out of your life. Remember that in there should be sufficient zeal in the every true effort you make to oversociety where they reside to furnish it for them. A reasonable effort on help you may overcome. the part of those in arrears to pay up their dues, and on the part of all PAR RUSSELL ON THE SABBATH. to increase its circulation, would insure continued success, and enable

CHRISTIAN GROWTH.

the publishers to make such im-

provements as might seem to be de-

Growth is the law of this world thought, if not mistaken conviction, and perhaps of the next. The evi as to the seventh-day Sabbath. dences that the earth a whether it is still in force as a growth are indisputable. Our own | divine institution; has been fulfilled observation also witnesses that ev- and repealed in the gospel or not: erything having animal life has the institution thus modified is growth. Nor is this plainer than transferred and perpetuated; or whether in the Lord's day we have also have growth. As time advances, another and a new institution, in the circuit of human vision enlarges. commemoration of that grand and sealing event of the gospel, the res-This is so of the world of mind, bearrection of our dear Redeemer. cause it is true of the mind of the The following facts and important individual. considerations, prayerfully pon-

In the great world of thought dered, will set this whole matter right, I think." nothing is exempt from the law named above. In all the depart-Mr. Russell is a good writer, but ments of human thought we are adhis article adds nothing to what has vancing toward perfection. At least, slready been said on that side of this will be accepted as a general the question. He disposes of Gen. statement. All this we apply to the 2: 2, in this way: matter of the Christian life. Even "It will be said in answer to this religious thought has from the bethat God rested from the work o ginning been subject to this law of creation on the seventh day, 'and blessed the seventh day and saucti progressive development. We do fied it.' Gen. 2: 2. This is all true not mean its Godward side, but its He then and there sanctified the day manward side. God knows all in his plans and purposes, just as he things, seeing the end from the beredeemed his people by the atoning blood from before the foundation o ginning; but in his providence each the world: but there is no evidence dispensation has been an advance that this day was made known t upon the one preceding it, and to his people as a day of sacred res meet its demands required a higher till some two thousand years later. culture, but for this God furnished Nothing but stern necessaity could the necessary means. The Christian make a man of Mr. Russell's abilidispensation requires the highest ties write so illogically. If any culture, because it furnishes the thing is plain it is that the seventh most perfect means for this. A day was sanctified from the beginnew religious life is the foundation ning and was therefore always sancof the Christian system. It brings tified. It was not one day that was man into fellowship with God by sanctified, but one of a cycle, and writing the divine law on his heart. | while that cycle remains the seventh This is reconciliation in fact. When is its sanctified day. The fact Christ said, "Verily, verily, I say that God gave his elect people this

while it requires a more perfect the theologians, that the seventh-

it involved the question of character

of the former dispensations, because strengthens it.

to any of its predecessors, so are its theory. He says:

Christian growth." When one ecomes a Christian, it is by a new he Lord thy God,' not that one sevcreation. He really has a new dis enth part of time is Sabbath, but he seventh day of the week." ensation given him, which is what And still again: is meant by a "new heart." He al-"The object was originally, not o has a new body given him b

promise. From this new heart ther

springs up a new life, one in corre

the struggler a victim—a slave.

It is now the business of the

Christian to develop and strengthen

this new life, begotten of the truth

as it is in Jesus Chrst. In this he

is to employ the divinely-appointed

means, find them where he may,

and come to them however he may.

But as of the first importance, he

must be a student of the Word of

The real point, however, we wish

to make here is the work of the

Christian in this. We do not say in

independence of God, but the oppo-

site of this. He is dependent upon

tempts. But that it is the duty of

the Christian to grow in likeness to

Christ is certain. This, however,

would not be if he could not do it.

Sabbath was a Jewish institution.

"Among many intelligent Chris-

Christ. It opens thus:

he church, for this is not namednor does it appear to have been among the Jews as a day of special convocation till after the Babylonish captivity; but it was for four pur oses-to give physical rest, comnemorate the rest of God from his creative work, to commemorate the exodus of Israel from Egypt, and to be a badge, or sign, to separate the Jews as God's people from all other men; but these objects are not specifically the objects or ends of the Lord's day. The seventh day Sabbath, as given to the Jews, was de signed for universal and perpetual observance, or it was not. If it was of this character, then it is still in full force and binding, both in its etter and spirit, and Christian Sabbatarians are right. If their premises are correct, their logic is an iron hain, and all who observe Sunday is a Decalogue Sabbath are bound and and foot in error, and if consistent, must, and should, come ound and obey the law, which they admit has never been annulled or

This is both well in itself and is well said. At the close of his article, Mr. Russell promises in a subsequent article to show:

"That from the beginning, the Christian church in all lands, with one consent, observed the Roman Sanday as emphatically the Lord's day, 'a so called day of sacred rest,' commemorative of the resurrection of the Redeemer, and continued to do this as a binding obligation, which the faithful would not repudiate or neglect, to save life or fortune; nor do the apostles or early Christians over speak of this, to them, precious sacred day, as the Sabbath, but as the Lord's day, born

to send it to us. If the article is o'clock, meridian, on the 35th merid | presence of Pharach, the miracles not written more carefully than the ian, east longitude from Greenwich. of Moses. Ex. 7: 11. But did the one we have quoted from the writer The ascent would have been in a false teachers, spoken of by Timowill certainly get himself into perpendicular line from the point of thy, oppose the truth precisely in as there is not an instance in the New Testament wherein the first day of the week is called or treated as a sacred day. All this talk about its being "a so-called day of sacred rest" is pure assumption.

ARE YOU PRAYING FOR A RE-

Do you need a revival? Do you penitence and consecration. And ter to be taken into our hearts.

to grow in grace and in likeness to God is not willing to bless. him is full salvation. Seek to put the fault is with us-we are not

all evil out of your heart and all sin | ready to receive it. But, reader, do you need a revival? Are you alive to God? Does come evil with good, God will be your soul go out to him for his Have you thought of this? Perand was therefore done away in

> do this, and yet you may do it. Let us seek for a revival. Let us honestly open our hearts to God. Let us humble ourselves before him,

DRUNKENNESS AND DRUNKARD-

have written and tongues spoken. Descriptions as fervid as the heated even God himself? furnace of Nebuchadnezzar, or the melted lava of the burning mounttinct and burning as the form of the | gods (plural) are deified men.

to thee, except a man be born again, day to keep in memory of creation he can not see the kingdom of God," instead of weakening the argument They cause us grief and put us to modern Anthropomorphitism seems ly, or in his kingdom, I shall now haps, but the Lord has given us he gave utterance to a sentiment in for the sanctification of the seventh advance of the one underlying either day from the beginning, only But the paragraph below shows in a higher degree. But as this that Mr. Russell is too sharp to be sentiment was superior in character misled by the seventh-part of-time surroundings and attendants, so that | "The common ground taken by

The seventh day is the Sabbath of | well known that the business of which drunkenness is the fruit is ear or eye, and never again will be. | cal Journal, advocate only such the seventh day and hallowed it." ages. protected by law, and yet it is urged | "For though we have known Christ | liberalism as is grounded on respect | Here we have the institution of the that we must not attempt the re- after the flesh (under natural condi- for public and private morality, and week, a period of seven days, each ber has made public is, in many removal of this protection; if we do, | tion) yet now we know him no detestation of licentiousness in all day being one entire revolution of harm will come. Think of it. that we are to go with this burden crushing us to the earth, and are in like manner, as ye have seen him sociates in this controversy. The ticular number, which is made still to hear from many of them, for it forbidden to free ourselves of it.

ESCHATOLOGY -- No. 17. BY S. S. GRISWOLD.

The Ascension. What was it? The historic incident, mentioned in Acts. 1: 9-11, particularly that of the 11th verse, is thought by some sight. And while they looked stead-

shall so come in like manner as ye of it." body was the identical body resuscithat was the identical body which tainly the latter. was crucified.

Let us for a moment analyze the We should like to see the article | natural facts of the ascension. We | Moses, so do these also resist the promised, and ask any of our readers | will suppose that the act of ascen- | truth." These are traditional names nto whose hands it may have fallen, sion took place precisely at 12 of magicians who imitated, in the trouble, provided he is followed up, starting. Had the ascension taken the same way the magicians did the ascent would have been in a per pendicular line in the very opposite of the Nile into blood? direction from the starting point. Had the ascending act taken place six hours earlier or later, the line of

Again, was the heaven to which really want a revival? Can you Jesus ascended directly overhead, think of anything that would be in the latitude and longitude of such a blessing as a revival? But Mount Olivet? if so, would the he run upon them." this is not likely to come unless ascending Jesus have reached But what a sanctifying power has asked for, nor will it be asked for if heaven, had he taken his departure

what charity for others, even for the When our hearts long for a was crucified, whose avoirdupois In these passages the point of the said it." Neither is there a single all the intermediate ones were to brother of the Senator, and by other "ignorant" and for those "who are revival of religion, we will put weight was, say 150 pounds, how comparison is in the similarity of passage in all the Bible that inti be known by their numbers in the ers, that it would be nearer and betourselves in the way to receive did it ascend upward when its the results, and not in any identity mates any such thing. But notwith-Reader, let it be your daily effort it. We must not suppose that specific gravity was so much greater of the outward act." Christ. Rejoice in Christ with your He is always disposed to do this, and to where did it go? for would does not mean identity of form in and give it the benefit of your own whole heart, remembering that in and if the blessing does not come not that material body require a an act. The words hon tropon have example, directly in opposition to your helper, and surely with his help? What rigid inquiry should vation? and hence, further (please coming of Christ. For, according resort to the quibble or subterfuge we make in regard to our own spir do not think me irreverent) as to Adventists themselves, when -for I can't give it any other name itual state! And how should we he ascended to his Father God Christ comes the second time, he —that because the three little qual inserest ourselves for the welfare of (for Stephen saw him standing at will come riding on a cloud, herald. if ying words, "of the week," were The Watchman has an article on | Zion! What if the church shall the right hand of God, Act. 7:56), ed by the sound of a trumpet, and not inserted after the words "the the Sabbath by P. R. Russell, the suffer loss? What if it be blotted does not God himself live upon one attended with myriads of saints, seventh day," therefore any particular object of which is to show that the out? But without revival it will of the planets? and hence, further flaming fire, and mighty angels. lar, definite day of the week is not die. May be it is even dying now. still, may not even God himself re- But the ascension was witnessed by meant, and people are at liberty to haps you are contributing to its draw his continued existence? Now, of trumpets, no flaming fire, no at Sabbath which they choose. That weakness. It may be your conduct in all seriousness, does not something tending angels. To understand the your position is not correct, I is a burden to your brethren. They like the above necessarily follow, if descending literally, would render it shall endeavor to show, for the fol-

> the ascension. Just so, my friend. making our confession and ask his But conceding that, your whole Savior vaulting from the zenith of at the beginning of time. The first forgiveness. If this is done in sin- theory falls to the ground. In fact, the atmospheric heavens. cerity, he will forgive. Let us take if there is no other standpoint of the stumbling blocks out of the way Biblical exegisis but that of material of our brother. Let us give full ism, God himself is a material being; evidence of our sincerity. Oh, how and if a material being, he must much we need a revival! The Gra- have his residence in a material cions One teach us how to come to heaven, and must continue his exist ter is eternal, must be not have had What a sin is drunkenness, and a beginning? and if the material by John the Revelator (Rev. 1, and "And the evening and the morning many excellent articles from your relation to Pennsylvania laws. We what a crime is drunkard making ! | universe is to be destroyed, annihi Of these the most eloquent pens | lated, may not such a catastrophe involve the material heaven, and

Conversing with a Sunday Adventist from Illinois, some time ains, have been given, and yet the since, he admitted that God had to reached. Pens of ready writers theory, in order to live. Mormanhave drawn pictures of them as dis | ism (if I mistake not) holds that its

sun in the heavens and its rays of | Modern materialism seems to be | under examination in this article | the fulfillment of promises or threatlight, and yet these crimson facts a revival (not of the fittest), but of (Acts 1: 11) can not be construed in enings are always based, are not outdo them. Even sacred Writ, as the ancient Pagan doctrine of the favor of the bodily return of Christ very often expressed, but you cerif standing aghast in their hideous Anthropomorphites, who believed to this earth, and as the passage tainly know they are always underpresence, scarcely does more than that the Supreme Being existed in has been considered as the sheet an. stood. I once heard a good Metho- lean soul, and now, as I see the clouds release us. I showed my daily acto call attention to them; and yet human form. Webster says, "they chor of the bodily return of Christ, dist preacher say in a sermon that arising, and the signs of the times count book, showing where we had these evils bear rule over us. They were a sect of ancient hereties." it must, in its meaning, follow in the if every condition and qualifying indicate the coming of a mighty been each night. The night of the confront us at every point, and at | While Anthropomorphism represents | direction of the parousia, as set forth | term were all written out in connectend us everywhere we go. Against deity as having human attributes in this series of articles. them we pray and utter our protest, and affection, common sense would | Having thus shown that the New | it would have swelled the Bible to and still they live and thrive. Over forbid such an understanding of it Testament does not teach the Ad. them we ween burning tears and ut as to reduce the corporiety or actu | vent doctrine of Christ's coming. ter our imprecations, and still they ality of God to the metes and but that it does most emphatically ry it around to his preacting places. the rewards. And now I appeal to F. Randolph, relating to our remove run riot and do the deeds of demons. | bounds of a deified humanity, which | teach the coming of Christ spiritual. | This was a little extravagant, pershame, and cruelly mock us as we to do. To return. It is evident proceed to inquire into the nature common sense enough to understand writhe in our suffering. They strip that the natual phenomena of the of those events which were to trans. some things which he has told us, us of character and rob us of our ascension were more apparent than pire during the continuance of the without having every term so liter wealth, and then point the finger of real; that the ascension of Christ parousia, and which have their ful ally qualified, as you seem to think derision at us and call us fools—and | was not so much a motion from one | fillment in the anastasis or future | it ought to be. surely we are. Every kind of infin point to another, but what that mo- life. ence, save one, at our command, has tion signified, viz., a change of state.

ner." Greek-hon tropon. to entirely forbid the view taken in dicted by every passage in which associates, that the sympathies of known by being numbered in the my articles of the second coming of the phrase occurs," "The phrase the lovers of purity are with them. Christ, "The Parousia." It reads as occurs elsewhere in the New Testafollows: And when he (Jesus) had ment four times, viz: Matt. 23: 37; spoken these things, while they be- Luke 13: 34; Acts 7: 28; 2 Tim.

held, he was taken up, and a 3: 8. Matt. 23: 37: Luke 13: 34cloud received him out of their O. Jerusalem. Jerusalem. how often would I have gathered thy fastly toward heaven as he went up, children together, even as-hon trobehold, two men stood by them in | pon-a hen gathereth her chickens white apparel; which also said, Ye under her wings, but ye would not.' men of Galilee, why stand ye gazing Now, did the Savior mean to say up into heaven? this same Jeens, that he would gather the people of which is taken up from you into Jerusalem under his care in the heaven, shall so come in like man. same manner as a hen broods over ner as ve have seen him go into her chickens? While it implies equal tenderness, it can not imply It is maintained that the phrase, an exact resembla in the form

have seen him go into heaven," re. | Acts 7: 28-" Wilt thou kill me quires Jesus to come in bodily form, as-hon tropon -- thou didst the as he ascended in his bodily form. Egyptian vesterday?" Does this It is assumed that the ascending mean that the act of killing must be performed in the same manner, tated in the morning of his resur- with the same instruments, and the rection, and that the resurrected body buried in the sand; or simply was buried in Joseph's tomb, and ence to the form or manner? Cer-

2 Tim. 3: 8-" Now as-hon tropon-Jannes and Jambres withstood place twelve hours earlier or later. Moses, by changing rods into ger-

Septuagint, Gen. 26: 29-"That thou wilt do us no hurt, as we have 4. The reason for selecting the sev not touched thee, and as-hon tro ascent would have been directly at | non-we have done unto thee nothright angles with the point first men- | ing but good."

Isaiah 33: 4-"Your spoil shall running to and fro of locusts shall

Again, if the ascended body of so speech finely formed delighteth does not mean that day, for "if it came the Sabbath, or rest day. And at the Gregg Hotel. Inquiring here, Christ was the veritable body that the ears of them that read the story. had meant it, then it would have the first one, and the last one, and we were told by Dr. Schnatterly,

indeed love you, and still you grieve the ascension has its metes and impossible for every eye to see him, lowing reasons: 1. The period of them. Perhaps you do not want to bounds in the apparent natural as the range of vision would be circulated bounds in the apparent natural as the range of vision would be circulated bounds in the apparent natural as the range of vision would be circulated bounds in the apparent natural as the range of vision would be circulated bounds in the apparent natural as the range of vision would be circulated bounds in the apparent natural as the range of vision would be circulated bounds in the apparent natural as the range of vision would be circulated bounds in the apparent natural as the range of vision would be circulated bounds in the apparent natural as the range of vision would be circulated bounds in the apparent natural as the range of vision would be circulated by the circulated bounds in the apparent natural as the range of vision would be circulated by the circ cumscribed by the spherical figure of six working days, and one rest Oh, but says one, there was of the earth; hence, only those be day, making seven days; and the doubtless a miracle connected with ing within the periphery of the local order in which these days occur was horizon could see the descending established and fixed by God himself

tively against the second coming coming first in order, or succession, of Christ bodily, and can only be and the rest day coming last, or the ence by drawing nourishment from realm of being, where he was seen were known by numbers. The one tion, and the young soldiers are sharmaterial substance; and, unless mat be Stephen (Acts 7: 56) and Paul on which God began the work of ing in their experience. (Acts 9: 5; 22: 6-10; 26: 14) and creation is called "the first day." ances of the resurrected Christ were it don't say "the first day of the the spiritual perceptions. John in but every candid person will admit Rev. 1: 10, expressly states that he that it means both of these, and yet was in the Spirit when he beheld according to your reasoning on the depth of these evils has not been partake of food, according to his his consciousness was in his spiritual because it does not say so. Many

more" (forever, after the flesh). 2 its forms. Our sympathy has been the earth on its axis, and each day Cor. 5: 18. Jesus shall so come, strongly with the Index and its as- known from all the others by a par-

so also would be return, is contra- engaged, assuring the Index and its same parents would have, if they were

REVIEW OF A TRACT. of the Free Methodist Church.

Dear Brother,-I begin this num-

ber of my review by quoting your second objection "to the teachings be the last, or seventh born, and through. We started September of the advocates of the seventh vice versa. Now is not this just as 23d for Conference, attended until day." "Our second objection is they | plain as it is possible for language pervert the plain meaning of the to make it? And did not Moses commandment which they profess to and the people so understand it. enforce. They represent it as teach. | when the law was given from Sinai ing that 'the seventh day of the 2,500 years after this? How can found the distance to be 165 miles. week is the Sabbath of the Lord thy, you explain their practice from that We reached Alfred Fifth day, at. | as his horse could carry him, for fear God.' It does not say so. Why? day to this on any other supposi-Because it does not mean it. If it tion? For you admit in so many bath, and returned to Alfred Centre low, "the wicked flee when no man had meant it, then it would have words that "the Jews in our Savior's on First day. There I had my pursueth." Such is life. Peace go said it. But there is not a single time kept the seventh day of the horse shod, and found that she was passage of the Bible which says that week." Is it possible that Moses lame. The next day we went to Scio. the seventh day of the week is the and Christ and the whole Jewish Mrs. B. went by the train. She Sabbath. Not one. The fourth commandment is very plain, and law was given to the present day, egates. The horse was so lame body was the identical body that that it was to be done without refer- very definite. It reads:" (I do not take the room to copy it, as all are supposed to be very familiar with "Here we have, 1. The requirement to keep the Sabbath day

holy. 2. The time specified-the seventh day, after six days of labor. It does not say, 'the first six days of the week shalt thou labor,' but six days shalt thou labor,' at the end of which thou shalt observe one day as the Sabbath. The next day after six days of labor is the seventh day. This is the day to be kept. pents, dust into lice, and the waters 3. We are to insist that all under our control-our children, our hired men and women-keep the Sabbath. enth day in preference to selecting the tenth or the sixth day is given -the Lord rested from the work of creation on the seventh day." On the 46th chapter of Ezekiel, 1st way, Elk county. Tuesday night, trip. But little mud through the be gathered like the gathering of this quotation I remark first, that the caterpillar; as-hon tropon-the whatever the fourth commandment shut the six working days, but on House, Brookville. Wednesday night, My horse stood the trip well; lost says, or means, it most surely does the Sabbath it shall be opened." Oct. 22d, we reached Mahoning, at no flesh in traveling. It cost us not say, the first day of the week. This clearly shows that six particu- the mouth of the Mahoning River. \$28 90 for everything. It has

2 Macc. 15: 39-" As-hon tropon | commonly known as Sunday, is the lar, definite days of the week, desig. | Hene we crossed the Allegheny | pleased the Lord to protect and -wine mingled with water is pleas. Sabbath; therefore, according to nated by the article the, were known River, went across the bend, and bring us through safe at last. We standing this manifest want of authan the circums mbient atmosphere, - The phrase, then, in like manner, thority, you advocate the practice, material planet to stand upon and no necessary reference to the partic- the practice of Christ while on earth, also material food to live upon? ular manner in which a thing is of keeping as the Sabbath the day and hence, will it not follow that done. But, admitting the literal popularly known as the Sunday, or the Savior is now inhabiting some interpretation, it can not be applied first day of the week; and to susone of the panets, suitable for culti- to the popular view of the second tain yourself in this practice, you quire a cultivated soil from which to only a few; there was no sounding keep any day of the week as the

> seven days of time are known as the onward). None of these appear | were the first day." Now observe, made to the natural senses, but to week," "or the first day of time," nature; and, hence, he was in the things in the Bible are very clearly

spiritual world or realm of being. | implied, though not positively ex-Conclusion. That as the passage pressed. Conditions, upon which

been employed against these tyrant | The ascension of Christ was a THE INDEX.—The Index is a which God worked is called "the of truth to them, their rich experi- elephant on his hands, and by his chishes the means for day Sabbath was transferred to Wrongs, and yet their power in- change from the natural to the Christianity, but change to the creases. What can we do? One spiritual, whereby he was no longer a copy of which has been sent to us third day;" and so on through all the a mine of pure gold, a soul enrich Steel returned next day from Pitts. With these foundation remarks, we are prepared to more directly attend to the thought at the head of the the flesh one; is reached, at the head of the head of the thought at the head

to employ a two horse team to car-

been seen or heard with the natural Index and the Religio Philosophi. from all his work; and God blessed their view, under the rubbish of go into heaven. "In like man- number containing the statement more distinct by the use of the will greatly interest our people, and above has an able defense of its definite article "the," which is used be the means of leading others to ac-Quotations. "Prof. Hackett says, position, and we trust it will not to point out a particular object or cept all of God's law. The expression is never employed tire of its defense of the principles objects, so that each and every day | The prospects are brightening to affirm merely the certainty of an of morality and common decency. of the week has a certain and fixed here, and we believe God has plant event, as compared with another. We remember the struggle at Syra- identity of its own, by which it is ed a vine in Norwich that will grow The assertion that the meaning is cuse, and have followed the parties distinguished from all the others; and bear much fruit. Further desimply that as Christ had departed in the controversy in which they are just as a family of seven sons of the velopments will be reported soon.

> third, &c., to the seventh. And though every one of these sons On "the Seventh-day," written and published by B. T. Roberts, Superintendent enth son, because fractionally one. enth son, because fractionally one seventh part of the whole number, yet there could not possibly be but one the seventh son, because the first- go by the cars. Willie and I were born, or the second-born, could not to drive the horse and buggy nation, from the time the Sabbath including prophets, priests, kings, that we were detained at Scio until ant of the Sabbath keepers. Tuesand rabbis, were all deceived re October 17th. The horse had re. day evening we reached Clarksburg, specting the true meaning of the covered from her lameness made by and stopped with Mr. Meathrell, term "the seventh day?" Can you explain why they all, and always, have kept the seventh day of the week-the day commonly called Saturday-if they did not think. yes, even know, that the command two and the horse was all right the heartily welcomed. In the night I meant that particular day, and no rest of the journey. Having ar. | was taken sick. Next day, being other? Please take notice of the rived at Little Genesee, we put up unable to ride in the buggy, I sent words with which the fourth com- with Bro. Samuel Wells; attended | Willie on to Salem. I was too sick mand is introduced, for it does not church there, and in the evening that afternoon to go on by the train, say, "Remember the Sabbath to after Sabbath went on to Bro. and so staid until the next day. I keep it holy," but "Remember the Ernst's, at Main Settlement, and have not been sicker for twenty Sabbath DAY to keep it holy," staid that night. On First day, years. The day following, Oct. 31st,

clearly implying the idea of a par- Oct. 19th, we again started, and Mrs. B. came, having tarried at Scio ticular day on which the Sabbath that night stopped at White Pine until the 29th of October. was to be celebrated. as "working days," after which I reached Freenort, where very order and place which God him. ter to go across through Greensburg self had assigned to them in the to Uniontown, and not through orestion week the working days Pittsburg saving twenty of twentycoming first, and the rest day last, five miles. At Freeport we were beginning the count with the one told of the robbery of old Mr. numbered the "first day."

Sabbath of the Lord thy God." J. T. HAMILTON.

ENCOURAGEMENT.

NORWICH, N. Y., Nov. 13th, 1879. To the Editor of the Sabbath Recorder: My soul has just been fed by reading Sister Barber's article in last aged Brother Campbell's, and if eve ry person, old and young, has not read them, I wish the paper would immediately be taken "from the pantry shelf, where so many good papers go," and now peruse them.

What a grand moving out there seems to be among our people. It must be that we are on the eve of The passage, therefore, is posi- creation week, the six laboring days great events, and that the Holy Sipr flict that will shake the universe, and understood simply as indicating that next after the sixth day. No such | bring victory to God and his pre change of state whereby the Savior names were given to these days of cious truth. Old and tried veterans passed within the vail into the spirit | the week as they have now; they of the cause are getting new inspira-

pen, addressed to the young men and women of our denomination, and courage, we have enlisted under the banner of the cross, and are coming the apocalyptical visions-that is fourth command, it don't mean so the battlements of error. Let your riper and richer experience plan the aca, N. Y. I was arrested as one orm Christ shall give us, march out | tice. | The bigoted, blundering,

Five months of marching and for our commitment. I sent for the skirmishing the past season, has been | State Attorney, Mr. Silas Kline. a blessed experience to my poor, battle with the legions of error, I robbery we were at Ridgway, Penn. tion with every promise and threat, want to be in that struggle and The constable changed his base share in the toils, and make the sac- from the Lance jail breaker to one such dimensions that he would have rifices which all must make who of the Waters robbers. I also all our young people, come with us al to West Virginia, a bill of goods and engage in the warfare.

connected with our Sabbath Reform pails mentioned in the bill were in labors here and elsewhere is, that we a hand trunk at the hotel, of which receive much instruction from those | fact I told them. The baggage was noble and conscientious ones who brought and searched. The Attor-But to go on with the days of the accept the truth. While we were ney being a man of sense, and sober, creation week. The next day on instrumental in bringing the light could see that the constable had an

ceived. He said, I would prosecute The experience which Sister Bar-

spects, similar to many others which, we doubt not, will, as opportunity presents, be related to you. We want.

order of their births, as first, second, JOURNEYING. As our many friends wish to hear of our good or bad luck in our jour ney to West Virginia, I write to have stable Boyle, lifted Boyle's can and it placed before the readers of the said, "Fills the bill exactly." Ha SABBATH RECORDER. According to meant that the descriptions given of arrangement, Mrs. Babcock was to the prisoner suited the constable First day morning, when, being told show of evidence at least. I had no that it was 200 miles to Alfred Cen. time, money, or patience to follow tre, we started so as to reach that such a fellow. It was said that when place and stay over Sabbath. We he released us, though 10 o'clock at tended church at Hartsville on Sab came from Conference with the del-

Waters, near New Salem, eight

I will pursue this subject still miles from Greensburg, and the ararther in my next number, and rest of one of the robbers, Wilson give authorities to show that it is by name. In the morning the reuniversally acknowledged by those port came of the arrest of the other who understand the subject that the two. We then crossed the river and seventh day of the week is "the arrived at Greensburg about sun down Sixth day, Oct. 24th. I made a bargain with the landlord of West Moreland Hotel, Mr. Null, to keep lodged in jail here. Mr. Steel, son in law of Mr. Waters, was at the hotel. He said he and a constable, whose name was Muffley, had brought him. I asked him if he had heard of the arrest of the other two robbers. He had not. I then told him the report at Freeport. He went and told the State Attorney. After supper he asked us to go over to the Autorney's office. We went. I told them who I was, where I came from, and where I was going. On the strength of what I told them, it is preparing our hearts for a con- Mr. Steel started for Pittsburg to see the prisoners. Constable Muffley

told him he was deceived: that the party who told him, meaning us, were the ones they were after. Mr. Steel went. We staid at the Attorney's office awhile. I talked to him Brother Editor, I call to mind the about our faith, our people, and our went back to the hotel, but had not been there long before Willie was your anxiety for them. Well, take arrested and handcuffed by that constable as being a jail breaker. a reward of \$80 in Indiana, Indiana Co., Penn., and one of \$300 in Ithcampaign, and we will grasp the running him off, but not handmusket, and, clothed with the uni | cuffed. They took us before a Jus-

asked what evidence they wanted to from Eld. D. K. Davis, and it so One of the blessed experiences har pened that two little covered tin

whisky constable was getting papers

him; I would publish him in the papers. No, I said, my Master. whom I serve, and whom I am not ashamed to own, once said: "Ra ther, forgive them, for they know not what they do." The only grounds for arrest were, we were following the party, reported their arrest, and Willie eighteen or twen. ty years old, stoutly built, and wore a cap. This same constable was called upon to take charge of that prisoner spoken of, Mr. Wilson The constable, Mr. Boyle, who had arrested him, could not hold him Mr. Steele pointed to constable Boyle and the prisoner, and said we have the prisoner. Where? said constable Muffley. There, said Mr. S. Constable M. walked up to con-Boyle. Such was the blunderer who arrested us. He had a right to arrest on suspicion, but no right to

On First day, Oct. 26th, we went to-Uniontown. Monday night staid between Morgantown and Fairmont with a Mr. Wm. Arnett, a desecudshoeing, but on Sixth-day, when we whose son John was an Alfred stustarted for Little Genesee, she was dent, and the first acquaintance with very lame in one of her hind feet. whom I had met since parting with This was extremely discouraging, Bro. Ernst, ten days before. I was but it all disappeared in a day or truly glad to see him. We were

treat us as criminals without some

night, he left town as soon and fast

that I would arrest him. Poor fel-

Hotel, eight miles from Smethport. At last, through much tribulation, That this is the correct view of McKean Co., Pa. Monday night | we have arrived at Salem. As to this subject, I quote a passage from | we staid at the Hyde Hotel, Ridg. | weather, we had a very pleasant verse: "The gate . . . shall be Oct. 21st, we staid at the Heber | whole journey, distance 550 miles. thize. Let enemies be charitable. Christians, pray for us. God bless

ELD. WARDNER IN KENTUCKY.

The brethren who knew of my al Conference to Bullitt county, Ky., may wish to see some report

I found fifteen persons there

keeping the Sabbath, most of whom

had not vet made an open profession

of religion. I spent two Sabbaths the last one on the Sabbath question. The notice had been given out several days in advance, and when the hour arrived the house was us over the Sabbath for \$4. The packed, with as many or more outprisoner, Wilson, had just been side-altogether, estimated to be four hundred. The weather was warm and the doors and windows were all open, so they doubtless all heard without difficulty. Although the discourse was quite lengthy, they did not seem to be weary, but sat and stood listening with rapt attention. That day I baptized two candidates, and organized a church of five members. Those not uniting, who keep the Sabbath, promised to do all they could to help on the cause. They preferred to be thus organized rather than to unite with any of our churches at a distance, thinking it was better to have a nucleus thus formed for others, who might come out, to connect themselves with. After the last sermon, we assembled at a private house. and, after ordaining a deacon, partook of the Lord's Supper together, and then went our several ways rejoicing, feeling that God indeed had been with us and blessed us. The prospect, to me, looked encouraging that proper and timely labor bestowed upon that field might result in building up a flourishing society. Thus the Lord has opened a new field to us, and it will be our sin if it is neglected.

> will say that in July I visited a family of Sabbath-keepers in Sheboygan county, in this State, which moved from South Brookfield, over thirtythree years ago, and had not seen a Seventh-day Baptist minister in over thirty years; and the young people never had. The family comprises four members at present-a Miss Chapin and her sister, Mrs. Baldwin, with a son and daughter. I spent Sabbath and First day there. preached in their house to a goodly number, who came in by invitation, and, before I left, baptized Miss Chapin and the son and daughter of Widow Baldwin, who have become members of the Milton Junction Church. Though they have been so long isolated from other Sabbathkeepers, they have maintained their integrity strictly, and won the confidence and respect of all who know them. They are shining lights in that section of country. Since my

While I have my pen in hand, I

ARE YOU CONVERTE "Repent ye and be co that vonr sins may be blott Acts 3: 19. Why this wa lated " be converted." I can The same word is found in 1: 9, and is correctly rende turned to God," and there is to show that the person who subject of this great ching sive in one case more than th It should read " repent an It is, however, a question o cendent importance with es of us whether we have "tur Various terms are used Scriptures to express this gr

olution of the human mine pentance denotes the change mind; conversion, of the life: eration, the work of the Holy so, also, does the phrase again." In 2 Cor. 5: 17, th statement showing the chara this mighty change: "If a be in Christ, he is a new or old things are passed sway; all things are become new.' terms are: "The renewing mind." Rom. 12: 1. "Be re in the spirit of your mind." 23. "Renewed in knowledge the image of him that created Col. 3: 10. What percentage of church bers give reasonable eviden they are on the Lord's side? question I can not asswer, have heard many sermons pr

that led me to wonder how th

ers would be able to know fr

sermon itself what were the

takable evidences of con-Some preachers take great p make the people believe that can live in this world without ning. They do not appear the absurdity of this position is self-evident that God does quire impossibilities of any n sinning is a necessity, then is not sinful. But when a teacher tells his congregati they will certainly commit long as they live in this worl that although they do sin eve of their life, yet they are good tians and undoubtadly on the to heaven, the consequence this great question of conver left vague and indefinite minds of all that believe that speaker preaches the truth. say, it is true, that they are through the righteousness of C imputed to them, and that righteousness is received by but it is very rare to have the f of faith fully protrayed, so tha hearer is still left in the dark the essential feature of faith. IC Bible very clearly teaches that is of two kinds the living an dead. A dead faith-the kind nearly all in Christendom poss

Gal. 5: 6. "Purifies the h Acts 15: 9. "Overcomes the w Brother, sister, if your faith ways accompanied with su love to God and equal love to ures, its honors, its riches, it ions, and these are the sure of living faith, then you have tive evidence that you are co

saving benefit is concerned. I

reader will please turn to Li

13. John 12: 42, Acts 8: 13,

with regard to dead faith. B

faith that saves "works by

I have often been very nained when ministers have persons to join the church, and make a public profession of re because of the very indefinit in which the qualifications of who applied for membership presented. At such a time es ly should the Scriptural evic of conversion be produced; for of the greatest evils or misfo would be to take a person int church impenitent and unconv while that same person was s ceived, having a name to liv dead. See Rev. 3: 1. This w wretched condition of the chu Sardis. "Thou hast a nam thou livest, and art dead." Sardis which had defiled not garments." How specially c take into their fellowship thos are dead in sin-cold. forma less professors. These are They bring a reproach on their ter, whom they have profes serve. They are a stumbling to the ungodly world. Oh, search our hearts as in view

can not be deceived. Dear reader, you are a stra me, and I to you, yet allow ask you how it is with you probable that you have r faithful investigation, and as sult you believe you are a con Christ. But it may be that not satisfied with your religi Possibly you find much to over, and are conscious of shortcomings. I would gl at your feet and learn of y still would like to give yo hints about a holy life. I first of all, get a deeper in your constant need of divin help every hour, yes, every -help in everything so will never undertake any l great or small, without fully your entire dependence vine aid. Let me say furth your consecration to Chris complete, unreserved, un Palaing, Be ready to dischar

judgment day, for that day

a sifting time. The Great

ceived. He said, I would prosecute him; I would publish him in the papers. No, I said, my Master. whom I serve, and whom I am not sehamed to own, once said: "Fa. ther, forgive them, for they know not what they do." The only grounds for arrest were, we were following the party, reported their arrest, and Willie eighteen or twenty years old, stoutly built, and wore a cap. This same constable was called upon to take charge of that prisoner spoken of, Mr. Wilson. The constable, Mr. Boyle, who had arrested him, could not hold him Mr. Steele pointed to constable Boyle and the prisoner, and said we have the prisoner. Where? said constable Muffley. There, said Mr. S. Constable M. walked up to con. stable Boyle, lifted Boyle's cap, and said, "Fills the bill exactly." He meant that the descriptions given of the prisoner suited the constable Boyle. Such was the blunderer who arrested us. He had a right to arrest on suspicion, but no right to treat us as criminals without some show of evidence at least. I had no time, money, or patience to follow

low, "the wicked flee when no man pursueth." Such is life. Peace go with him. On First-day, Oct. 26th, we went to Uniontown. Monday night staid between Morgantown and Fairmont with a Mr. Wm. Arnett, a desecudaut of the Sabbath keepers. Tuesday evening we reached Clarksburg. and stopped with Mr. Meathrell. whose son John was an Alfred student, and the first acquaintance with whom I had met since parting with Bro. Ernst, ten days before. I was truly glad to see him. We were heartily welcomed. In the night I. was taken sick. Next day, being unable to ride in the buggy, I sent Willie on to Salem. I was too sick that afternoon to go on by the train, and so staid until the next day. I have not been sicker for twenty years. The day following, Oct. 31st, Mrs. B. came, having tarried at Scio until the 29th of October.

such a fellow. It was said that when

he released us, though 10 o'clock at-

night, he left town as soon and fast

as his horse could carry him, for fear

that I would arrest him. Poor fel-

At last, through much tribulation, we have arrived at Salem. As to weather, we had a very pleasant trip. But little mud through the whole journey, distance 550 miles. My horse stood the trip well: lost no flesh in traveling. It cost us \$28 90; for everything. It has pleased the Lord to protect and bring us through safe at last. We are thankful. Friends will sympathize. Let enemies be charitable. Christians, pray for us. God bless U. M. BABCOCK.

ELD. WARDNER IN KENTUCKY

The brethren who knew of my isipated mission trip from Coneral Conference to Bullitt county. Ky., may wish to see some report

I found fifteen persons there keeping the Sabbath, most of whom had not yet made an open profession of religion. I spent two Sabbaths there, and preached eleven sermons, the last one on the Sabbath question. The notice had been given out several days in advance, and when the hour arrived the house was packed, with as many or more outside-altogether, estimated to be four hundred. The weather was warm and the doors and windows were all open, so they doubtless all heard without difficulty. Although the discourse was quite lengthy. they did not seem to be weary, but sat and stood listening with rapt attention. That day I bantized two candidates, and organized a church of five members. Those not uniting. who keep the Sabbath, promised to do all they could to help on the cause. They preferred to be thus organized rather than to unite with any of our churches at a distance. shinking it was better to have a nucleus thus formed for others, who might come out, to connect themselves with. After the last sermon. we assembled at a private house. und, after ordaining a deacon, par-

took of the Lord's Supper together,

and then went our several ways re-

oiding, feeling that God indeed had

been with us and blessed us. The

prospect, to me, looked encouraging

hat proper and timely labor be-

towed upon that field might result

o building up a flourishing society.

hus the Lord has opened a new

eld to us, and it will be our sin if

t is neglected.

While I have my pen, in hand, I will say that in July I visited a famly of Sabbath keepers in Sheboygan nunty, in this State, which moved rom South Brookfield, over thirtybree years ago, and had not seen a oventh-day Baptist minister in over hirty years; and the young people ever had. The family comprises pur members at present-a Miss hapin and her sister, Mrs. Baldwin. ith a son and daughter. I pent Sabbath and First day there, eached in their house to a goodly amber, who came in by invitation, nd, before I left, baptized Miss hapin and the son and daughter of idow Baldwin, who have become mbers of the Milton, Junction hurch. Though they have been long isolated from other Sabbathepers, they have maintained their

tegrity strictly, and won the confi-

nos and respect of all who know

em. They are shining lights in

at section of country. Since my

it, they have kept up family wor

p, and are earnestly at work as

enionaries. We have reason to ank God and take courage, when

and such faithful ones eo situ-

N. WARDER

ARE YOU CONVERTED? that your sins may be blotted out." ceived. Be ready to go anywhere, prosper, souls be saved, and God upon a people! Acts 3: 19. Why this was translated " be converted," I can not tell. The same word is found in 1 Thess. 1: 9, and is correctly rendered "ve even if it should make you a martyr. turned to God," and there is nothing This instant yielding to the Holy to show that the person who is the subject of this great change is passive in one case more than the other. It should read "repent and turn." It is, however, a question of transcendent importance with each one of us whether we have "turned" to

Various terms are used in the Scriptures to express this great revolution of the human mind. Repentance denotes the change of the mind; conversion, of the life; regen eration, the work of the Holy Spirit; and complete in all the will of God." so, also, does the phrase "born again." In 2 Cor. 5: 17, there is a statement showing the character of this mighty change: " If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." Other terms are: "The renewing of your mind."cRom. 12: 1. "Be renewed in the spirit of your mind." Eph. 4: 23. "Renewed in knowledge after the image of him that created him." Col. 3: 10.

What percentage of church mem bers give reasonable evidence that they are on the Lord's side? This question I can not answer, but I growing one. The meeting to be have heard many sermons preached that led me to wonder how the hearers would be able to know from the sermon itself what were the unmis takable evidences of conversion Some preachers take great pains to make the people believe that no one can live in this world without sinning They do not appear to see the absurdity of this position, for it is self evident that God does not re quire impossibilities of any man. If It is not caused by lack of enterprise sinning is a necessity, then sinning is not sinful. But when a public teacher tells his congregation that they will certainly commit sin as long as they live in this world, and

that although they do sin every day of their life, yet they are good Christians and undoubtedly on the way to heaven, the consequence is that to consider it early in the next see- blessings which they are now dethis great question of conversion is sion. left vague and indefinite in the minds of all that believe that the speaker preaches the truth. They say, it is true, that they are saved through the righteousness of Christ. imputed to them, and that this righteousness is received by faith, but it is very rare to have the fruits of faith fully protrayed, so that the hearer is still left in the dark about essential feature of faith, for the Bible very clearly teaches that faith is of two kinds—the living and the dead. A dead faith-the kind that nearly all in Christendom possessis utterly worthless so far as any

saving benefit is concerned. If the reader will please turn to Luke 8: 13, John 12: 42, Acts 8: 13, James 2: 14-26, he will find statements with regard to dead faith. But the faith that saves "works by love." Gal. 5: 6. "Purifies the heart." Acts 15: 9. "Overcomes the world." 1 John 5: 4. Brother, sister, if your faith is always accompanied with supreme

love to God and equal love to man, if your faith purifies your heart, if you overcome this world, its pleas ures, its honors, its riches, its fash ions, and these are the sure results Dec. 9th. of living faith, then you have posttive evidence that you are convert

I have often been very much pained when ministers have urged persons to join the church, and thus make a public profession of religion, because of the very indefinite way in which the qualifications of those who applied for membership were presented. At such a time especial ly should 'the Scriptural evidences of conversion be produced; for one of the greatest evils or misfortunes would be to take a person into the church impenitent and unconverted, ceived, having a name to live, but | tricity at the coming session. dead. See Rev. 3: 1. This was the wretched condition of the church in Sardis. "Thou hast a name that thou livest, and art dead." There vineyard and labor, and whatever garments." How specially careful jority seem uninterested in this hear Bro. Clarke. should all churches now be lest they great and glorious work. Some are take into their fellowship those that indulging in habits that tend to deare dead in sin-cold, formal, lifeless professors. These are dead piety, compromising the Sabbath to require the production of teleweights on the wheels of Zion. They bring a reproach on their Master, whom they have professed to the seat of the scornful. Their deger of the Western Union Telegraph serve. They are a stumbling block light is not in the law of the Lord. to the ungodly world. Oh, let us Can it be possible Christians are

can not be deceived. Dear reader, you are a stranger to the Word of the Lord is proclaimed faithful investigation, and as the re- "every day, every hour?" Not sult you believe you are a convert to simply attend the Sabbath service, Possibly you find much to mourn Improve leisure days and long Win over, and are conscious of many ter evenings in laboring in God's shortcomings. I would gladly sit cause. Look after the wanderer, at your feet and learn of you, but and plead with him to return, and still would like to give you some get the unconverted interested for

if it is even to the ends of the earth, | glorified, is our humble prayer. if the Savior calls. Shun no cross, however heavy or painful to the flesh,

TRAOT SOCIETY'S DEBT.

The amount of the indebtedness Spirit will make your life an unof the American Sabbath Tract Soci speakably happy one-will save you ety, as shown by the last Annual from the ups and downs of which Report of the Board, is now about many speak—the sinning and re- \$600. Two brethren, viz., Wm. C. penting which makes up the experi-Burdick, of Alfred Centre, N. Y. ence of some who are hopefully conand Joseph Potter, of Potter Hill, verted. I beseech you not to live R. I, have generously offered to beneath your privilege. Your Sav- give \$50 each toward the removal of ior expects you to be always at his this debt, on condition that other side, your heart always burning with | parties will contribute sufficient intense love to him. "May the sums to raise the entire amount. We very God of peace sanctify you announce this proposition that other wholly." "May you stand perfect brethren of means may join them if they will, in this praiseworthy effort. Are there not ten more friends of the cause of truth who will give \$50 each toward this object? Any one who wishes to subscribe this sum. or less, or more, the same to be paid when the whole amount is secured may address Rev. S. Burdick, Treas urer, Leonardsville, Madison Co., N Y. May we not hope that this debt will soon be removed, and that contributions hereafter may be so regular and abundant as to keep the

JAMES McFARLAND,

Nov. 14th, 1879.

WASHINGTON CORRESPONDENCE.

Washington will give a fitting

reception to the many thousand

who will visit the city on the 19th

to witness the unveiling of the

Thomas statute. Perhaps the

best test of a military man's capaci-

y is found in the concurring esti-

mates of those who served with him,

and, judged in this manner, Thomas

had no superior as a commander dur-

ing our late war. His fame is a

held here will show that fact in a

nage of the United States has in-

creased only one per cent. in the

essarily in foreign ships, has in

If, as is reported, Mr. Garfield is

to be the next Senator from Ohio

the people of this city, without dis-

tinction of party, will give him a

advances to the roads.

OHUROH WORK.

manner convincing to all.

BOWLING GREEN, O.

involved. J. B. CLARKE, Cor. Sec.

PRAY FOR THE FEEBLE CHURCHES -Of our churches there are a good many feeble ones. They are few It it a striking fact that the tonin numbers, and too far removed from others to receive strength from them. They are unable to employ past year, while our commerce, necefficient pastoral care. Their meetdecline can not be due to natural these feel weak and timid. Their a member of the Sophomore class. causes, for our facilities for any kind leaders are often depressed in spirit, of ship building are superior to those and fear they are out of place. The of any other nation on the globe. ordinances of the church, perhaps, are not administered, and they often among the people, or lack of capital | feel the want of their inspiring presin the country. If, as seems certain, ence. How often do these in their it is the result of any defect in our hearts go back to other days, when laws, Congress should remedy they enjoyed association with the that defect. This is a legitimate people of God and walked with subject of inquiry, and I hope to see them to his house. Perhaps we an intelligent committee appointed were sharers with them in the nied. Then let us remember them at the mercy seat. It will do them good to know that we bear them on our hearts before their and our Father in heaven.

cordial welcome. Washington hever had a more discriminating, GOOD COMPANY, No. 3, contains yet liberal friend. In all respects. stories by Mrs. Rose Terry Cooke, though it will be hard to fill Senator | Miss Sarah O. Jewett, and Edward Thurman's place, Mr. Garfield will Bellamy; also two sketches from be no unconspicuous figure in the real life characters. An Answer to the Executive Departments. the Cry for More English, by Prof. thorough training in English than Treasury something over \$200,000 is generally given. Mr. Geo. M. in money, as the beginning of a sink-'owle's paper on Gladstone includes personal reminiscences of the great its debt to the United States. The statesman as an orator, such as are courts having sustained the constialways acceptable about distinguished men. Mr. H. P. Goddard utionality of the act, the Govern has a sketch of the late Rev. Dr. ment will be fully protected for its Horace Bushnell. Tales of the Civil Damage Law relates various cases It seems to be settled that Hanlan that illustrate how far retail liquor sellers can be held responsible for and Courtney will row their race on the doings of persons when intoxi the Potomac near this city. It is a cated by liquor they have sold. wise selection of a course, for there Among the other articles are Free. will be present to witness the race, thinking Criticized by a Freethinker, Englishmen and Americans of such The Judges and Crime, Assaying in standing as to preclude the idea of a New Camp, and Opportunities trickery. The race will take place Good Company, Springfield, Mass. West. Price \$3 a year. Address

The Post-Office Department is WOMEN'S TRACT SOCIETY AT ALcarrying on vigorous warfare against FRED CENTRE -Bro. H. D. Clarke, all the lottery companies. The Postwho has come to be known to us by master General, yesterday, directed his connection with our tent work, that mail matter should not be de will, God willing, speak before the witch would. livered to certain persons known to Women's Auxiliary Sabbath Tract e agents or managers of lotteries n Louisiana or Kentucky. One effect of this order, and perhaps the Annual Public Session, on the evenprincipal one, will be to increase the ing of November 27th. He will dusiness of the express companies. Mr. Edison says that in about four weeks he will be prepared to demonstrate, by experiment, the success of This Society is earnestly trying to the tent meetings this Summer. his electric light. Parts of the increase the interest in this depart House of Representatives, and of ment of our denominational work, while that same person was self dewhile that same person was self dethe Capitol, will be lighted by elected and they feel that Bro. Clarke, comloaded with stock was crossing it. ing directly from the field with his heart filled with zeal for the advancement of God's blessed truth, We are invited to go into the will kindle a fire in the hearts of those who shall hear him. It is were a few names, however, "in we earn we shall receive. Some hoped that as many as can will avail

JUSTICE AND THE TELEGRAPH. moralize and lower the standard of The question of the rights of courts and kindred duties, too often found graph dispatches, is to be tested at in the way of sinners and sitting in St. Louis, where Mr. Brown, manaoffice, has been ordered by the grand jury to appear with all telegrams search our hearts as in view of the found so far from home, wandered leged to have been connected with judgment day, for that day will be from the fold, away from the Shep- the gambler's ring, the investigation a sifting time. The Great Judge herd's care, Sabbath-breaking, not of which was entered into last attending the house of God, where ceuld not be obtained. It is underme, and I to you, yet allow me to by his servants? Is not the time stood that Brown will refuse to pro. coach rolled down a precipice. Supreme Court at once. The two | been suspended on account of alcourts here, Criminal and Court of leged irregularities in connection Appeals, have already decided that | with the case of Snyder, a former Christ. But it may be that you are and go home thinking that is enough the telegrams must be produced. examiner in the second division. not satisfied with your religious life. to last over until the next Sabbath. The telegraph company seems determined to contest the question in carry the matter to the United States Supreme Court.

Is Your Church Prospering?hints about a holy life. I mention | their souls' salvation. If the time | We do not want to be impertinent, first of all, get a deeper insight of was faithfully improved in God's but have a longing for the prosperyour constant need of divine help- | cause, we should see glorious results. | ity of our churches. They are exhelp every hour, yes, every moment I believe the deacons and officers of ceedingly dear to us. We often re cleared 162 vessels. -help in everything-so that you the church should take the lead, and peat, "Now we live if ye stand fast." will never undertake any business, always be found at their posts. Our life is wrapped up in our church reports the cotten crop of that dis Philadelphia. No charge for advice, Sold Were the money sinfully expended hes. Permit us, then, in love, to speak trict is not more than half the averfully your entire dependence on di- for the gratification of pride and ap- to the membership of each, and ask, age. This will probably make an

duty, however trying it may be, at ury. Let us take a stand for the per! A living, spiritual church is "Repent ye and be converted, the very moment the duty is per- right. That the cause of God may the richest blessing God bestows Cooperstown, N. Y., Nov. 14th, for

> But how altered the case when the churches do not prosper. No pen can paint the evils of this. Nothing is more to be dreaded. Sometimes outside i fluences are against the church, and sometimes evils within destroy it. How is it, reader, is your church prospering?

> THE PREACHER AND THE HOMI-LETIC MONTHLY for November contains, under the head of Sermonic a large variety of articles from some of the leading clergymen of the times; in addition to which are a number of valuable articles which must be of much value to ministers. As a whole, it seems an exceptional y instructive number. I. K. Funk & Co., publishers, 21 Barclay St., New York. Price \$2 50 per year; single numbers 25 cents.

SHIPWRECK.—The schooner C. G. Breed, from Detroit for Buffalo. with 24,000 bushels of wheat, capsized and foundered, Nov. 14th. eighty miles east of Point Pelee. The crew consisted of the captain and seven men, all but two supposed to be lost. One of the survivors had been nearly thirteen hours in Society from ever becoming again the water, and another twenty four, when rescued.

College Troubles.—The Senior Junior, Sophomore, and Freshmen classes of Middlebury College, have gone into voluntary suspension, and the faculty has suspended two lower classes with a probability that the others will follow. Every student ings on the Sabbath of necessity trouble grows out of the alleged, creased enormously. This practical must be attended but by few, and unjust action of the faculty towards

SUMMARY OF NEWS. that a certain kind of wood which grows near Harrodsburg, Ky., is apparently identical with the shittim wood of Scripture, of which the ark of the covenant, and the altars and tables of the tabernacle were constructed. The tree from which this wood is obtained, and which is locally known as yellow wood, can only be found on the banks of the Dix and Kentucky rivers, and within a very small space of country.

The third Auditor of the Treas ury reports that fourteen thousand accounts, involving forty nine mill ion dollars, were settled in the past fiscal year. There remain unsettled 20,000 accounts, involving \$32,000,-000. The Auditor recommends an increase of clerical force, and sug gests the limitation to the time with n which the claims against the United States may be presented to

Speaking of Senator Thurman re A S. Hill, of Harvard College, French cable is landed, connections minds me that, under his Pacific which will be of interest to all who will be made with the new system of Fever and Ague, Spleen Enlargements, Railroad bill, one of the corporations are interested in educational matters, the American Union Telegraph interested has just put into the particularly such as believe in a more Company. All arrangements for and all Skin Eruptions and Blood Disorsome time. It is known that the nation will be 12½ cents per word.

closure of mortgage, Nov. 14th, for at the root of disease and removing its \$1,600,000. It was struck off to C. causes. N. Jordan. The cale wipes out all claims, except the first mortgage bonds and receiver's certificates. It s said that Judge O. S. Williams. of Clinton, Oneida county, is to be the new President, and the principal office at Middletown.

A Berlin correspondent hears that during the recent correspondence between the Czar and Emperor William, the latter assured the Czar that neither be nor his son would ever war against Russia, and cordially invited the Czar to visit Bernot come himself, but the Czare-

Five hundred and fifty-one thou-Society of the First Seventh day sand ounces of gold bullion were or Baptist Church of Alfred, at their dered by the Treasury from the as say office at New York to the Phil adelphia mint for coinage. The also sing some of his sweet songs | The Director of the Mint states that value of the bullion is \$10,250,000 that have added so much interest to until further orders the coinage of gold will be confined to eagles and half-eagles.

One span of the St. Charles rail-The train consisted of nineteen cars, seventeen of which were precipitated into the river. Four men were killed. and two others were injured. The

Much damage was done by a tornado which passed over portions of Sardis which had defiled not their obey this command, while the ma. themselves of this opportunity to Ohio, Illinois, and Iowa, on the morning of November 14th. A number of churches and many other buildings were seriously damaged telegraph wires blown down, and several lives lost

The drought in the region of Pe tersburgh, Va., is so severe that wells and streams are drying up; in some places the people having to travel miles to obtain water for family use. In several churches, last Sunday, prayer was offered for rain. By the upsetting of one of the

Denver (Col.) coaches, on the evening of Nov. 14th, Rev. W. Pickett. Spring in the grand jury, but not | who had just built a church at Leadcompleted because the telegrams ville, was killed, and nine other passengers were seriously injured. The ask you how it is with you. It is fully come for the church to put on duce the dispatches and be jailed for A. Gilbert, Assistant Appraiser, probable that you have made a humility as a garment, and wear it contempt, and the case taken to the at the New York Custom House has

> Two unknown persons in a row Two unknown persons in a row moisture, like perspiration, intense itch-boat, went over Woods Falls on the ing, increased by scratching, very distressthe higher courts, and will probably Black River, two miles below Wa-

they intended to suicide. The Consul at Bangkok, Siam, reports the amount of rice raised in Siam at 933,000,000 pounds. Only six American vessels cleared at Bangkok in 1878, while Great Britain

The Consul General at Shanghai by druggists generally.

Myron A. Buell was hanged at the murder of Catharine Mary Richards, on the 26th of June, 1878, Buell made a confession, acknowl

edging his guilt. The steamer Champion, of the New York and Charleston line, was run into and sunk by the Lady Octa via, from Delaware Breakwater, off Cape May, Nov. 7th. Twenty eight lives were lost.

Secretary of the Navy, Thompson as got a balance over of \$1.500 000 after paying all expenses of his de partment for the past fiscal year, a hing that hasn't happened before in twenty years. Charles Tomlinson, of the sus

sentenced to ten years penal servitude, for obtaining \$50,000 on fals pretences. Cuba has another insurrection un der the leadership of the Creole chief, Juraz, and the home government has determined to send 10,000

pended firm of Liverpool cotton

brokers, has plead guilty and been

cavalry and infantry to suppress the The Governor of Michigan has sprointed Fernando C. Beaman inited States Senator to fill the unexpired term of the late Senato Chandler.

Company's cable safely, at North Eastham, Mass. Col. John Hay has been appoint ed Assistant Secretary of State, in

The steamer Faraday has landed

the New American Union Telegraph

place of Hon. Frederick Seward, re-Oil reached one dollar a barrel a Bradford, Pa., on the 13th of No-

The gross earnings of the railroads in the United States for the past year are put down at \$190,000,000.

vember, and the transactions were

A Chinese company is about to establish a line of steamships be tween China and San Francisco. A telephone works successfully

etween Syracuse and Buffalo, N. Y.

distance of 168 miles. Walter Hastings, of Boston, re cently deceased, left \$5,000,000 to Harvard College. The wheat crop of this year is es

timated at 425,000,000 bushels. The school fund of Indiana amounts to \$9,000,000.

BLOTCHES, ROUGH SKIN, PIM-ROCHESTER, N. Y., Feb. 15th, 1875. Dr. M. M. Fenner, Fredonia, N. Y.

Dear Sir,—A young man here has had terribly diseased face for many years H and never been able to get any relief til he began taking your medicine. He is Liver Remedy and Nerve Tonic, and his Yours truly, MRS. L. C. SMITH.

Dr. Fenner's Blood and Liver Remedy and Nerve Tonic may well be called " the conquering hero" of the times. It is the medical triumph of the age. Whoever has "the blues" should take it, for it regulates and restores the disordered system The Sun says as soon as the Biliousness and Liver Complaint, Jaun-Scrofula, Erysipelas, Pimples, Blotches, the connection have been completed | ders, Swelled Limbs and Dropsy, Sleeplessness, Impaired Nerves and Nervous making them was one of the objects of Jay Gould's trip to Paris last the system is running down or going into Summer. The rate by this combidecline; cures Female Weakness and Chronic Rheumatism, and relieves Chronic The New York and Oswego Mid- Bronchitis, and all Lung and Throat difland Railroad was sold under a fore- ficulties. It does these things by striking

> Dr. Fenner's Improved Cough Honey will relieve any cough in one hour. Dr. Fenner's Golden Relief cures any pain, as Tooth-ache, Neuralgia, Colic, or Headache, in five to thirty minutes, and readily relieves Rheumatism, Kidney Complaint, Diarrhosa, etc.

> Dr Fenner's St. Vitus Dance Specific. One bottle always cures. For sale by Sold by A. E. & W. H. CRANDALL, Alfred Centre, and WM R. BURDICK, Alfred.

"TOTALLY DIFFERENT FROM ALL OTHlin. The Czar replied that he could not come himself, but the Czare. er" is the most delightful article ever inotally different from all other Hair Repure ingredients that render many other articles for the hair obnoxious. Where baldness or falling of the hair exists, or premature grayness, from sicknes or other causes, its use will restore the natural youthful color and cause a healthy growth, cleansing the scalp from all impurities, dandruff etc., at the same time a most grantly perfumed, rendering the hair soft

article in every toilet. Ask your druggist for London Hair Color Restorer. Price, 75 cents a bottle; six bottles, \$4. Main depot for the United States, 330 North Sixth street, Philadel-

Parmeles's Blood Purifier to cleanse an iver has no equal. It does the busines foroughly every time, promoting active current the purity of perfect health. Price \$1 per bottle; sample bottles, 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. B. Burdick, Alfred, N. Y.

THE LUNGS are strained and racked b persistent cough, the general strength established thereby. Hamilton's Cough Balsam is an effective remedy for coughs and colds, and exerts a beneficial effect on the pulmonary and bronchial organs. Sample bottles 25 cents; large size 50

WHEN a cough sounds like Croup—that s dry and hard—do not delay an instant. Give Downs' Elixin often enough to As a remedy to purify the blood, noth

ing can be found equal to Dr. BAXTER'S MANDRAKE BITTERS. Price 25 cents per

Oil Liniment, we furnish you a large ITCHING PILES.—The symptoms are

ing, particularly at night, as if pin worms tertown, N. Y., Nov. 13th. From the private parts are sometimes affected; appearance and actions it is thought | if allowed to continue, very serious sults may follow. Dr. Swayne's All Healng Ointment is a pleasant, sure cure. Reader, if you are suffering from this distressing complaint, or tetter, itch, scald head, ring worm, pimples, barber's itch, any crusty, scaly skin eruption, use Swayne's Ointment and be cured. Sent by mail to any address, on receipt of price (in currency or postage stamps), 50 cents a box, three boxes \$1 25. Address letters,

o charge for advice.

for the gratification of pride and apvine aid. Let me say further, make your consecration to Christ entire, ion, our church expenses would be more to the cause of religion, our church expenses would be more to the membership of each, and ask, petite, devoted to the cause of religion, our church expenses would be you walking together in love? Are you walking together in love? Are you spiritually minded? What a from the Bank of England Nov. The membership of each, and ask, and unusual demand in China and Japan for cotton goods.

\$2,000,000 in specie was taken from the Bank of England Nov. It is the membership of each, and ask, and unusual demand in China and Japan for cotton goods.

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THE LAST CHANCE .-- AS THE INDE PENDENT, of New York, will withdraw all its premium offers Dec. 31st, 1879, only a short time remains in which any one car get a Worcester's Unabridged Pictoria

Quarto Dictionary (retail price \$10) and Syears' subscription to THE INDEPENDENT or \$9, the price of the subscription alon THE INDEPENDENT claims to be the largest, ablest, and best religious newspa per in the world. It has bought the copy right of Rev. Joseph Cook's famous Boston Monday Lectures, and is publishin one each week. To tell all of its goo hings would occupy too much space. Be advertisement in this paper.

To Sunday-Schools.

THE SCHOLARS' QUARTERLY Was started n 1876 as a 32 page book. It has now beome a 46 page book, containing, besides he lesson matter, a colored map, beauti ful illustrative pictures, and appropriate usic. It is used in schools of all denominations, throughout the United States and Canada, and a special edition is pub lished each quarter in London, for use in Great Britain. For 1890 it will be greatly improved, and its price reduced.

THE REDUCED PRICE will certainly en able any school to use it. Could there be a better time to begin than at the opening of the new year? It will be sent by mail, without cost of postage to subscrib ers, at the following rates: Single copy. one year (four numbers), 20 cents; 100 copies, one year, 20 dollars; single copies (one quarter) 5 cents each; 200 copies or over to one address, for one school, 18 dollars per hundred, a year; 400 copies or over to one address, for one school, 16 dollars per hundred, a year. Subscriptions are taken for three or six months at the yearly rate. Send five cents for a specimen. Send also for a specimen of the Weekly Lesson Leaf, if something cheap and good is wanted. These publications are issued from the

office of The Sunday School Times. Ad-

JOHN D. WATTLES, Publisher. 725 Chestnut St., Philadelphia, Pa. Keep this for reference.

A MERRY HEART .- Solomon says, " A merry heart maketh a glad countenance." but the heart is not apt to be merry if one is suffering from dyspepsia, biliousness ndigestion or liver complaint. For the certain cure of these distressing maladies, we have never yet discovered a medicine equal to Parmeles's Dyspepsia Compound. live it a trial, and if not entirely satisfactory, return us the empty bottle, and we 15 cents; large size, \$1. Sold by G. W.

Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y. much benefit, and none are so profoundly grateful and show such an interest in reche only remedy peculiarly adapted to the many ills the sex is almost universally subject to. Chills and fever, indigestion sick headaches, weakness in the back or idneys, pain in the shoulders and different parts of the body, a feeling of lassitide and despondency, are all readily removed by these Bitters,

DARE TO DO RIGHT .- Dare to tell your Iniversal Liniment will do for them. tism, neuralgia, gout, lumbago, sciatic, spinal diseases, paralysis, etc. The merits of this liniment are well known through out the civilized world. Compounded entirely of pureoils of great value. From the great number of bottles sold no complaint has ever reached us. Price 50 cts. Mary J. Donnell, E. S. Bliss, J. Chaney per bottle; samples 25 cts. Sold by G. Philip Burdick, I. D. Titsworth, B. G. W. Rosebush, Alfred Centre, and Wm. R. Stillman, H. D. Clarke, J. B. Clarke. Burdick, Alfred, N. Y.

A MEDICINE CHEST FOR 25 CENTS. Swayne's Tar and Sarsaparilla Pills.— An excellent cathartic and anti-bilious edicine. Cures sick and nervous head che, torpid liver, fevers, costive bowels dyspepsia, female obstructions; all dis-eases of the liver, stomach, and bowels are cured by these blood purifying pills They are purely vegetable, and act specif. O. G. Stillman, Hornellsville, 4 75 85 57 ically on the liver, as blue mass or calomel, without any bad results. Price 25 cents, five boxes \$1. Prepared only by Dr. Swayne & Son, 830 North Sixth street, hiladelphia. Sold by all prominent druggists.

Give Downs' Elixin often enough to keep the cough loose, and the danger will all who have used and known Dr Swayne's Compound Syrup of Wild Cherry for many years, in curing coughs, colds hoarseness, sore throat, bronchitis, weal breast, disordered liver, palpitation of the heart, and diseased lungs, even after they ad become very much disordered Asthma and Distressing Cough Cured .-In Henry & Johnson's Arnica and My mother was a great sufferer from asth ma cough, could not sleep; her symptoms pecame very alarming, short breath, pains and oppression. Dr. Swayne's Compound Syrup of Wild Cherry gave her immediate relief, and in a short time restored her to good health. H. MEYER, Grocer, 17th and Carpenter Sts, Phila.

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ecording Secretary—M. S. Wardner, Li Assistant Recording Secretary-Burdick, Alfred, N. Y. and in good condition, 11@11ac. Earlier Treasurer—A. C. Burdick, Alfred Cents N. Y.

NORTH -WESTERN ASSOCIATION. ket is in good heart and solid. Holders Moderator—E. M. Dunn, Milton, Wis. disposed to meet buyers in price, sell Assistant Clerk-Wm. Spicer, West Halreadily. We quote: State factory, fine Sept. and Oct. 121@ 13 Treasurer-Wm. B. West, Utics, Wis.

THE MINISTERIAL CONFERENCE O the Seventh-day Baptist churches of and quick sale for prime fresh marks at Southern Wisconsin will hold its next 23@24c. per doz. Quarterly Session on First-day, Nov. 30th 1879, in the Seventh day Baptlet church at ket is a fragrant subject, and the bulk o Walworth, immediately succeeding the stock sold at 3@6c. Weather warm. close of the Quarterly Meeting there. The Shipments came here in bad order, and following programme has been provided

1. Paper, by O. U. Whitford. Subjectboard, but with colder weather next Matter, basis of being."

2. Paper, by Deacon Gilbert, of Utics week, better prices may be again obtained, ubject -" Is a church which allows its and a good Thanksgiving market had for mbers habitually to violate the Sab stock. We quote: Tarkeys, prlb...... 8 @ 12 oods, and attend social dances, a gospe 3. Paper, by S. H. Babcock, of Albion

ct-" By what act does a person be come a member of a gospel church ?"
4. Paper, by J. T. Hamilton, of White-Brans.—There is a good quick market t former prices. Wequote: water. Subject-"Idolatry." Marrows, per bush.,62 lbs....\$1 85@\$2 0 A large attendance of visitors from al

E. M. DUNN, Sec'y. stock here; not enough to quote. Milton, Wis., Nov. 5th, 1879.

the churches of Southern Wisconsin is

GREEN APPLES sell in car-load lots at SEVENTH-DAY BAPTISTS IN HOB 2 @ 22 25. NELLSVILLE, N. Y.—Religious services are CRANBERRIES .- We quote: held in Hornellsville on the Sabbath-preaching at 2 o'clock P. M.; Sabbath Fair to good...... 5 50 @ 6 00 school immediately following. The serv-BUTTER, CHEESE, EGGS, BEANS, ETC., ices are held in the lecture room of the Exclusively and Entirely on Commission Baptist church. All interested are most cordially invited to attend.

MARRIED.

In Genesee, Allegany Co., N. Y., Nov 13th, 1879, by Rev. M. S. Wardner, Mr ignments of prime quality property. JAMES A. BOND, of Smethport, McKean o., Pa., and Miss AMY K. LACKEY, of the This address is sufficient both for

T. B. WILLIAMS

At the residence of the bride's father Russell Maxson, in Leonardsville, N. Y. Nov. 5th, 1879, by Rev. J. B. Clarke, Mr. ELI S. BRAND and Miss H. ISABELLA MAX-Near Smithton, W. Va., Nov. 6th, 1879

by Rev. L. F. Randolph, Mr. ALVAN F. RANDOLPH, of New Milton, and Miss LUCY E. SHERWOOD, of Smith In Hanerville, Wis., Nov. 5th, 1979, by Rev. G. W. Burdick. Mr. EDWARD 7 WATSON and Miss CARRIE L. GILBERT,

DIED.

both of Hanerville.

nailed for \$1 00 Send for circulars and catalogues, with full list of standard Singing School Books. In Alfred, N. Y., Nov. 10th, 1879, Capt. ASHBEL SMITH, in the 86th year of his age. He had been in poor health for a The new 50 cts. edition of Pinafore, (complete) sells finely, and Fatiniza (\$2 00), Sorcerer (\$1 00), Trial by Jury number of years, but it was difficult to decide upon the exact nature of his com (50 cte.), are in constant demand. coming into the town in 1815. He was a erson (\$1 50), is a valuable new book for man of sound judgment and of pure life, Voice Training, containing all the essen and was, therefore, much respected by his tials of study, plenty of exercises, and neighbors and acquaintances. Many years since he professed faith in Jesus Christ as plain explanations, and costing much less than the larger works on the same subject.
Subscribe now for the MUSICAL RECORD, tained with stead fastness until his death. and receive weekly all the news, and plenty of good music, for \$2 00 per year. In Independence, N. Y., Nov. 7th, 1879. of croup. HETTIE L., daughter of Charles H and Clara J. Austin, aged 1 year, 3 months, and 8 days. She was a very bright and lovely little girl, and was sick OLIVER DITSON & CO., Boston. H. DITSON & CO, 813 Bruadway, New

less than twenty four hours. THE DEAF HEAR PERFECT At Albion, Wis., Sept. 20th, 1879, NET TIE MILLARD, youngest daughter of the late Isaac Miliard, aged 20 years. tures, Concerts, etc., by New Channels, Through the Teeth, to the nerves of hear-At Edgerton, Wis., Nov. 6th, 1879, PHEBE COLLINS, daughter of the late Ar

nold Collins, and wife of Robert Attlesey, Esq, aged 55 years. In Walla Walla, W. T., Sept. 28th, 1879, of ervsipelas, Eld. STEPHEN MAXson, aged 62 years, 11 months, and 21 days. Bro. Maxson was born in Ber members of the Seventh-day he found favor with God, and from thi time to the day of his death he lived an active Curistian life. He ever kept the Sabbath of the Lord, the seventh day, and was a firm and zealous advocate of it both by precept and example. Soon after state of the his marriage, he moved to Milton, Wis., and in 1859 to the Walla Walla Valley, being one of the pioneers of this new country. In 1868, he embraced the such as Scrofula, Salt Rheum, and like af-He gave the best of evidence, to all who were with him during his short sickness of only eight days, that the Savior, in whom he had trusted for fifty years, was very near to him in the dying hour. Words of comfort were spoken to the

mourners, and to all, on the funeral occaser, Favorite Remedy proves a real blesssion, by Rev. P. B. Chamberlain, paster of the Congregational Church of Walla Walla. LETTERS. N. B. Prentice. A. E. Main, L. W. Potte

RECEIPTS All payments for the SABBATH RECORDER | ed at home. Address DR. DAVID KEN-

are acknowledged from week to week in | NEDY, Rondout, N. Y. the paper. Persons sending money, the receipt of which is not duly acknowl edged, should give us early notice of CORDER, be sure to inclose a subscription for GOOD COMPANY. New sub-W.M. Saunders, Alfred Cen., \$3 62

D. B. Stillman, Richburgh, 900 sending before Jan. 1. Act promptly. W. Lewis, Little Genesee, 5 00 R. S. Dye, DeRuyter, 2 50 82 Mrs. J. Lyon, UnionDale, Pa., 2 00 36 W.A. Saunders, Parker's L'd'g. 2 65 34 E. B Brooks, Waterford, Conn., 2 50 Mrs JD Witter, G. Rapids, Wis., 200 86 W.G.Saunders, Vallejo, Cal., 193 35 essavs : fresh. FOR LESSON LEAVES. year will include, among others, Celia E. Stillman, DeRuyter,

Review of the New York markets for butter, cheese, etc., for the week ending Nov. 15th, reported for the RECORD-Ek, by David W. Lewis & Co., Produce Broad street, New York. Marking plates furnished when desired.

BUTTER.-Receipts for the week were

WHOLESALE PRODUCE MARKET.

80,619 packages; exports were 5,467 WHAT IS SAID OF IT .- " It is an excel Trial bottles 25 cents; large size \$1, o packages. As noted last week, the mar lent specimen of clever editing.—Hart-ford Courant. "There is not a dull word ket is easier, prices not so sharply defined, in it, from cover to cover."—Philadelphia Inquirer. "Is a live magazine, and will and the quality of the offering criticized closely, in order to lower the price. Of have a grand future."—Providence Press course the position is strong, and gilt-The best monthly magazine in America. edged new-milch creamery make has been -Church Chronicle, Ky. ning through all the articles a vein of sold even this week at 42c.; also a line of fine Chenango butter, 86 firkins and 112 generally with magazine writers, that tubs, said to have been sold together at makes the reading of it refreshing."-80c. The decline is in good seconds of Richmond Christian Adve Assistant Recording Secretary—Jesse F. butter and ordinary qualities suitable for Randolph, New Salem, W. V.

were lower, and some fine new-milch Western creamery sold at 88c. The prices of labor of all kinds are still much lower than for 1878, and excessive prices for but ter will curtail the consumption of all fair to good qualities, so that even admitted.

Price \$8 00 a year. New yearly subscribers, sending before January 1st, get four extra numbers, beginning the present volume, without extra charge. Specimen copy, 15 cents. Booksellers and newsdealers receive subscriptions and supply specimen copies, as above. Or, send to GOOD COMPANY. Price \$8 00 a year. New yearly sub ting the shortness of Fall make, from the

early Summer make cream.27 @ 80 ecial fancy,Fallmakeprivdai'y 32 @ 35 outhern Tier county dairies....27 @ 80

drought and the shortness of stock caused

by large exports, the supply may still be

sufficient, and the extravagant prices an-

ticipated by many fail to be realized. We

Northern Welsh dairies25 @ 80 Common Summer made, State..20 @ 23 CHEESE.—Receipts for the week were

11,401; exports, 23,690 boxes. Fine Sep-

olfactory nerves, in some instances, offend-

ed. Altogether this market went by the

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Octave Thanet, Elaine Goodale

Stool, Book, only \$98. Thollar Newspaper Free. Address DANIEL J. BEATTY, Washington, N. J. embers and early Octobers, solid and clean flavor (being limited in amount, and buyers liking to secure a few of the GENTS WANTED. GRANT'S TOUR AROUND THE finest), are ready sale and firm in tone at World. A full and graphic description of his receptions, speeches, &c., in all the about 18c. August's solid, well-made his receptions, speeches, &c., in all the cities he visited, including those of Cali cheese, brings 111@121c. July's, sound fornia. Every person should possess this account of the most remarkable tour on record. All this can be had in one large finely illustrated octave volume of 304 pages for \$1.75. Will sell quickly, bemarkets, half skims, cheese out of order, etc, etc., range from 8 to 10c. The marcause very cheap. JAMES BETTS & CO., Hartford, Ct.

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DUPTURE DR. J. A. SHERerman known to the public for the past od of treating Rupture without the annovance and injury trusses inflict, may now be consulted weekly at his New York

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> Patients from abroad can receive tres HIS BOOK ON RUPTURE

gives the most reliable proofs from dis tinguished professional gentlemen, clergy-men and merchants, of his successful practice and popularity therefrom throughout this country and the West Indies for the past 35 years or more. The Cash advances will be made on receipt f property where needed, and account of ales and remittances for the same sent afflicted should read it and inform them promptly as soon as goods are sold. We have no Agents, make no purchases what-It is illustrated with photographic likenesses of extremely bad cases, before and after cure, and mailed to those who send-

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FOURTH QUARTER. Oct. 4. Our Great High Priest. Hebrews 14-16: 5: 1-6. Oct. 11. The Types Explained. Heb. 9: 1-12.

11: 1-10. Oct. 26. Faith and Works. James 2: 14-26. Nov. 1. The Perfect Pattern. 1 Pet. 2: 19-25. Nov. 8. The Perfect Savior. 1 John 1: 1-10. Nov. 15. The Love of the Father. 1 John 4:

Nov. 29. The Message to the Church ew. Hev. 3: 1-13. Dec. 6. The Heavenly Song. Rev. 5: 1-14. Dec. 13. The Heavenly City. Rev. 21: 21-27; Dec. 20. The Last Words. Rev. 22: 10-21.

LESSON IX.—THE MESSAGE TO THE CHURCHES.

For Sabbath Day, November 29. REVELATION 8: 1-13,

1. And unto the angel of the church in Sar-dla write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2. Be watchful, and strengthen the things
which remain, that are ready to die; for I
have not found thy works perfect before
Ood. Remember therefore how thou hast re celved and heard, and hold fast, and repent If therefore thou shalt not watch, I will come on these as a thief, and thou shalt not know what hour I will come upon thee.

4. Thou hast a few names byen in Sardis which have not deflied their garments; and they shall walk with me in white; for they are worthy. 5. He that overcometh, the same shall be

fore thee an open door, and no man can shut t: for thou hast a little strength, and hast kept my word, and hast not denied my name. 9. Behold, 1 will make them of the syna-9. Behold, I will make them of the synagogue of stata, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. It. Benold, I come quickly; hold that fast which thou hast, that no man take thy crown. If. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem; which cometh down out of heaven from my God; and I will will of the city and I will come the cometh of the court of the court of the cometh. own out of heaven from my God; and I will write upon him my new name.

11. He that hath an ear, let him hear what the Spirit saith unto the churches.

TOPICAL READINGS

TOPIC .- The overcomers,

1. The seven spirits. Rev. 5: 6-14.
2. Christian watchfulness. Matt. 24: 36-51;
Ept. 6: 18-20.
3. The duty of repentance. Matt. 3: 1-12;
4: 17. 4: 17.
25; 3: 5, 12, 21; 21: 7.
5. The book of life. Phil. 4: 3; Rev. 3: 5; 13: 8; 20: 12, 15; 21: 27; 22: 19.
6. The glory of the Church. Isa. 60: 1-22. 7. The new Jerusalem. Rev. 21: 1-27.

GOLDEN TEXT.—" Behold, I come quickly: hold tast which thou hast, that no man take thy crown."—Rev.

CENTRAL TRUTH.-Heed the call of the AUTEOR.-John, the son of Zebedee. TIME.-A. D. 95 or 96. PLACE.—Isle of Patmos, whither John was

OUTLINE. I. A dead church. v. 1-6. II. A true church. v. 7, 13.

QUESTIONS. Connection. What connection is there between this lesson and the last? Which churches received unqualified praise? Which were wholly censured? Which received both praise and rebuke? What encouragement is the promise apply? What does it embrace it Chap. 21: 7. How many promises are in the seven epistles? Which church was declared rich, notwithstanding her poverty? Which Which one had left her first love? Which

was the lukewarm one? I. v. 1-6. Give the first outline. To whom is the message addressed? Give the meaning Sardis situated ? What was her rank as a city meaning of the seven spirits of God. Concern ing what is the divine knowledge declared? eputation of the church at Sardis correspond ger that this condition of things exists in is the general teaching of the Scriptures reto strengthen? What was the probable cause it be stopped? What is the duty of the church defective in the Sardis church? What is the breatening made? Give the meaning of this spared? Gen. 18: 32. What is the promise to him that overcometh? To what are all comtive to the voice of the Spirit! Heb. 2: 1-3. II. v. 7, 13. Give the second outline. Where of this message described. Of what is the key a or exclude from the kingdom of heaven? What was set before the church? Give the

Miscellaneous.

MY LITTLE WIFE.

BY H. W. AUSTIN.

With verbal odds and ends

She isn't very pretty
(So say my lady friends);
She's neither wise nor witty

No fleeting freaks of fashion

Across her fancy run,

She's never in a passion-

Except a tender one.

Her voice is low and cooing;

The duty near she seeks.

The sideboard's scanty plate, Or but with bread to furnish

The beggar at the gate.

She sheds on lowly life

It may be but to burnish

So I, who see what graces

To fashion's fairest faces

Prefer my little wife.

And though at her with pity

And sadly out of style;

To me she seems a creature

So musically sweet,

And if I could be never

I think I'd be forever

Her lover and her mate.

The beggar at the gate

The city dames may smile

Who deem her hardly pretty,

I would not change one feature-

One curve from crown to feet.

GAMBLING IN STOCKS.-Individu-

als, and firms by attractive circu

lars and advertisements, show how

by small investments large sums

may be made. They show this by

-National Baptist.

the listens more than speaks:

seaning of the open door. What power has man over that door? In what city was there an "effectual door" opened to the apostle Paul? In what was the church commended? Give the meaning of the synagogue of Saan. What shall they be made to do? are promised the control of the as the church to be kept from the hour of temptation? What do you understand by the our of temptation? What is the promise of the Bible to all believers respecting temptation? 1 Cor. 10: 13. What encouragement was iven to induce them to steadfastness? Who was to be made a pillar in the temple of God? How long may he remain within the temple? What shall be written upon him? What must we do to get the "new name?"

CONNECTION. The internal connection between this Nov. 22. The Glorified Savior. Rev. 1: 10-20. is given a promise, yet it is so worded that t affords comfort, not only to the seven churches of Asia, but to believers in all

to receive the peculiar blessing mentioned. Each message is based upon some characteristic of the Lord Jesus, taken from the 6. He that both an ear, let him hear what the Spirit saith unto the churches.
7. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man openeth;
8. I know thy works: behold, I have set before these an onea door and a program of the set like fine brass." The messages also contain counsel, admonition, encouragement, amid trials. Each message is attended by a declaration that the whole was carried on under the inspecting knowledges. agement, amid trials. Each message is at- selves free from the general contamina-

promise to him that overcometh (conquer- | according to the arrangement of grace, it eth) is declaratory, sometimes, of the en | is fit and proper that they should be retimes of immunity from external misery. a part of the blessedness and glory of the understood." See chap. 21:7. EXPLANATIONS.

ing of the word angel here, but the most | ing of the church that was to be overcome. the surrounding country. It was cele- difficult to see how they can be blotted

fessedly a difficult form of expression to good authority for the promise, see Matt. been reached in regard to its meaning | names repeated in the roll call of eternity, seems to me that the interpretation | will be overpowered by an eternal silence. which applies the phrase to the Holy Spir He that hath an ear to hear. it, is to be preferred.—Barnes. By the | A form of address used at the end of every seven spirits, we must understand the Ho- message, designed to arrest the attention ly Ghost seven-fold in his operations.— of those to whom it was sent, showing alenergies of the Holy Ghost, are here rep- of the Spirit. It is a perversion of any esented under the number seven, being, proper mode of Scripture interpretation to as it is, the number of completeness in the church.—Trench. Seven stars. The seven angels, messengers or ministers. words of the man Christ Jesus, and reject late the other. Permanency of condition These are in the keeping of him who hath | another part when another person of trini the seven spirits, and whose ministers ty is represented as the one speaking. they are, hence, they should truly repre-

sent him. I know thy works. A formula used in all the epistles. This the mount. The unity of the divine reveshows that Christ has a perfect knowledge | lation is destroyed when we lay more stress of all our acts. That thou hast a on his words than of those of God the Fa- teach to others. name that thou livest. A reputation of a live church, but the character of a dead one. Blessed is that church or in- ings. of this death process in the church? What | dividual whose reputation and character agree in good. It is to be feared Sardis has church of Philadelphia. For anwho profess to be alive but are spiritually first thing suggested for her reform? What dead. Be watchful. This is a strong- hours (28 miles) south-east from that capnext must she do? On what condition is the | er term than the simple awake. Watch- | itol. It derived its name from its builder, fulness or wakefulness must become as the Pergamese king, Attalus Philadelphus. Why was the promise made? For how few much an attribute of the angel's life as righteous would the city of Sodom have been | sleep-carelessness, indifferentism is now. --Lange. Strengthen the things which remain. A clear injunction to nourish carefully whatever of spirituality may be found in any dying church. Care, has saved many a person's life; so, many | verse, all setting forth his divine preroga-

No clerk, cashier, teller, book-

held by solid men of business.

Now, if our readers think that they

know better than the substantial

merchants and bankers, with abun-

dant opportunities to know all about

OHEERFUL HOMES.

portance of cheerful homes? From

them' spring true love, and happi-

ness, and virtue. From them go

their predecessors-from which were

imbibed the right sort of influences

If a home is all it should be-the

are exceptions to this as to other

Who can overestimate the im-

can Agriculturist.

and knowledge.

an abundance of figures, and it is therein-then, when the young men

manner acceptable to God. This, the pas- the false gods, and from all those who say tor and church had failed to do. There was more than a simple falling short of perfection; there was a positive neglect in some marked degree. Remember. A very wide and fatal door is opened when only knows our external acts, but those we neglect to remember what truths we have received from God, and how we have received them into our souls : losing sight of these, we lose sight of obligation.

perfect. The word here used is not the | nature is essentially holy. A name de-

that they are what they are not (v 9); real,

genuine.-J, F, & B. Key of David.

Implying authority and the spirit of con-

trol. I know thy works. Christ not

encouragement to the church. I have

set before thee an open door.

either to the smallness of the numbers-

worship of the true God. Those who de-

Worship before thy feet. So far

as the word worship is concerned, it may

worship of God, or it may mean respect as

How thou hast received and The door is variously understood, but lesson and the last, is intimate; there, the heard. The charge against Sardis is general announcement that messages were not a perverse holding of truth, but a to be delivered, with an exhibition of gor | heartless holding of truth; and therefore geous imagery as a background; here, the I can not but think that the Lord is gracontents of these messages are given in clously reminding her of the heartiness, detail. The present lesson embraces two the zeal, the love with which she received of the seven epistles to the seven churches the truth at the first.—Trench. And For thou hast a little strength. mentioned in the last lesson. In the hold fast and repent. There was The words "little strength" may refer church at Sardis, nothing is found to ap- to be both a holding fast and a repentance; prove, though mention is made of a few they were to hold on to those forms of meaning that they were few; or it may names that have not "defiled their gar | truth which they at first had received, and | refer to the spiritual life and energy of ments;" to them a promise is made. In the some relics of which might yet remain, the church—meaning, that though feeble, remainder of the churches, with the ex- and repent of their carelessness, and what- their vital energy was not wholly gone ception of Smyrna, which received unever of perversity had come as a con. The more natural interpretation seems to mixed praise, and Laodecea, which gets sequence. If therefore thou shalt be to refer it to the latter. . . . They unqualified censure, there is found some. not watch. Stress is again laid upon thing to approve and blame. To all there | the main matter, and a threat connected | nied my name. Amid the persecuwith its nonobservance. The threat itself | tions which the church had suffered, an corresponds with the command. To spiritual sleepers the Lord, as Judge, always | them to renounce Jesus as the Christ, but ages. It is "he that overcometh" that is comes as a thief in the night. Matt. 24: 42. Spiritual sleepers have lost all perception by their spiritual senses, of the threat ning signs of the development of judgment imagery of the preceding vision. Thus, into catastrophe.—Lange. Thou hast clared themselves Jews and were not. to the church at Ephesus, it is he "that a few names. The word names here holdeth the seven stars," and to Thyatira | is equivalent to persons, and the idea is it is that "hath eyes, like flames of fire," that even in a place so depraved, and refer either to spiritual homage, that is, where religion had so much declined, there were a few persons who had kept themtended by a declaration that the whole tion.—Barnes. Which have not called, it means that they would come and was carried on under the inspecting knowl | defiled their garments. A figure | worship the Redeemer " before them," or edge of the Lord Jesus. "I know thy to represent moral defilement of character, works." Bengal remarks the following as James puts it, keeping one's self unconcerning the entire group: "In the spotted from the world. Shall walk there is a two-fold pr mise, and in the clothed in white, emblematic of their pufifth a three fold promise; each one of the rity. For they are worthy. Not

in their very presence; if it is used in the concerning the entire group: "In the spotted from the world. Shall walk seven epistles, there are twelve promises. with me in white. The inhabitants honor and respect. The latter is the prob-In the third, fourth, fourth, and sixth, of heaven are always represented as able meaning.—Barnes. Kept the word of my patience. The translation constancy or endurance, or stead promises being distinguished by a partic that they have any claim to heaven on fastness, is altogether to be preferred; the a man of letters, toiling over your mid ular expression: I will give, I will not the ground of their own merit, or that it idea of patience is rather that of uncom- night work, blot out, I will confess, I will write. The | will be in virtue of their good works; but, | plaining submission under trial.-Craven. From the hour of temptation. The hour of temptatation is the culminatjoyment of the most precious boons, some ceived there. They have a character to ing point in the time of temptation (Luke which God has promised eternal life. 22:53), the moment of the crisis. - Craven. The one is included in the other, and when Barnes. He that overcometh. The Times of great trial.—Lange. Upon Christian life is often in Scripture comrictor is expressed, the whole should be pared to a warfare, and to him alone that tell whether this refers to some great trial finally overcomes every evil that opposes, that was to come on that age, or to a time is the promise made. All moral victories spoken of in Scripture as awaiting the spoken of in Scr I. v. 1-6. Unto the angel. Opin- are here included. In this instance it was whole church before the last day. Be- waning, ions greatly differ in regard to the mean- excessive worldliness and sinful slumber- hold, I come quickly. Speedily, Hop Bitters will give you New Life and shortly. I am about to make special mansimple is the most natural, and besides, I will not blot out his name. A ifestations of my presence and power, in Hop Cough Cure is the sweetest, safest, meets all the demands of the text. The register was kept in ancient cities, of their retributive vengeance on the present per supposition that a pastor of the church is citizens; the names of the dead were of secutors of my people, and also for the ntended, will meet all the circumstances | course erased. So those that have a name | salvation of my faithful friends -Cowles. of the case .- Barnes. It is almost certain | that they live, and are dead, are blotted out | No man take thy crown. It is that the "angels of the churches" are of God's roll of the heavenly citizens and not to be understood that the crown can cure for drunkenness, use of opium, tobac nothing but Hebraisms for ministers of the churches.—Kitto. Sardis. The me not asserted in this passage that the names worthy to wear it. Yet a man must hold worthy to wear it. Yet a man must hold HOP BITTERS MFG. CO., Rochester, nothing but Hebraisms for ministers of the heirs to eternal life —J., F., & B. It is be taken from one except he become un- co and narcotics.

tropolis of the region of Lydia, in Asia of any who finally perish were ever en- fast to godliness, lest, through the influ-Minor, situated at the foot of Mount Tmo- tered in the Book of Life, nor is it neces- ence of others, he lose the signs of royalty lus, which commands an extensive view of sarily implied.—Craven. It is, however, in the presence of God. Make a pillar. The distinct promise corresponds brated for the opulence, and for the de- out if they have never been written therein. | again to the distinct conduct of the church: bauched manners of the inhabitants. - I will confess his name. This is 1. A pillar in the spiritual temple of God. Horne's Introduction. It is now an insig | the third promise made to the victorious | 2. An eternally consecrate inmate of the nificant village called Sart. He that disciple, a calling of his name in the pres- temple. 3. Adorned with the threefold hath the seven spirits. This is con- ence of God and before his angels. For inscription: (a) with the name of God; the complete expression of perfect religexplain. Absolute certainty has not yet | 10: 32. Many who expect to hear their | iousness. (b) With the name of the city of God; the complete expression of perfect clurchliness. (c) With the name of Christ; the complete expression of perfect christliness, which embraces one or both the foregoing considerations.-Lange. Go no more out. When once within the Craven. The manifold gifts, operations. so the words of Christ to be also the words | gates of heaven, he is within a fold from which no ravenous beast can snatch him. As he that is within is subject to no new changes, so he that is without has no new

acknowledge one part of the Bible as authority because found among the recorded opportunity of entering; one must corre is reached at last, and that it may be a permanency in good and blessedness is our Christ is as much the author of the ten | prayer. LESSON THOUGHTS.

1. Christ willingly instructs teachers in those things which he would have them ther. "I and my Father are one." There can 2. Care for the weak ones of your class not then be a disagreement in their teaches, if you would make them strong. 3. Give due attention to the things you II. v. 7-13. The angel of the hear, for in some of them you may find the secret of your salvation. gel, see on verse 1. Philadelphia, like Sar

4. The few undefiled are not lost sight dis, was situated in Lydia, about thirteen of amid the many who are corrupted. 5. A record is being made, and we must meet it. 6 It is the holy, the true, and the pow Though frequently visited by earth-

erful One that knows our works. quakes, the city still remains under the 7 Look for, and enter the open doors of Turkish name of Alab-Shehr, a living opportunity to do good. 8. Those who keep the Word, will be

monument of the faithfulness of divine promises, in the midst of ruins. Lange. Saith he that is holy. There are

several things spoken of Christ in this 10. Enter where you will neverme a dying church has been saved from abso- tives. Holy. Not in the accommodated

9. Hold to godliness and secure your even desire to go out, and from which lute death by strengthening the things that sense of a man who attends diligently to none can thrust you

continually progresses.

they agree, we can not say, but parental authority which gently but

And does the cheerfuluess esteem in which such matters are home sheds its light abroad in comparison as do planetary rays illuminate and gladden homes and individuals far and near.

Sympathy, benevolence, and charity, are familiar household words. Wall Street and its ways, let them and consciously and unconsciously act upon their knowledge. - Ameri | the home diffuses its genial mantle on all sides. Many hearts are rendered happier, and other homes made brighter, so that those in turn | dwell is indeed a cheerful one. may thrive for the same ends, and | Episcopal Recorder. thus unmeasured good is done.

Cheerful homes! how the very words inspire a healthful animation. What delights are implied. How. furth those who make other homes, | many memories awakened and hearts | which owe much, very much, of their | consoled by recalling them to mind. comfort, cheer, and real beauty to | How we like to visit them, and get | somewhat of the gifts they are always bountifully bestowing-sunny miles, pleasant words and tones, and helpful intelligence-the fruit harbor of safety to those reared of home diligence and experience. In the cheerful homes are all proverbial that "figures won't lie." and women go from them to find manner of sweet and simple devices The usual proposition is to send the and manage other homes, will the for the allument of those who sloth, of sluggishness, of sottishparties certain sums, which said par- results be evident. Of course there might, but for them, stray from the ness." Stock Market. There is a plausible rules. But causes and effect, and sorrow. There will be found every A vessel has arrived at San Fran-

why they do not make it them- | and good will are forever rife; where | well-selected kind. For the characselves. Whether they will do as there is unity with true accord, and ter of the literature indulged in by immature minds is a powerful bias know nothing to the contrary, as, firmly claims and receives due obedi- toward the separate paths of life. so far as we have observed, they do | ence; where children and youth are | There are all grades of mental food, not "agree" to do much besides re- respectful and considerate, and the but there can be only one division ceive the money. No business man family peace is habitual, not occa- between the species which will build in New York city would be known sional. Above all, where divine love and that which will weaken a natto be concerned in the speculations. grows, and Christian culture, the ure. None should be admitted into His credit would be gone at once. grace and strength of all culture, the home which is not of a directly pure sort; and this does not exclude keeper, or any other in bank, insurAnd does the cheerfuluess of an entertaining and a recreative ance company, mercantile firm, or home center in themselves, and only species. Oh, if there is one thing the promoters and beneficiaries of which whatever place of trust, would have effect those immediately concerned? whatever place of trust, would have effect those immediately concerned? about which parents should be escrime of 1876 be repeated in 1880? The tre, Allegany Co., N. Y. it known that he was engaged in Ah, no! it could not do this any pecially watchful over their children, past decade of years opened with a corrupt, extravagant, and insolent Admin istration intrenched at Washington. THE "Wall Street speculations," as he is more than the sun can confine its it is the matter of reading. Guide well aware that his place would be glorifying rays and beams within a them in the "ways of pleasantness," taken from him at once. This is the limited circumference. The real that their paths be "paths of peace." Then, whenever your dear ones may same men are now intriguing to restore them their leader and themselves to places from well within their home. Keep your homes always cheerful, for in them | The coming year will bring the answer are the forces and experiences of example and training. A cheerful will be on hand to chronicle the facts a home involves wisdom, understand. ing, and an eager embracing of truth; humble or magnificent, the home in which these harmoniously

life, and in great things a steadfast purpose to maintain the rights of the people and The Sabbath Memorial, of London, Eng., says: "The prayer of 557 city people, for the opening of the Guildhall Library on Sundays, from 2. P. M. until 9 P. M., has been refused. Punch, Oct. 25th, says that the refusers fail to comprehend 'that the seventh day is not Sun-\$7 70 a year, postage paid.
The Sunday edition of THE SUN is also day at all, but Saturday, which the consistent and conservative Jews do strictly observe, from sundown to sundown, as a day of genuine rest, by all means; but not a day of

will send an extra copy free.
Address I. W. ENGLAND, Stock Market. There is a plausible attempt to show by figures how a certain sum must make a large profit invested in "puts and calls,"

And where are the cheerful homes? They are where pure air of it. The question naturally arises, and sunlight are permitted entrance of it. The question naturally arises, daily; where amiability, affection,

did remain, but which were ready to die. all moral requirements, but to one who is DENSON'S CAPCINE POR-OUS PLASTER. Celebrated the I have not found thy works the ground of all obligation, and whose The manufacturers were awarded the one usually translated perfect, but has scriptive, and everywhere in the Old Tes highest and only medal given rubber more the sense of duties imposed, and tament applied to Jehovah. He that is

these to be filled out or attended to, in a true. Very God, as distinguished from Expositions. Circulars and extra terms to Agents ad Far superior to common porous plaste dress J. B. BURR & CO., Hartford, Ct. liniments, the so called electrical applian-ces, &c. It is the best known remedy for Lame and Weak Back, Rheumatism, Fe male Weakness, Sciatica, Lumbago, Diseased Kidneys, Spinal Complaints, and a!! whom we will pay a salary of \$100 a month and expenses to sell our wonder ills for which porous plasters are used. ful invention. Ask your druggist for Benson's Capcine once SHERMAN & CO, Marshall, Mich. of the heart; he knows our trials, and our plaster, and see that you get noth temptations. These words were those of ingelse. Sold by all druggists. Price 25c. ON 30 DAYS TRIAL - WE will send our Electro-Voltaic Belts Mailed on receipt of price, by SEA-BURY & JOHNSON, 21 Platt street, New and other Electric Appliances upon trial for 30 days to those suffering from Ner

TT MAKES NO DRUNKARDS. most expositors take it to mean as in 1 Cor. 16: 9: 2 Cor. 2: 12: Col. 4: 3, an opportunity for mission work of the church, which BREAKS NO HEARTS, EXCUSES NO CRIMES appears to be the true sense here, by what

follows in verse 9, promising conversion Dr. David Kennedy's FAVORITE REM to those who were now her foes.-Alford. EDY is not a disguised enemy of the human race; where it can not help, it does not barm. FAVORITE REMEDY is a combination of vegetable alteratives. It does not heat nor inflame the blood, but cools and purifies it. In all cases of Kidney troubles, Liver complaints, Constipation of the Bowels, and the delicate derangements which afflict women, the action of FAVORITE REMEDY is beyond were not wholly dead. Hast not depraise. Thousands of grateful people voluntarily testify to this, in letters to Dr. Kennedy; and with a warmth and fulleffort had doubtless been made to compel ness of words which mere business docu ments and certificates never possess. It this they had not done. Synagogue of makes no drunkards-excuses no crimes Satan. A congregation which had more of the characteristics of Satan than of the

-breaks no hearts In its coming there stimulates all the functions of life to healthy action, and is the best BRAIN is hope, and in its wings there is healing. We challenge a trial, and are confident of the result. ONE DOLLAR A BOTTLE Remember: FAVORITE REMEDY; Dr. DAVID KENNEDY, Rondout, New York. ills, restoring the careworn, exhausted wife or mother to the healthy vigor of TALUABLE TRUTHS. — IF younger years. you are suffering from poor

shown to superiors. If it is used here in the sense of divine worship, properly so health or languishing on a bed of sickness take cheer, for Hop Bitters will Cure You. If you are a minister, and have over

more general signification, it means that or a mother, worn out with care and work knowing why,

> If you are a man of business, weakened by the strain of your everyday duties; of Hop Bitters will strengthen You.

Hop Bitters will Restore You

If you are young, and suffering from any indiscretion, or are growing too fast, as i Hop Bitters will Relieve you.

farm, at the desk, anywhere, and feel that the whole world. It is difficult to your system needs cleansing, toning or Beware of Bogus Dealers and Defaced stimulating, without intoxicating, Numbers. Hop Bitters is what you Need.

> and best. Ask children. For Particulars, address

The Hop Pad for Stomach, Liver, and Kidney is superior to all others. It is perfect. Ask druggists.

THE SUN FOR 1880.

the year 1880 in its own fashion, now pret- And to find such flour I long have sought ty well understood by everybody. Then on the superior quality of it you can January 1 until December 31 it will be conducted as a newspaper, written in the For it is the Snow Flake of the West," English language, and printed for the peo-When you want this flour, at Chase's you

As a newspaper, THE SUN believes in getting all the news of the world promptly, and presenting it in the most intelligit ble sliepe the sliepe that will enable it. readers to keep abreast of the age with the least unproductive expenditure of time. The greatest interest to greatest numberthat is, the law controlling its daily makeup It now has a circulation very much larger than that of any other American | This flour you should buy, for it will please newspaper, and enjoys an income which it is at all times prepared to spend liberally for the benefit of its readers. People all conditions of life and all ways of think For it brings to our homes happiness, in ing buy and read THE SUN; and they all derive satisfaction of some sort from its

columns, for they keep on buying and

reading it.

vear to come.

In its comments on men and affairs, THE SUN believes that the only guide of policy should be common sense, inspired by genuine American principles and backed by honesty of purpose. For this reason it is, and will continue to be, absolutely independent of party, class, cliq f none. It will continue to praise wha is good and reprobate what is evil, taking care that its language is to the point and plain, beyond the possibility of being mis MADE TO ORDER ON SHORT NOTICE understood. It is uninfluen tives that do not appear on the surface it has no opinions to sell, save those which may be had by any purchaser with two cents. It hates injustice and rascality even Glover's, Alfred Centre, N. Y. more than it hates unnecessary words., abhors frauds, pitles fools, and deplores nincompoops of every species. It will continue throughout the year 1830 to chas

patriotic American can afford to close his eyes to public affairs. It is impossible to

events which it has in store, or the nece

sity of resolute vigilance on the part of every citizen who desires to preserve the

Government that the founders gave us.

erances of the press, the exciting contests

The debates and acts of Congress, the ut-

of the Republican and Democratic parties,

now nearly equal in strength throughou

the country, the varying drift of public

sentiment, will all bear directly and of

fectively upon the twenty-fourth Presi-

dential election, to be held in Novembe

Four years ago next November the will of

the nation, as expressed at the polls, was

SUN did something towards dislodging the gang and breaking its power. The

which they were driven by the indigna-

tion of the people. Will they succeed?

they are developed, and to exhibit them clearly and fearlessly in their relations to

expediency and right.

Thus, with a habit of philosophical goo

the principles of the Co

age paid.

humor in looking at the minor affairs of

all aggressors, THE SUN is prepared t

changed. For the Daily SUN, a four-page

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T ESSON LEAVES. The year 1880 will be one in which no CONTAINING THE

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EASTWARD

	шды	тиши	•	
STATIONS.	No. 8	No. 12*	No. 4*	No.6
Leave Dunkirk Little Valley		1.05PM 2.52 "		7.05AM 8.48
Salamanca Carroliton Olean Cuba Wellsville Andover Alfred	7.55AM 8.05 " 8.32 " 8.56 " 9.53 "	3.35PM 3.46 " 4.09 " 4.30 " 5.20 "		9.12AM 9.28 " 10.01 " 10.33 " 11.42 " 12.02PM 12.22 "
Leave Hornellsville Arrive at Eimira Binghamton Port Jervis	11.05AM 1.07PM 2.54 " 7.15 "	6.35PM 8.47 " 10.53 " 3.38AM		1.50PM 4.30 ** 7.30 **

cians pronounce it the safest and best ADDITIONAL LOCAL TRAINS RASTWARD. emedy ever sold. It must be tried to 5.25 A. M., except Sundays, from Dunknow the perfect health and strength its kirk, stopping at Sheriden 5.47, Forest ville 6.08, Smith's Mills 6.30, Perrysburg 7.10, Dayton 7.37, Cattaraugus 8.37, Little Valley 9.20, Salamanca 10.27, Great Val ley 10.44, Carrollton 11.25, Vandalia 11.45
A. M., Allegany 12.10, Olean 12.45, Hins dale 1.35, Cuba 2.25, Friendship 3.35, Bel videre 4.15, Phillipsville 4.40, Scio 5.20 Wellsville 5.57, Andover 6.52, Alfred 7.42 THITE SEWING MACHINE. Almond 8.10, and arriving at Hornellsville et 8.35 P. M. 6.23 A. M., daily, from Friendship, stop I'he Best in the World. Sold by all deal-

New York 10.25PM 7.25AM 12.25PM

at Belvidere 6.44, Phillipsville 7.00, Scio 7.20, and arrives at Wellsville 7.55 A. M. 9.10 A. M., daily, from Dunkirk, stopping at Sheriden 9.22, Forestville 9.30, Smith's Mills 9.40, Perrysburg 9.58, Dayton 10 07, Cattaraugus 10.38, Little Valle 11.02, Salamanca 11.45, Great Valley 11.5 A. M., Carrollton 12.10. Vandalia 12.27. Alle gany 12.49, Olean 1.05, Hinsdale 1.30, Cuba 2.22, Friendship 3.00, Belvidere 3.21, Phillipsville 3.35, Scio 3.52, Wellsville 4.10 Andover 4.45, Alfred 5.19, Almond 5.34 arriving at Hornellsville at 5.55 P. M.

10 55 A M., from Salamanca, daily, except Sundays, arriving at Carrollton 11.02 5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornells 9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.31, Forestville 9.42, Smith's Mills 9.50, Perrysburg 10.18, Dayton 10.28, Cattaraugus 11.00, Little Valley

at all stations, arriving at Carrollton at 8.20 P. M. 5.40 P. M., except Sundays, from Car business, and at the same time enjoy the rollton, stops at Vandalia 5.52, Allegan

6.06, Olean 6.15.

WESTWARD.						
STATIONS.	No.3*	No. 9‡	No. 29	No.1	S H H	
Leave New York Port Jervis	7.00PM 10.55 "		7.00рм	9.00AM 12.13PM	۲	
Hornelisville	8.15AM	12.20PM	19.50rm	6.55cm	-	
Alfred Andover Wellsville Cuba Olean Carrollton Great Yalley Arrive at Salamanca	9.17AM 10.17 " 10.49 " 11.09 "	12.45PM 1.05 " 1.2: " 2.50 " 3.22 " 3.38 " 3.42 "	2.15pm 3.40 " 4.57 " 5.20 " 5.40 "	9.57PM 10.49 ** 11.15 ** 11.29 **	t na a	
Cleveland	7.05РМ				Pa	
Cincinnati	6.00AN				P	
Leave Little Valley	11.57AM	4.15PM	6.01PM	12.22AM	i	

Arrive at Dunkirk 1.30pm 5.45 " 8.05 " 2.20 " ing the past five years, we have obtained nearly three thousand Patents for Ameri-ADDITIONAL LOCAL TRAINS WESTWARD 5.30 A. M., except Sundays, from Horcan and Foreign inventors, and can give nellsville, stopping at Almond 5.38, Alfred 6.24, Andover 7.10, Wellsville 8.05, Scio 8.30, Phillipsville 8.55, Belvidere 9.45, Friendship 10.10, Cuba 11.17, Hinsdale 11.55, A. M., Olean 12.32, Allegany 12.49, Van dalia 1.25, Carrollton 2.35, Great Valle 2.58. Salamanca 4.10. Little Valley 5.00 Cattaraugus 5.52, Dayton 7.03, Perrysburg 7.19, Smith's Mills 7.55, Forestville 8.1

Sheriden 8.37, and arriving at Dunkirk at 9.00 P. M. 6.57 A. M., from Carrollton, stops at all tations, arriving at Dunkirk 9.05 A. M. 8.42 A. M., except Sundays, from Olean. topping at Allegany 8.49, Vandalia 9.01, arriving at Carrollton 9.10 A. M. 4.00 P. M., daily, from Hornellsville,

4 28 P. M., from Carrollton, daily, ex cept Sundays, arriving at Salamanca 4.35 9.30 P. M., daily, from Hornellsville, ar rives at Wellsville 11.50 P. M. Sunday Train 1 will run between Sal nanca and Dunkirk.

* Daily ‡ Daily between Port Jervis and Dur

BRADFORD BRANCH. WESTWARD

Babcock Kendall 10.15 9.30 5.10 1.00 9.00 1.25 5.15 1.20 5.23 1.30 5.25 1.85 5.32 ... 5.32 ... Alton
Arrive at
Gilesville 12.25 6.00 7.05 A. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Gilesville 8.30 A. M

11.03 A. M., daily, except Sundays Carroliton, stops at Limestone 11.17, and arrives at Bradford 11.30 A. M. EASTWARD. STATIONS.

Leave livesville Arrive at
Bradford
Bradford
Big Shanty
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De Golias
Arrive at
Bradford
Leave
Bradford
Kendall .. 9.50 2.00 4.07 8.00 6.20 9.55 2.20 4.35 6.00 8.05 6.26 10.10 2.25 4.39 6.11 8.13 6.31 10.17 2.32 4.45 6.27 8.21 6.39 10.25 2.39 4.52 6.47 8.45 6.55 10.45 3.00 5.10 7.20

400 P. M. daily, except Sundays, from Bradford, stops at Limestone 4.12, and arrives at Carrollton 4.27 P. M. BUNDAYS. A train will leave Custer City at 9.45 A L. arriving at Carrollton 10.50 A. M., and eave Carrollton 4.00 P. M., arriving at

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Secretary of American Subbath Tract Society, West Edmeston, N. Y.; or of A. B. SPAULDING, President; or of STE-PHEN BURDICK, Treasurer, Leonards ville, N. Y. Leonardsville, N. Y., Aug. 22d, 1877.

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The Sabbath Re

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To find reward for all her year It is our common destiny to die Our good "Allfather" careth And offers each a passport to th But few of us are ready at hi We feel death's strain upon

And go, perforce, when we m our wings Far out along the "Milky-way To scale the stars or prospec We count it well to follow Chri And " hob nob " with the bau world Until our sun declines into a sta Low down the sky, with all We fold our hands until our lan Or ache to step into the shoes of And wait, in vain, for God to be Some fair fruition of our worth

We worm ourselves beneath th like moles That feed upon the homely b nd are content to fatten in th We starve the nobler life tha We never rise to see the flowers Or watch the burnished glow Beyond whose heaps of fiery We almost breathe the breath

She worked the earth with Jesu Until she saw the portals of t And grasped his steady hand i To follow down across the And gladly yielded up her hous And laid her burdens down, to be With God through his unend

bath day."

We miss her sympathies, and pro And only give her up because We know that she was ripe a years,

And subject to the fiat, "dust."

We feel, indeed, that all is well Above the world's turmoil, and strife.

She wears the trophies of a cond
And lo, her soul expands to hi She did not go a weary pilgrims

To bear her cross along the "h And boast its imprint as her her She only rose and occupied iff With household good and lowly But when her harp of life It will not mar the perfect harm For all its notes accord with, THE EDUCATION SOCIE

The Thirty-fourth Annual Report Executive Board To the Seventh-day Baptist Genera According to the invitation General Conference and the tion of the Education Socie Board presented its last Ann port to the Conference; but to certain supposed needed ments to the Constitution of

ciety, the plan and purpose complete realization. Such ments as seemed necessary fect this method, were adopt order, however, to remove gering difficulties, the Board respectfully recommend the ing amendments: 1st. Change the last sen

the 4th article, as amended, read as follows: "These officers shall be annually by the General Con - and report to the same."

2d. Add the following to 'Article as amended: "The Society thus con shall have power to transact ness coming before it, exce as may affect the Endowmen which it holds in trust. Su ness shall be transacted by th holders, wherein each share tv five dollars shall count a for the shareholeder voting.

The following Institution forwarded their reports: I. UNIVERSITY OF THE STATE YORK-ALFRED UNIVERSI The Trustees of Alfred Uni in compliance with the req of the Education Society, the following as their report collegiate year ending July 2 in respect to the several subject

ters required by the laws o

York, to be reported on by t

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