THE BIBLE SCHOLAR,

A monthly paper devoted to the interests of our SABBATH-SCHOOLS.

PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY.

Terms, - - - - 25 *Cents Per Year*

Address with remittance, "THE BIBLE SCHOLAR, Alfred Centre, Allegany Co., N. Y."

Drafts and Post-Office Money Orders should be made payable to D. R. STILLMAN.

CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY

ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. a Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev A. H. Lewis, A. M. Part First, Arguments. Part Second, History 16mo 268 pp. Fine Cloth, $1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition 125 pp. Fine Cloth, 50 cents. Paper 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor-kindness and ability. We especially commend it to those who, like Mr. Brown, have been taught to revere Sunday as the Sabbath.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment By Geo. Carlow. Third Edition—Revised. 108 pp. 25 cents.

This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine appointment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 60 pp. Paper, 10 cents.

This work is one of decided value, not only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the trial and excommunication of Mr. Morton from the Presbyterian Church.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

The Society also publishes the following tracts which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sabbath question. Twenty per cent. discount made to clergymen on any of the above named books, and a liberal discount to the trade. Other works soon to be published.

TRACTS

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 16—The Sabbath and its Lord. 28 pp.
No. 28—The Bible Doctrine of the Weekly Sabbath.

TOPICAL SERIES—No. 1, "My Holy Day;" No. 2, "The Moral Law," by Rev James Bailey. 28 pp. each.

"THE SABBATH: *A* Seventh Day, or *The* Seventh Day. Which?" By Rev. N. Wardner. 4 pp.

"THE LORD'S DAY, OR CHRISTIAN SABBATH" By Rev. N. Wardner. 4 pp.

"DID Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?" By Rev. N. Wardner. 4 pp.

"CONSTANTINE AND THE SUNDAY." By Rev. N. Wardner. 4 pp.

"THE NEW TESTAMENT SABBATH." By Rev. N. Wardner. 4 pp.

"DID Christ Abolish the Sabbath or the Decalogue?" By Rev. N. Wardner. 4 pp

"ARE the Ten Commandments Binding alike upon Jew and Gentile?" By Rev. Wardner. 4 pp.

"WHICH Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?" By Rev. N. Wardner. 4 pp.

There are a small supply of the last eight tracts in Norwegian.

Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratuitous distribution, should be addressed to D. R. STILLMAN, Alfred Centre, N. Y.

The Sabbath Recorder,

PUBLISHED WEEKLY,

BY THE

AMERICAN SABBATH TRACT SOCIETY,

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y

As the Denominational Paper of the Seventh-day Baptists, it is devoted to the exposition and vindication of the views of that people. It will advocate all reformatory measures which shall seem likely to improve the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments, the interests and tastes of all classes of readers will be consulted.

TERMS OF SUBSCRIPTION.

Per year, in advance.....$2 50

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT

Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

JOB PRINTING.

The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

[Entered as second-class matter at the post-office at Alfred Centre, N. Y.]

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 50 A YEAR, IN ADVANCE.

VOLUME XXXV.---NO. 51. ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 18, 1879. WHOLE NO. 1820.

Mrs Joseph Crandall Box 384

The Sabbath Recorder.

EVENING PRAYER.

I come to Thee to-night,
In my lone closet where no eyes can see,
And dare to crave an interview with Thee,
Father of love and light.

Softly the moonbeams shine,
On the still branches of the shadowy trees,
While all sweet sounds of the evening breeze
Steal through the slumbering vine.

Thou gev'st the calm repose
That rests on all—the air, the birds, the flowers,
The human spirit in its weary hours,
Now at the bright day's close.

'Tis nature's time for prayer;
The silent praise of the glorious sky,
The earth's orisons profound and high,
To heaven their blessings bear.

With them my soul would bend
In humble reverence at thy holy throne,
Trusting the merits of the Son alone
Thy sceptre to extend.

If I this day have striven
With thy blessed Spirit, or have bowed the knee
To aught of earth, in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought or word or look,
Though deep the malice which I scarce could brook,
Wash me from the dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the cup of water e'en to give,
Forgive me, Lord, I pray.

And teach me how to feel
My sinful wanderings with deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal.

Father! my soul would be
Pure as the drops of eve's unsullied dew;
And as the stars whose nightly course is true,
So would I be to thee.

Not for myself alone
Would I these blessings of thy love implore,
But for each penitent the wide world o'er,
Whom thou hast called thine own.

And for my heart's best friends,
Whose steadfast kindness o'er my painful years,
Has watched to soothe afflictions, grief and tears,
My warmest prayer ascends.

Should o'er their path decline
The light of gladness, or of hope or health,
Be thou their solace, joy and wealth,
As they have long been mine.

And now, O Father, take
The heart, cast with humble faith on thee,
And cleanse its depths from each impurity,
For my Redeemer's sake.

HOW CAN THE SABBATH BE KEPT HOLY?

BY REV. J. SUMMERBELL.

Brother Summerbell,—Believing that the essay that you read before the Ministerial Conference at Richburgh would be beneficial to the community at large, we would, therefore, respectfully ask you to furnish a copy for publication in the SABBATH RECORDER.

W. B. GILLETTE,
M. S. WARDNER,
W. H. ERNST,
J. KENYON.

The question implies a difficulty. The *how can*, with which it opens, interpreted into the language of hesitating weakness, implies the halting, doubting negative, *can't*, a word found in the accepted vocabulary of no Caleb or Joshua who follows the Lord fully. They, and such as they, inspired with a faith which makes all things possible, only ask if the mouth of the Lord hath spoken it; then their decision is reached. We are fully able and we can. How can the Sabbath be kept holy? is almost an implication that it can not be. It sounds like the oft heard effeminate wail of self-confessed imbecility, in some of its forms thus expressed. The Sabbath is all right, its claims are well established, the particular day is made known, its moral significance and benefits to man for whom it was made are beyond a question, and God plainly commands us to keep it holy; but, under our peculiar circumstances, how can we? Indeed we can't.

Now, when in this writing I speak of the Sabbath, I mean the day which in the Bible God calls the Sabbath. On this point, I think, God's Word is clear cut and outspoken. The seventh day is the Sabbath of the Lord thy God. This is the day we are commanded to remember and keep holy; and the question before us is, how can we do it? For some reason outside the institution itself, just how to do it is not so obvious as the command is plain and the obligation well founded. All these are plain and easy in their statement, if connected with the day which God has made holy, and commanded us to keep as he made it.

The difficulties to be met and overcome are referable to this day, and are not encountered in keeping any other day, no other day being specially out of line with worldly custom, approbation, or pecuniary gain. To keep the Sabbath day holy is, more or less, to come into conflict with long and widely prevailing opinion and custom of the world, in a great extent to lose its good will and patronage, and so damage our prospects for gaining the riches which so many think the chief end of man, and with which the world is supposed to reward its willing votaries. It is an act which brings us into conspicuity every week, for it can not be done in a corner; compels us to show our hand and open the window of our religion toward Jerusalem, though our house be in Babylon. Most effectually it settles the question whether we love the "praise of men more than the praise of God," and whether we will obey God rather than men. By the world, I mean that dominating power that sets itself up in rivalry with God, and has its own god, and, so far as suits it, a religion of its own, and, to some extent, affects and shades into our holy religion, and with pains and penalties would shape that religion to its tastes and purposes. That power has first legalized and then made popular (it could not make it holy) another in the place of the day which the Bible calls the Sabbath, the holy of the Lord, and which God has ever claimed pre eminently as his holy day; and that power is all the more potential by its alliance with the church. It is, in view of the resisting energy of this power manifesting itself in many ways, that the question how can we keep the Sabbath day holy finds significance. In view of all the difficulties, real and imaginary, this question I will now proceed to answer:

1st. Settle it as a principle of life, applicable to everything we do, as well in other things as in the Sabbath, that we will obey God. If this principle rules, it will prove that we are his people, that his law is written not on dead tables of stone but upon the warm, living tables of the heart. It will prove that the whole ten precepts, without mutilation, are written there, just as God wrote them on the tables of stone, and just as our Lord Jesus Christ came to fulfill them all and make them honorable. The command is not hard to obey when it is supported by obedience to all its fellows in the Decalogue. Ten sheep drive together better and easier than one sheep alone. To settle this principle of obedience is primary to a Christian life, and distinguishes the child of God from a sinner. This settled, and we can do all things; we can keep "all his commandments" through Christ strengthening us. It is more loyalty to God and his law than to the Sabbath alone. Obedience means to do what you are commanded to do; if changed to something else, it becomes disobedience. 1 Sam. 15: 3. King Saul was commanded to do something contrary to his taste, better judgment, and interest. He did not see how he could utterly destroy King Agag, and all the fat sheep and oxen, although that was just what he was commanded to do. To do this was, it seemed to him and it would seem to us, a hard thing, much more difficult than to keep the Sabbath day as God made it holy. If we can change God's commandment now, surely God would have allowed him, a king anointed, to do it then. But God knew the necessity better than King Saul, whose only duty was, as ours is, to obey. Yet he called his disobedience obedience, and he spared the wicked king and his cattle, and then, when God sent the prophet to him to reprove him, he said, "I have performed the commandment of the Lord." Perhaps he had been persuaded to think he did not lie, but God decided against him when too late to correct his mistake or repentance was of no use. He had lost. He was guilty of an act of double disobedience, and then, by pious falsehood, of an effort to cover it smoothly over; and it cost him his kingdom, the approval of God, and the loss of his soul. Too late King Saul learned what men are ever slow to learn, that "obedience is better than sacrifice, and to hearken, than the fat of rams." Disobedience to God is, itself, a great crime, and is not consistent with anything that is holy. It cost our first parents their innocence and their Eden home, and has brought into our world all its false glare and woe. The substitution of another day for the Sabbath which God has made holy, is no more obedience to him than was Saul's sparing Agag, whom God commanded him to destroy. The New Testament is full of this principle. Blessings and rewards are everywhere promised to those who "do his commandments." In many variations of speech this sentiment is repeated with almost endless emphasis and reiteration, and must be true. This is the love of God, that we keep his commandments. Here the motive which underlies the act of keeping the Sabbath gives quality and character to the act. God is love, and God is holy; "and this is the love of God, that we keep his commandments." John 5: 3. What can be better than this? or what be of any value to us without it? "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord?"

2d. But obedience without love is the veriest insincerity and drudgery. So I answer, in the second place, that the Sabbath day can only be kept holy when kept in love. It springs from the motive of loving obedience. Without this, the Sabbath may be kept as a day of idleness, a mere let-up from the drudgery of every day life, only that we may work the harder when the working days shall again summon us to our toil. It may be kept thus by our horse or ox as well. But this, while it may be keeping the Sabbath day, is not keeping it holy. To keep it holy, we must learn, as applied to it and to all we do, the grand truth that "love is the fulfilling of the law." Here, then, is my second answer to the question, "How can I keep the Sabbath day holy." If we keep it through love, we shall escape the motive of fear, which, at the best, is the motive that moves and is worthy of the slave, and not of a son. Perfect love, which is the true child of God, casts out fear, the bond slave Ishmael, the child of the desert, and makes duty a gratifying choice, and the Sabbath becomes a "delight, the holy of the Lord, honorable," a day not to be ashamed of. To loving obedience the Sabbath of the Lord is not, and can not be, a burden imposed, but a joy conferred. Load it with opprobrium, hurl innuendoes at it, burden it with losses, penalties, punishments, and the love which impels to it will make its service joyful and sacred, and its holy character so obvious that we shall never have occasion to ask the question, "How can we keep the Sabbath holy?"

3d. As there can be no genuine love where there is no faith, out of which it grows, therefore, to keep the Sabbath day holy, it must be kept in faith. It must be kept because we believe in it and the sacred character which God gives it. This is too often overlooked. It is sought to be kept because our parents, or our employers or patrons keep it. Of course, in thus keeping it, we do not keep it unto the Lord, and the reward which comes from him we lose. If they did not keep it, we would not; and so we are trying to keep it, perhaps all unconsciously, unto them; and we herein fail to keep it holy. The motive of selfishness weakens him who thus tries to keep it, and vitiates the act, and we can have no real faith in what we are doing, or in ourselves. We are only keeping the command in form, or the outward letter, while the inner life and love are absent. We do not keep it, keeping it thus, in the faith of Jesus. Rev. 14: 12. The Sabbath thus kept is not kept holy, but is soft, pliant, yielding. It is not of the sort enforced by Nehemiah when he shut the gates of Jerusalem against the worldly traders of Tyre, or such a Sabbath as God commands us to "turn our foot away from," that we trample not upon it, and profane it. Worldly pleasure finds easy work with the keen blade of selfish gratification to carve off chunks and slices into rides, social visits, easy jobs in the garden or shop, and unholy entertainments. Those who do these things do them because they have more faith in these cheating vanities than in God or his government, and the Sabbath remains to them but a mutilated, slain carcass, instead of the holy day God made for them as a memorial of himself and his great loving Fatherhood to man. Such a Sabbath is not holy, but is likened by the prophet Malachi, chap. 1: 13, to the sheep, torn, lame, and sick, the offerings of apostasy, which the Lord would not accept. In such an offering, though it be the seventh day, there is no faith and God has no pleasure, and its all pervading work of evil takes from it all semblance of holiness.

As it yields, in its suppleness, to worldly pleasure, so it can make no resistance when pushed against by worldly convenience and the cares of every day life. On the farm, and in the kitchen, it is regarded as an unwelcome intruder, for which no readiness is found, and where it meets a cold shoulder that would drive any ordinary visitor from such grudging hospitality. And yet this visitor comes with God's own signet upon it, with messages of love to us. Some even degrade it with their burdens from an overcrowded week, or its idly spent days and hours, pushing neglected duties over upon it, when they are called works of necessity, and, with an apology to their fast waning conscience, they are done, then. This, as the world goes, is sharp practice in religion and morals, in which no one is more egregiously deceived than the deceiver himself. The time he thus appropriates belongs not to him, and God will exact his own. There is the barest possibility that, with no faith in his own real honesty toward God or the Sabbath he does not keep, in despair he cries out, How can I keep the Sabbath day holy? Consistency, with ready answer, replies, Not thus; but with that faith in God, and love to his commandments, which made Daniel and his three comrades invincible before the lion's jaws, and the burning furnace, amid the temptations and allurements of the luxurious court of Babylon, you can.

Similar efforts at keeping the Sabbath day holy, with similar results, shade off from the farm and the home circle into the shop, store, and manufacturing company. It is easy for an employee to decide, without love or faith in the Sabbath, that for better work and pay, for the time being at least, the Sabbath and its claims may be ignored and abandoned. Forgetting that God and truth are stubborn realities, he uses his hammer and saw on the Sabbath, purposing some time to return to his duty and the truth. In all this he is distrusting God and his providence. God permits no necessities to arise from which he will not provide a way of escape for those who will believe and trust him. We need not go back to ancient times for instances, almost without number, when thus trusting God, men have been marvelously and divinely cared for, prospered, and given the most abundant success. Instances of such faith and trust are only too rare; were they more frequent, we would not be asking how can we do as he commands us, nor be wanting in tokens of his love in the security, blessing, and prosperity traceable to his kindly, loving hand.

But temptations to break the Sabbath on other planes of life than those just considered. How can a man keep the Sabbath holy when he enters mercantile life? The difficulties here are all peculiar only as the business is peculiar. My answer, however, is short: Make no parleys, but trust God and shut the door. God has promised to love you for so doing; you will be the gainer in character among all truly good men, and even men not so good, and you will stand immeasurably higher in your own estimate of religious and spiritual life and attainment. Thus, too, you will untie the knot and discover the way in which, with God's help, the thing can be done. How it can not be done is sometimes illustrated in the following way. Let us hope the instances are few. Attached to the store is a post-office, which, besides affording pay in itself, opens the door. Then, with closed blinds at first and open ones at length, the waiting customer is served and the money goes to the till. Then the clerk—"the stranger within thy gates"—is placed to stand at this equivocal post, and the thing runs incessantly on, while the stranger, as well as yourself, wonders how thus you can keep the Sabbath day holy, a problem not easy to solve. In corporations and large companies the case is different, yet the same. Here responsibilities are supposed to be divided, which are really not divisable. Corporations are said to have no souls. Perhaps they have not, but the men composing them have, and responsibilities, too; and a man has no right where he can not remember the Sabbath day to keep it holy. Here, as under all other circumstances, if his love for and faith in the Sabbath does not control the man, the business interest will. Just how this may be done, it is not now necessary for me to describe. The shades of encroachment are easy, and the dark ones come gradually, and if conscientious scruples do not hinder, the slide is easy. Business letters may be written, books posted, bills made out, and journeys may be begun, continued, or finished upon the Sabbath, until in all respects the Sabbath becomes, not the holy day which God made it, but the common day which man makes it. Little wonder if the Sabbath thus employed appears to those who use it an unimportant and an unholy thing. Thus used, how can we keep it holy? Looking at it as thus presented, I give it up. I do not see how it can be done. It seems to me beyond the range of any possibilities. But the question still remains before us, and I now address myself to the answer, more directly, of the question, and in short,

1st. In order to keep the Sabbath holy, revive and intensify spiritual conscientiousness for God and truth as a principle of life everywhere, thus making a loving obedience to God in all things.

2d. To this apply that living faith in God, without which it is impossible to please him, and with which when God commands, we can trust and go forward, as his people did when confronted by the waters of the Red Sea.

3d. Abandon whatever hinders, and accept of whatever helps.

4th. The Sabbath day is one of the seven days, and of equal length. It begins and ends like all the rest. Each and all its hours are equal in sacredness. Stop secular employ when sacred hours begin. If the whole day was blessed and made holy, then the hours of its incoming are as sacred as those of the midday. Make it an honest day, twenty-four hours long. Fill these hours with holy thought, reading, conversation, purpose. Let it be a day of self-examination, of looking for the presence and blessing of God, and a day of kindly hopes in which God shall not be forgotten nor his authority set at naught. A Sabbath thus employed will be a Sabbath kept holy.

ALL OUR ANXIETIES ARE TO BE RESTED ON GOD.

My son, suffer me to do with thee what I please. I know what is expedient for thee.

Thou thinkest as man; thou judgest in many things as human affection persuadeth thee.

O Lord, what thou sayest is true. Thy care for me is greater than all the care I can take for myself.

For he standeth but very unsafely, who casteth not all his care upon thee.

O Lord, if only my will may remain right and firm towards thee, do with me whatsoever it shall please thee.

For it can not be anything but good, whatsoever thou shalt do with me.

If it be thy will that I should be in darkness, be thou blessed; and if it be thy will that I should be in light, be thou again blessed. If thou vouchsafe to comfort me, be thou blessed; and if thou wilt have me afflicted, be thou blessed also.

My son, such as this ought to be thy state, if thou desire to walk with me.

Thou oughtest to be as ready to suffer as to rejoice.

Thou oughtest as cheerfully to be destitute and poor, as to be full and rich.

O Lord, for thy sake, I will cheerfully suffer whatsoever shall come upon me with thy permission.

From thy hand I am willing to receive indifferently good and evil, sweet and bitter, joy and sorrow; and for all that befalleth me I will be thankful.

Keep me safe from all sin, and I shall fear neither death nor hell.

So thou do not cast me from thee forever, nor blot me out of the book of life, what tribulation soever befalleth me shall not hurt me.—*Thomas a Kempis.*

THE CHURCH AND THE WORLD.

The Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," cried the merry World,
"And walk with me this way;"
But the good Church hid her snowy hand,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death,
And your words are all untrue."
"Nay, walk with me but a little space,"
Said the World, with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny, and rough, and rude,
While mine lies smooth and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move.
My path, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me,
To travel side by side."
Half shyly the Church approached the World,
And gave him her hand of snow;
And the old World grasped it and walked along,
Saying in accents low,
"Your dress is too simple to please my taste,
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain, white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip,
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses, and gems, and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.
"Your house is too plain," said the proud old World,
"I'll build you one like mine;
With kitchen for feasting, and parlor for play,
And furniture ever so fine."
So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her beautiful daughters met there,
Gleaming in purple and gold.
And fair and festival, frolic and show,
Succeeded each other apace,
And maidens as fair as the driven snow,
Bewitching with worldly grace,
Invented the very cunningest tricks,
Untrammeled by gospel or laws,
To beguile, and amuse, and win from the world,
Some help for the righteous cause.
The Angel of Mercy flew over the Church,
And whispered, "I know thy sin;"
Then the Church looked back with a sigh, and longed
To gather the children in;
But some were off at the midnight ball,
And some were off at the play;
And some were drinking in gay saloons,
And she quietly went her way.
Then the sly World called unto her,
"Your children mean no harm,
Merely indulging in innocent sports;"
So she leaned on his proffered arm,
And smiled, and chatted, and gathered flowers,
As she walked along with the World;
While millions and millions of precious souls
To the horrible gulf were hurled.
"Your preachers are all too old and plain,"
Said the gay World, with a sneer;
"They frighten my children with dreadful tales,
Which I do not like them to hear.
They talk of judgment, and fire, and pain,
And of death's long, endless night;
They talk of a place that should not be
Mentioned to ears polite;
I will send you some of a better stamp,
Brilliant, and gay, and fast;
Who will show how people may live as they list,
And still be saved at last.
The Father is merciful, great and good,
Loving, and tender, and kind;
Do you think he would take one child to himself,
And leave the rest behind?"
So she fill-d her house with gay divines,
Gifted, and great, and learned;
And the plain old men that preached the Cross
Were out of her pulpits turned.
Then Mammon came in and supported the Church,
Renting a prominent pew;
And preaching, and singing, and floral display
Proclaimed a period new.
"You give too much to the poor," said the World,
"Far more than you ought to do;
Though the poor need shelter, and food, and clothes,
Why need it trouble you?
Go take your money and buy rich robes,
And horses, and carriages fine,
And pearls, and jewels, and dainty food,
And the rarest and costliest wine.
My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."
Then the Church held tightly the strings of her purse,
And graciously lowered her head;
And simpered, "I've given too much away;
I will do, sir, as you have said."
So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside
As the widows went weeping by;
And they of the Church and they of the World
Walked closely, hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.
Then the Church sat down to her ease and said,
"I am rich and in goods increased;
I have need of nothing, and nought to do
But to laugh, and dance, and feast;"
And the sly World heard her, and laughed in his sleeve,
And mockingly said aside,
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."
Then the Angel drew near the mercy seat,
And whispered, in sighs, her name;
And the saints their anthems of rapture hushed,
And covered their heads with shame;
And a voice came down through the hush of heaven,
From him who sat on the throne:
"I know thy works, and what thou hast said,
And how thou hast not known
That thou art poor, and naked, and blind,
With pride and ruin enthralled,
The expectant bride of a heavenly groom,
Now the harlot of the world!
Thou hast ceased to watch for that blessed hope,
And hast fallen from zeal and grace;
So now, alas, I must cast thee out,
And blot thy name from its place."
Oh, Church of Christ, redeemed by precious blood,
(1 Pet. 1: 18, 19; Eph. 5: 25-27; Eph. 3: 10).
Break this alliance, glorify your God!
(1 Cor. 6: 20; 2 Cor. 5: 14-18; Eph. 3: 21).
Forsake the Christless world that lures to ill,
(Rom. 12: 2; Heb. 13: 13; Rev. 18: 4).
Thou mayest be blest and prove a blessing still.
(Gen. 12: 2; Pss. 128 5; Eph. 1: 3).
Gird on thy robe with purity impearled
(Rev. 7: 14; Rev. 16: 15; Rev 19: 8).
And keep thyself unspotted from the world.
(Jas. 1: 27; 1 John 3: 3; 1 Tim. 5: 22).
Humbled in dust and ashes, sin no more;
(Isa 60: 1; 1 Cor. 15: 34; John 5: 14).
Repent, while Christ stands knocking at the door.
(Rev. 3: 20; Jas. 5: 9; Rev. 2: 16).
Oh, let thy heart be true to him alone.
(Jas. 4: 4; John 2: 15, 16; John 21: 15).
For lo, the heavenly Bridegroom cometh soon!
(Matt. 25: 6; Rev. 3: 11; Rev. 22: 20).
—*Baltimore Christian Advocate.*

FAITHFULNESS OF MOTHERS REWARDED.

I once knew a lady in middle life who for several years had been deeply concerned for the conversion of E., her eldest son, had often solicited in his behalf the prayers of the Maternal Association, had rehearsed her anxieties to her pastor, over the continued impenitence of her darling boy. E was a young man of strikingly attractive personal appearance and manners, and was a great favorite in the village. It began to be whispered that E. was in the habit of spending his evenings with a club of dissipated young blades, and that he was occasional seen the worse for liquor. His mother's distress now rose to agony, and she implored me to do all in my power to save her son. E. was at this time busily employed from early morning till nine in the evening as clerk, and I was puzzled to discover some avenue by which I might approach him. I used to enter the store at all hours of the day, hoping to find him alone, that I might urge upon him the claims of Christ; but invariably one or more customers required his services, and I could only linger a moment, and look my solicitude, and turn away. I suppose this occurred a score of times; and I have no doubt that E. knew my errand as well as I, for his glances were conscious, and I am sure my manner was sufficiently significant.

At length, dissatisfied that I was making no apparent progress, I wrote to E. telling him of the object I had had in my repeated calls at the store, inviting him to meet me at the parsonage that I might converse with him. He at once made reply, thanking me for my interest in him, and promising to call. A few days after this, and before fulfilling his engagement, he removed to a Western city, and I feared that he was beyond my reach. A few months later, his younger brother C. was taken violently sick, and E. was sent for, and reached home a little before C.'s death. Calling one day to make inquiries after C., I met E. and had five minutes' talk with him; and this was the only conversation I ever had with him on the subject of personal religion. He soon returned to his Western home, and in a very short time his mother came to me, her face radiant with joy, and said, "E. has just written home, telling us that he has lately joined the church, and he wishes me to thank you for all you have done for him." "Done for him!" What had I done but look at him?

Another case: I was told of the sickness of a young lady in the parish, about fifteen years old, and an only child. The mother was an earnest Christian; the father had made no profession. I at once called at the house, but before I was admitted to the sick chamber, the doctor, an irreligious young man, came in, and my hopes of usefulness on that occasion instantly fell to zero. I was about to leave my errand unfulfilled; but the mother insisted on my speaking to C., and so I stepped to her bedside, took her by the hand, and asked her if she was a Christian. She replied, "Oh, no! but I wish to be one." I gave her a brief word of counsel, told her I would call again, and left the room. Her mother followed me to the hall-door, and, grasping my hand, burst into tears and said, "Oh, Mr. D., I beg you to be faithful to C.! And while you are pleading with her, I want you to remember that a mother's prayers are ascending to God day and night for his blessing." I conversed and prayed with C. every day for five days, and on the fifth day found her rejoicing in Christ her Savior.

Mrs. E., another parishioner, called on me, and said that her daughter E., about fourteen years old, was dangerously sick, and she wished me to go and see her immediately. "For," she added with the deepest emotion, "I have no evidence that she is a Christian." I at once accompanied her to her home. On entering, I sat down by E.'s bedside, and unfolded to her the way of life. She listened with all eagerness, and professed a willingness to accept of Christ without any delay. I prayed with her, and when I left the house I felt assured that I had witnessed the birth of a soul into the new life. The next morning I called again, and found E. rejoicing in the belief that on the day preceding the Lord Jesus had met her and washed her sins away in his blood. Contrary to expectation, she recovered from her sickness, but her hope of heaven continued bright, and on the next sacramental occasion she took her place at the Lord's table by the side of her parents.

E.'s twin-sister C. came into the room on the day of my first call, and I tried to talk with her of the blessedness of the Christian life; but she was shy, and glided away. The next day, and the next, and the next, I repeated my conversations, and was pleased to find that her fear of me gradually disappeared, and her interest in divine things deepened, until at length she, too, trusted that she had found the Savior.

These three mothers were all members of the same church, were all deeply solicitous for the conversion of their children, and all sought the co-operation of their pastor in their endeavors to lead their children to Christ. Is there not here a lesson for mothers? "Two are better than one." Ministers need to be stirred up to faithfulness by parents. Combined effort does sometimes succeed where the persuasions of one alone have proved ineffectual. Parents have need to be in earnest, and make use of all the helps within their reach. What glorious results might be looked for if believing fathers and mothers were all in league with their pastors, uniting with them in importunate prayers to God, and in tender entreaties to their children, to bring them to repentance! "A threefold cord is not quickly broken."—*Rev. Artemas Dean, in American Messenger.*

ON MEDITATION AND PRAYER.

Read over the subject of your meditation, either in the Bible or whatever book you may be using. Pause, after a verse or two, to follow out such reflections as God may suggest. Consider how Jesus Christ practiced the truth or the precept which he is teaching you; how those faithful souls whom you yourself know are practicing it; how the world neglects it; how you have departed from it and why. Then lay your shame before God, prostrating yourself before him in the solitude of your closet. Then reflect upon the occasions which cause you to commit these faults, and the best means of avoiding and remedying them; what the Lord justly requires of you, that you may keep from such faults, and repair the past; pray him to fill your heart with all that he would see in it; ask him to strengthen the determination to improve which he has given you; trust in his goodness, and in his solemn promises never to forsake us in time of need; and rest in the hope that he will finish the good work which he has begun in you.

In order to make this plain to you I will give you an illustration of my meaning. Suppose the subject of your meditation to be the first words of the seventeenth chapter of St. John, which I was studying just before I began to write to you: Jesus Christ addressing his Father, and saying, "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

Consider what is meant by glorifying God on the earth. Jesus Christ explains it clearly in the words, "I have finished the work which thou gavest me to do." So that to glorify God we must know and perform that which he gives us to do. Every one has his own work, and every one follows it out, but not always that work which God has given him to do. All the work which I undertake from vanity, from a desire to get on in the world, from temper, fancy, taste, self-will, or human respect, is not that which God has given me to do, and consequently none of this can glorify him; all such is the work of the world, the flesh or the devil.

The work which God has given me to do is to amend whatever is amiss in my natural disposition—that is what he would have me do; correct my faults, sanctify my thoughts and desires, become more patient, more meek and lowly of heart. This madame, is your work; and to bring up your family solely for him, to train it indifference to the world, in gentleness, patience, modesty, and a real love of God. Examine whether you are doing this and how you are doing it.

Consider what the saints have done, and are still setting before you as an example every day. The work which God gave them to do was often much harder than that which he gives you. They had fewer means and helps towards accomplishing it than you have; they were as weak, and subject to as many difficulties and hindrances, yet they achieved their end.

I speak and act on behalf of the devil whenever I say or do that which is prompted by any evil temper; I set forward his work, and overthrow that of the Lord within me, the work which he has begun by giving me a will and wish to do better. Gentleness is thy work, my God, and it is the work thou hast given me to do. I can not glorify thee, save by striving after and fulfilling it in myself.

O God, am I called to put up with being badly served? I will do so gladly, if only I can thereby serve thee well. My work is not to be well served, but to serve thee well, to be gentle and patient under all that disturbs me.

There are a thousand like matters in daily life, which I can not enumerate here but which you can see for yourself how to deal with, so as to seek in prayer for strength from God to amend what is amiss, and confirm what is good. Everything which we see in the world can serve to keep us in the presence of God.

Do not trust to your good intentions if they are barren and without results. Labor bravely to become gentle and humble of heart. If something is done amiss which only affects you personally, and what is due to yourself, bear it without remark. If any hasty word has escaped you, after inward humiliation for it, make amends by speaking kindly, and doing some little act of kindness, if possible, to those whom you have treated rudely. Never forget how God has dealt and does deal with you continually, how gently and patiently. Let that be your example; learn from him how to deal with others.

Do not be disheartened by your falls. Inasmuch as they clearly point out your weak places, they ought to make you more humble, and more diligent in self-watchfulness, and in constant recourse to God as a means of preservation.—*Selections from Fenelon.*

INQUIRING OF THE LORD.

A godly missionary was once visiting at my house and, astonished at his unflagging fervor in the work of the Master, I felt a little feminine curiosity concerning the helpmeet of this tireless talker for Jesus; so I said, when we had a quiet moment:

"Tell me about your wife. What kind of a woman is she? An excellent person, no doubt, but does she feel as you do about religious matters; and if so, what becomes of home affairs and the children?"

"Well, madam, she has to be busy at home a good deal, but she feels as I do about these things. Why, madam, she wouldn't get her washing around on Monday until she had first inquired of the Lord, because, you know, he might have something more important for her to do first—to visit the sick, or see some poor sinner, or write a letter for Jesus; and her work could be done afterwards as well."

What a wise and beautiful way to live, thought I, and the only "reasonable service" of those who are not their own, but are bought with a price. This inquiring of the Lord before beginning the work of each day, many a Christian knows what a help it is.

Often it would keep us from frittering away time, and we would fear to fret so much did we remember our stewardship, that it is the Lord's work that we are doing, not ours. Might we not be more fully assured of strength according to our day, if we unselfishly and conscientiously committed our way unto the Lord intelligently but earnestly asking daily, "Lord, what wilt thou have me to do?"—*F. S. J., in American Messenger.

THE BIBLE SCHOLAR,

A monthly paper devoted to the interests of our SABBATH-SCHOOLS.

PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY.

Terms, - - - - 25 *Cents Per Year*

Address with remittance, "THE BIBLE SCHOLAR, Alfred Centre, Allegany Co., N. Y."

Drafts and Post-Office Money Orders should be made payable to D. R. STILLMAN.

CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY

ALFRED CENTRE N. Y.

NATURE'S GOD AND HIS MEMORIAL, a Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev A. H. Lewis; A. M. Part First, Arguments. Part Second, History 16mo 268 pp. Fine Cloth, $1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition 125 pp. Fine Cloth, 50 cents. Paper 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor-kindness and ability. We especially commend it to those who, like Mr. Brown, have been taught to revere Sunday as the Sabbath.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents.

This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine appointment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 60 pp. Paper, 10 cents.

This work is one of decided value, not only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the trial and excommunication of Mr. Morton from the Presbyterian Church.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

The Society also publishes the following tracts which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sabbath question. Twenty per cent. discount made to clergymen on any of the above named books, and a liberal discount to the trade. Other works soon to be published.

TRACTS

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 16—The Sabbath and its Lord. 28 pp.
No. 22—The Bible Doctrine of the Weekly Sabbath.

TOPICAL SERIES—No. 1, "My Holy Day;" No. 2, "The Moral Law," by Rev James Bailey. 28 pp. each.

"THE SABBATH: *A* Seventh Day, or *The* Seventh Day. Which?" By Rev. N. Wardner. 4 pp.

"THE LORD'S DAY, OR CHRISTIAN SABBATH?" By Rev. N. Wardner. 4 pp.

"DID Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?" By Rev. N. Wardner. 4 pp.

"CONSTANTINE AND THE SUNDAY." By Rev. N. Wardner. 4 pp.

"THE NEW TESTAMENT SABBATH." By Rev. N. Wardner. 4 pp.

"DID Christ Abolish the Sabbath or the Decalogue?" By Rev. N. Wardner. 4 pp

"ARE the Ten Commandments Binding alike upon Jew and Gentile?" By Rev. Wardner. 4 pp.

"WHICH Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?" By Rev. N. Wardner. 4 pp.

There are a small supply of the last eight tracts in Norwegian.

Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratuitous distribution, should be addressed to D. R. STILLMAN, Alfred Centre, N. Y.

The Sabbath Recorder,

PUBLISHED WEEKLY,

BY THE

AMERICAN SABBATH TRACT SOCIETY,

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y

As the Denominational Paper of the Seventh-day Baptists, it is devoted to the exposition and vindication of the views of that people. It will advocate all reformatory measures which shall seem likely to improve the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments, the interests and tastes of all classes of readers will be consulted.

TERMS OF SUBSCRIPTION.

Per year, in advance.....$2 50

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT

Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

JOB PRINTING.

The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

The Sabbath Recorder.

[Entered as second-class matter at Alfred Centre, N. Y.]

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 50 A YEAR, IN ADVANCE.

VOLUME XXXV.---NO. 51. ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 18, 1879. WHOLE NO. 1820.

EVENING PRAYER.

I come to Thee to-night,
In my lone closet where no eyes can see,
And dare to crave an interview with Thee,
Father of love and light.

Softly the moonbeams shine,
On the still branches of the shadowy trees,
While all sweet sounds of the evening breeze
Steal through the slumbering vine.

Thou gav'st the calm repose
That rests on all—the air, the birds, the flowers,
The human spirit in its weary hours,
Now at the bright day's close.

'Tis nature's time for prayer;
The silent praise of the glorious sky,
The earth's orisons profound and high,
To heaven their blessings bear.

With them my soul would bend
In humble reverence at thy holy throne,
Trusting the merits of the Son alone
Thy sceptre to extend,

If I this day have striven
With thy blessed Spirit, or have bowed the knee
To aught of earth, in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought or word or look,
Though deep the malice which I scarce could brook,
Wash me from the dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the cup of water e'en to give,
Forgive me, Lord, I pray.

And teach me how to feel
My sinful wanderings with deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal.

Father! my soul would be
Pure as the drops of eve's unsullied dew;
And as the stars whose nightly course is true,
So would I be to thee.

Not for myself alone
Would I these blessings of thy love implore,
But for each penitent the wide world o'er,
Whom thou hast called thine own.

And for my heart's best friends,
Whose steadfast kindness o'er my painful years,
Has watched to soothe afflictions, grief and tears,
My warmest prayer ascends.

Should o'er their path decline
The light of gladness, or of hope or health,
Be thou their solace, joy and wealth,
As they have long been mine.

And now, O Father, take
The heart, cast with humble faith on thee,
And cleanse its depths from each impurity,
For my Redeemer's sake.

HOW CAN THE SABBATH BE KEPT HOLY?

BY REV. J. SUMMERBELL.

Brother Summerbell,—Believing that the essay that you read before the Ministerial Conference at Richburgh would be beneficial to the community at large, we would, therefore, respectfully ask you to furnish a copy for publication in the SABBATH RECORDER.

W. B. GILLETTE,
M. S. WARDNER,
W. H. ERNST,
J. KENYON.

The question implies a difficulty. The *how can*, with which it opens, interpreted into the language of hesitating weakness, implies the halting, doubting negative, *can't*, a word found in the accepted vocabulary of no Caleb or Joshua who follows the Lord fully. They, and such as they, inspired with a faith which makes all things possible, only ask if the mouth of the Lord hath spoken it; then their decision is reached. We are fully able and we can. How can the Sabbath be kept holy? is almost an implication that it can not be. It sounds like the oft heard effeminate wail of self-confessed imbecility, in some of its forms thus expressed. The Sabbath is all right, its claims are well established, the particular day is made known, its moral significance and benefits to man for whom it was made are beyond a question, and God plainly commands us to keep it holy; but, under our peculiar circumstances, how can we? Indeed we can't.

Now, when in this writing I speak of the Sabbath, I mean the day which in the Bible God calls the Sabbath. On this point, I think, God's Word is clear cut and outspoken. The seventh day is the Sabbath of the Lord thy God. This is the day we are commanded to remember and keep holy; and the question before us is, how can we do it? For some reason outside the institution itself, just how to do it is not so obvious as the command is plain and the obligation well founded. All these are plain and easy in their statement, if connected with the day which God has made holy, and commanded us to keep as he made it.

The difficulties to be met and overcome are referable to this day, and are not encountered in keeping any other day, no other day being specially out of line with worldly custom, approbation, or pecuniary gain. To keep the Sabbath day holy is, more or less, to come into conflict with long and widely prevailing opinion and custom of the world, in a great extent to lose its good will and patronage, and so damage our prospects for gaining the riches which so many think the chief end of man, and with which the world is supposed to reward its willing votaries. It is an act which brings us into conspicuity every week, for it can not be done in a corner; compels us to show our hand and open the window of our religion toward Jerusalem, though our house be in Babylon. Most effectually it settles the question whether we love the "praise of men more than the praise of God," and whether we will obey God rather than men. By the world, I mean that dominating power that sets itself up in rivalry with God, and has its own god, and, so far as suits it, a religion of its own, and, to some extent, affects and shades into our holy religion, and with pains and penalties would shape that religion to its tastes and purposes. That power has first legalized and then made popular (it could not make it holy) another in the place of the day which the Bible calls the Sabbath, the holy of the Lord, and which God has ever claimed pre eminently as his holy day; and that power is all the more potential by its alliance with the church. It is, in view of the resisting energy of this power manifesting itself in many ways, that the question how can we keep the Sabbath day holy finds significance. In view of all the difficulties, real and imaginary, this question I will now proceed to answer:

1st. Settle it as a principle of life, applicable to everything we do, as well in other things as in the Sabbath, that we will obey God. If this principle rules, it will prove that we are his people, that his law is written not on dead tables of stone but upon the warm, living tables of the heart. It will prove that the whole ten precepts, without mutilation, are written there, just as God wrote them on the tables of stone, and just as our Lord Jesus Christ came to fulfill them all and make them honorable. The command is not hard to obey when it is supported by obedience to all its fellows in the Decalogue. Ten sheep drive together better and easier than one sheep alone. To settle this principle of obedience is primary to a Christian life, and distinguishes the child of God from a sinner. This settled, and we can do all things; we can keep "all his commandments" through Christ strengthening us. It is more loyalty to God and his law than to the Sabbath alone. Obedience means to do what you are commanded to do; if changed to something else, it becomes disobedience. 1 Sam. 15: 3. King Saul was commanded to do something contrary to his taste, better judgment, and interest. He did not see how he could utterly destroy King Agag, and all the fat sheep and oxen, although that was just what he was commanded to do. To do this was, it seemed to him and it would seem to us, a hard thing, much more difficult than to keep the Sabbath day as God made it holy. If we can change God's commandment now, surely God would have allowed him, a king anointed, to do it then. But God knew the necessity better than King Saul, whose only duty was, as ours is, to obey. Yet he called his disobedience obedience, and he spared the wicked king and his cattle, and then, when God sent the prophet to him to reprove him, he said, "I have performed the commandment of the Lord." Perhaps he had been persuaded to think he did not lie, but God decided against him when too late to correct his mistake or retrieve what he had lost. He was guilty of an act of double disobedience, and then, by pious falsehood, of an effort to cover it smoothly over; and it cost him his kingdom, the approval of God, and the loss of his soul. Too late King Saul learned what men are ever slow to learn, that "obedience is better than sacrifice, and to hearken, than the fat of rams." Disobedience to God is, itself, a great crime, and is not consistent with anything that is holy. It cost our first parents their innocence and their Eden home, and has brought into our world all its false glare and woe. The substitution of another day for the Sabbath which God has made holy, is no more obedience to him than was Saul's sparing Agag, whom God commanded him to destroy. The New Testament is full of this principle. Blessings and rewards are everywhere promised to those who "do his commandments." In many variations of speech this sentiment is repeated with almost endless emphasis and reiteration, and must be true. This is the love of God, that we keep his commandments. Here the motive which underlies the act of keeping the Sabbath gives quality and character to the act. God is love, and God is holy; "and this is the love of God, that we keep his commandments." John 5: 3. What can be better than this? or what be of any value to us without it? "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord?"

2d. But obedience without love is the veriest insincerity and drudgery. So I answer, in the second place, that the Sabbath day can only be kept holy when kept in love. It springs from the motive of loving obedience. Without this, the Sabbath may be kept as a day of idleness, a mere let-up from the drudgery of every day life, only that we may work the harder when the working days shall again summon us to our toil. It may be kept thus by our horse or ox as well. But this, while it may be keeping the Sabbath day, is not keeping it holy. To keep it holy, we must learn, as applied to it and to all we do, the grand truth that "love is the fulfilling of the law." Here, then, is my second answer to the question, "How can I keep the Sabbath day holy." If we keep it through love, we shall escape the motive of fear, which, at the best, is the motive that moves and is worthy of the slave, and not of a son. Perfect love, which is the true child of God, casts out fear, the bond slave Ishmael, the child of the desert, and makes duty a gratifying choice, and the Sabbath becomes a "delight, the holy of the Lord, honorable," a day not to be ashamed of. To loving obedience the Sabbath of the Lord is not, and can not be, a burden imposed, but a joy conferred. Load it with opprobrium, hurl innuendoes at it, burden it with losses, penalties, punishments, and the love which impels to it will make its service joyful and sacred, and its holy character so obvious that we shall never have occasion to ask the question, "How can we keep the Sabbath holy?"

3d. As there can be no genuine love where there is no faith, out of which it grows, therefore, to keep the Sabbath day holy, it must be kept in faith. It must be kept because we believe in it and the sacred character which God gives it. This is too often overlooked. It is sought to be kept because our parents, or our employers or patrons keep it. Of course, in thus keeping it, we do not keep it unto the Lord, and the reward which comes from him we lose. If they did not keep it, we would not; and so we are trying to keep it, perhaps all unconsciously, unto them; and we herein fail to keep it holy. The motive of selfishness weakens him who thus tries to keep it, and vitiates the act, and we can have no real faith in what we are doing, or in ourselves. We are only keeping the command in form, or the outward letter, while the inner life and love are absent. We do not keep it, keeping it thus, in the faith of Jesus. Rev. 14: 12. The Sabbath thus kept is not kept holy, but is soft, pliant, yielding. It is not of the sort enforced by Nehemiah when he shut the gates of Jerusalem against the worldly traders of Tyre, or such a Sabbath as God commands us to "turn our foot away from," that we trample not upon it, and profane it. Worldly pleasure finds easy work with the keen blade of selfish gratification to carve off chunks and slices into rides, social visits, easy jobs in the garden or shop, and unholy entertainments. Those who do these things do them because they have more faith in these cheating vanities than in God or his government, and the Sabbath remains to them but a mutilated, slain carcass, instead of the holy day God made for them as a memorial of himself and his great loving Fatherhood to man. Such a Sabbath is not holy, but is likened by the prophet Malachi, chap. 1: 13, to the sheep, torn, lame, and sick, the offerings of apostasy, which the Lord would not accept. In such an offering, though it be the seventh day, there is no faith and God has no pleasure, and its all pervading worldliness takes from it all semblance of holiness.

As it yields, in its suppleness, to worldly pleasure, so it can make no resistance when pushed against by worldly convenience and the cares of every day life. On the farm, and in the kitchen, it is regarded as an unwelcome intruder, for which no readiness is found, and where it meets a cold shoulder that would drive any ordinary visitor from such grudging hospitality. And yet this visitor comes with God's own signet upon it, with messages of love to us. Some even degrade it with their burdens from an overcrowded week, or its idly spent days and hours, pushing neglected duties over upon it, when they are called works of necessity, and, with an apology to their fast waning conscience, they are done, then. This, as the world goes, is sharp practice in religion and morals, in which no one is more egregiously deceived than the deceiver himself. The time he thus appropriates belongs not to him, and God will exact his own. There is the barest possibility that, with no faith in his own real honesty toward God or the Sabbath he does not keep, in despair he cries out, How can I keep the Sabbath day holy? Consistency, with ready answer, replies, Not thus; but with that faith in God, and love to his commandments, which made Daniel and his three comrades invincible before the lion's jaws, and the burning furnace, amid the temptations and allurements of the luxurious court of Babylon, you can.

Similar efforts at keeping the Sabbath day holy, with similar results, shade off from the farm and the home circle into the shop, store, and manufacturing company. It is easy for an employee to decide, without love or faith in the Sabbath, that for better work and pay, for the time being at least, the Sabbath and its claims may be ignored and abandoned. Forgetting that God and truth are stubborn realities, he uses his hammer and saw on the Sabbath, purposing some time to return to his duty and the truth. In all this he is distrusting God and his providence. God permits no necessities to arise from which he will not provide a way of escape for those who will believe and trust him. We need not go back to ancient times for instances, almost without number, when thus trusting God, men have been marvelously and divinely cared for, prospered, and given the most abundant success. Instances of such faith and trust are only too rare; were they more frequent, we would not be asking how can we do as he commands us, nor be wanting in tokens of his love in the security, blessing, and prosperity traceable to his kindly, loving hand.

But temptations to break the Sabbath on other planes of life than those just considered. How can a man keep the Sabbath holy when he enters mercantile life? The difficulties here are all peculiar only as the business is peculiar. My answer, however, is short: Make no parleys, but trust God and shut the door. God has promised to love you for so doing; you will be the gainer in character among all truly good men, and even men not so good, and you will stand immeasurably higher in your own estimate of religious and spiritual life and attainment. Thus, too, you will untie the knot and discover the way in which, with God's help, the thing can be done. How it can not be done is sometimes illustrated in the following way. Let us hope the instances are few. Attached to the store is a post-office, which, besides affording pay in itself, opens the door. Then, with closed blinds at first and open ones at length, the waiting customer is served and the money goes to the till. Then the clerk—"the stranger within thy gates"—is placed to stand at this equivocal post, and the thing runs incessantly on, while the stranger, as well as yourself, wonders how thus you can keep the Sabbath day holy, a problem not easy to solve. In corporations and large companies the case is different, yet the same. Here responsibilities are supposed to be divided, which are really not divisable. Corporations are said to have no souls. Perhaps they have not, but the men composing them have, and responsibilities, too; and a man has no right where he can not remember the Sabbath day to keep it holy. Here, as under all other circumstances, if his love for and faith in the Sabbath does not control the man, the business interest will. Just how this may be done, it is not now necessary for me to describe. The shades of encroachment are easy, and the dark ones come gradually, and if conscientious scruples do not hinder, the slide is easy. Business letters may be written, books posted, bills made out, and journeys may be begun, continued, or finished upon the Sabbath, until in all respects the Sabbath becomes, not the holy day which God made it, but the common day which man makes it. Little wonder if the Sabbath thus employed appears to those who use it an unimportant and an unholy thing. Thus used, how can we keep it holy? Looking at it as thus presented, I give it up. I do not see how it can be done. It seems to me beyond the range of any possibilities. But the question still remains before us, and I now address myself to the answer, more directly, of the question, and in short,

1st. In order to keep the Sabbath holy, revive and intensify spiritual conscientiousness for God and truth as a principle of life everywhere, thus making a loving obedience to God in all things.

2d. To this apply that living faith in God, without which it is impossible to please him, and with which when God commands, we can trust and go forward, as his people did when confronted by the waters of the Red Sea.

3d. Abandon whatever hinders, and accept of whatever helps.

4th. The Sabbath day is one of the seven days, and of equal length. It begins and ends like all the rest. Each and all its hours are equal in sacredness. Stop secular employ when sacred hours begin. If the whole day was blessed and made holy, then the hours of its incoming are as sacred as those of the midday. Make it an honest day, twenty-four hours long. Fill these hours with holy thought, reading, conversation, purpose. Let it be a day of self-examination, of looking for the presence and blessing of God, and a day of kindly hopes in which God shall not be forgotten nor his authority set at naught. A Sabbath thus employed will be a Sabbath kept holy.

ALL OUR ANXIETIES ARE TO BE RESTED ON GOD.

My son, suffer me to do with thee
what I please. I know what is expedient for thee.

Thou thinkest as man; thou judgest in many things as human affection persuadeth thee.

O Lord, what thou sayest is true. Thy care for me is greater than all the care I can take for myself.

For he standeth but very unsafely, who casteth not all his care upon thee.

O Lord, if only my will may remain right and firm towards thee, do with me whatsoever it shall please thee.

For it can not be anything but good, whatsoever thou shalt do with me.

If it be thy will that I should be in darkness, be thou blessed; and if it be thy will that I should be in light, be thou again blessed. If thou vouchsafe to comfort me, be thou blessed; and if thou wilt have me afflicted, be thou blessed also.

My son, such as this ought to be thy state, if thou desire to walk with me.

Thou oughtest to be as ready to suffer as to rejoice.

Thou oughtest as cheerfully to be destitute and poor, as to be full and rich.

O Lord, for thy sake, I will cheerfully suffer whatsoever shall come upon me with thy permission.

From thy hand I am willing to receive indifferently good and evil, sweet and bitter, joy and sorrow; and for all that befalleth me I will be thankful.

Keep me safe from all sin, and I shall fear neither death nor hell.

So thou do not cast me from thee forever, nor blot me out of the book of life, what tribulation soever befalleth me shall not hurt me.—*Thomas a Kempis.*

THE CHURCH AND THE WORLD.

The Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," cried the merry World,
"And walk with me this way;"
But the good Church hid her snowy hand,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death,
And your words are all untrue."
"Nay, walk with me but a little space,"
Said the World, with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny, and rough, and rude,
While mine is easy and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move.
My path, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me,
To travel side by side."
Half shyly the Church approached the World,
And gave him her hand of snow;
And the old World grasped it and walked along,
Saying in accents low,
"Your dress is too simple to please my taste,
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain, white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip,
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses, and gems, and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.
"Your house is too plain," said the proud old World,
"I'll build you one like mine;
With kitchen for feasting, and parlor for play,
And furniture ever so fine."
So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her beautiful daughters met there,
Gleaming in purple and gold.
And fair and festival, frolic and show,
Succeeded each other apace,
And maidens as fair as the driven snow,
Bewitching with worldly grace,
Invented the very cunningest tricks,
Untrammeled by gospel or laws,
To beguile, and amuse, and win from the world,
Some help for the righteous cause.
The Angel of Mercy flew over the Church,
And whispered, "I know thy sin;"
Then the Church looked back with a sigh, and longed
To gather the children in;
But some were off at the midnight ball,
And some were off at the play;
And some were drinking in gay saloons,
And she quietly went her way.
Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports;"
So she leaned on his proffered arm,
And smiled, and chatted, and gathered flowers,
As she walked along with the World;
While millions and millions of precious souls
To the horrible gulf were hurled.
"Your preachers are all too old and plain,"
Said the gay World, with a sneer;
"They frighten my children with dreadful tales,
Which I do not like them to hear.
They talk of judgment, and fire, and pain,
And of death's long, endless night;
They talk of a place that should not be
Mentioned to ears polite;
I will send you some of a better stamp,
Brilliant, and gay, and fast;
Who will show how people may live as they list,
And still be saved at last.
The Father is merciful, great and good,
Loving, and tender, and kind;
Do you think he would take one child to himself,
And leave the rest behind?"
So she fill-d her house with gay divines,
Gifted, and great, and learned;
And the plain old men that preached the Cross
Were out of her pulpits turned.
Then Mammon came in and supported the Church,
Renting a prominent pew;
And preaching, and singing, and floral display
Proclaimed a period new.
"You give too much to the poor," said the World,
"Far more than you ought to do;
Though the poor need shelter, and food, and clothes,
Why need it trouble you?
Go take your money and buy rich robes,
And horses, and carriages fine,
And pearls, and jewels, and dainty food,
And the rarest and costliest wine.
My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."
Then the Church held tightly the strings of her purse,
And graciously lowered her head;
And simpered, "I've given too much away;
I will do, sir, as you have said."
So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside
As the widows went weeping by;
And they of the Church and they of the World
Walked closely, hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.
Then the Church sat down to her ease and said,
"I am rich and in goods increased;
I have need of nothing, and nought to do
But to laugh, and dance, and feast;"
And the sly World heard her, and laughed in his sleeve,
And mockingly said aside,
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."
Then the Angel drew near the mercy-seat,
And whispered, in sighs, her name;
And the saints their anthems of rapture hushed,
And covered their heads with shame;
And a voice came down through the hush of heaven,
From him who sat on the throne:
"I know thy works, and what thou hast said,
And how thou hast not known
That thou art poor, and naked, and blind,
With pride and ruin enthralled,
The expectant bride of a heavenly groom,
Now the harlot of the world!
Thou hast ceased to watch for that blessed hope,
And hast fallen from zeal and grace;
So now, alas, I must cast thee out,
And blot thy name from its place."
Oh, Church of Christ, redeemed by precious blood,
(1 Pet. 1: 18,19; Eph. 5: 25-27; Eph. 3: 10).
Break this alliance, glorify your God!
(1 Cor. 6: 20; 2 Cor. 5: 14-18; Eph. 3: 21).
Forsake the Christless world that lures to ill,
(Rom. 12: 2; Heb. 13: 13; Rev. 18: 4).
Thou mayest be blest and prove a blessing still.
(Gen. 12: 2; Psa. 128 5; Eph. 1: 3).
Gird on thy robe with purity impearled
(Rev. 7: 14; Rev. 16: 15; Rev 19: 8).
And keep thyself unspotted from the world.
(Jas. 1: 27; 1 John 3: 3; 1 Tim. 5: 22).
Humbled in dust and ashes, sin no more;
(Isa 60: 1; 1 Cor. 15: 34; John 5: 14).
Repent, while Christ stands knocking at the door.
(Rev. 3: 20; Jas. 5: 9; Rev. 2: 16).
Oh, let thy heart be true to him alone.
(Jas. 4: 4; John 2: 15, 16; John 21: 15).
For lo, the heavenly Bridegroom cometh soon!
(Matt. 25: 6; Rev. 3: 11; Rev. 22: 20).
—*Baltimore Christian Advocate.*

FAITHFULNESS OF MOTHERS REWARDED.

I once knew a lady in middle life who for several years had been deeply concerned for the conversion of E., her eldest son, had often solicited in his behalf the prayers of the Maternal Association, had rehearsed her anxieties to her pastor, over the continued impenitence of her darling boy. E was a young man of strikingly attractive personal appearance and manners, and was a great favorite in the village. It began to be whispered that E. was in the habit of spending his evenings with a club of dissipated young blades, and that he was occasional seen the worse for liquor. His mother's distress now rose to agony, and she implored me to do all in my power to save her son. E. was at this time busily employed from early morning till nine in the evening as clerk, and I was puzzled to discover some avenue by which I might approach him. I used to enter the store at all hours of the day, hoping to find him alone, that I might urge upon him the claims of Christ; but invariably one or more customers required his services, and I could only linger a moment, and look my solicitude, and turn away. I suppose this occurred a score of times; and I have no doubt that E. knew my errand as well as I, for his glances were conscious, and I am sure my manner was sufficiently significant.

At length, dissatisfied that I was making no apparent progress, I wrote to E. telling him of the object I had had in my repeated calls at the store, inviting him to meet me at the parsonage that I might converse with him. He at once made reply, thanking me for my interest in him, and promising to call. A few days after this, and before fulfilling his engagement, he removed to a Western city, and I feared that he was beyond my reach. A few months later, his younger brother C. was taken violently sick, and E. was sent for, and reached home a little before C.'s death. Calling one day to make inquiries after C., I met E. and had five minutes' talk with him; and this was the only conversation I ever had with him on the subject of personal religion. He soon returned to his Western home, and in a very short time his mother came to me, her face radiant with joy, and said, "E. has just written home, telling us that he has lately joined the church, and he wishes me to thank you for all you have done for him." "Done for him!" What had I done but look at him?

Another case: I was told of the sickness of a young lady in the parish, about fifteen years old, and an only child. The mother was an earnest Christian; the father had made no profession. I at once called at the house, but before I was admitted to the sick chamber, the doctor, an irreligious young man, came in, and my hopes of usefulness on that occasion instantly fell to zero. I was about to leave my errand unfulfilled; but the mother insisted on my speaking to C., and so I stepped to her bedside, took her by the hand, and asked her if she was a Christian. She replied, "Oh, no! but I wish to be one." I gave her a brief word of counsel, told her I would call again, and left the room. Her mother followed me to the hall-door, and, grasping my hand, burst into tears and said, "Oh, Mr. D., I beg you to be faithful to C.! And while you are pleading with her, I want you to remember that a mother's prayers are ascending to God day and night for his blessing." I conversed and prayed with C. every day for five days, and on the fifth day found her rejoicing in Christ her Savior.

Mrs. E., another parishioner, called on me, and said that her daughter E., about fourteen years old, was dangerously sick, and she wished me to go and see her immediately. "For," she added with the deepest emotion, "I have no evidence that she is a Christian." I at once accompanied her to her home. On entering, I sat down by E.'s bedside, and unfolded to her the way of life. She listened with all eagerness, and professed a willingness to accept of Christ without any delay. I prayed with her, and when I left the house I felt assured that I had witnessed the birth of a soul into the new life. The next morning I called again, and found E. rejoicing in the belief that on the day preceding the Lord Jesus had met her and washed her sins away in his blood. Contrary to expectation, she recovered from her sickness, but her hope of heaven continued bright, and on the next sacramental occasion she took her place at the Lord's table by the side of her parents.

E.'s twin-sister C. came into the room on the day of my first call, and I tried to talk with her of the blessedness of the Christian life; but she was shy, and glided away. The next day, and the next, and the next, I repeated my conversations, and was pleased to find that her fear of me gradually disappeared, and her interest in divine things deepened, until at length she, too, trusted that she had found the Savior.

These three mothers were all members of the same church, were all deeply solicitous for the conversion of their children, and all sought the co-operation of their pastor in their endeavors to lead their children to Christ. Is there not here a lesson for mothers? "Two are better than one." Ministers need to be stirred up to faithfulness by parents. Combined effort does sometimes succeed where the persuasions of one alone have proved ineffectual. Parents have need to be in earnest, and make use of all the helps within their reach. What glorious results might be looked for if believing fathers and mothers were all in league with their pastors, uniting with them in importunate prayers to God, and in tender entreaties to their children, to bring them to repentance! "A threefold cord is not quickly broken."—*Rev. Artemas Dean, in American Messenger.*

ON MEDITATION AND PRAYER.

Read over the subject of your meditation, either in the Bible or whatever book you may be using. Pause, after a verse or two, to follow out such reflections as God may suggest. Consider how Jesus Christ practiced the truth or the precept which he is teaching you; how those faithful souls whom you yourself know are practicing it; how the world neglects it; how you have departed from it and why. Then lay your shame before God, prostrating yourself before him in the solitude of your closet. Then reflect upon the occasions which cause you to commit these faults, and the best means of avoiding and remedying them; what the Lord justly requires of you, that you may keep from such faults, and repair the past; pray him to fill your heart with all that he would see in it; ask him to strengthen the determination to improve which he has given you; trust in his goodness, and in his solemn promises never to forsake us in time of need; and rest in the hope that he will finish the good work which he has begun in you.

In order to make this plain to you I will give you an illustration of my meaning. Suppose the subject of your meditation to be the first words of the seventeenth chapter of St. John, which I was studying just before I began to write to you: Jesus Christ addressing his Father, and saying, "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

Consider what is meant by glorifying God on the earth. Jesus Christ explains it clearly in the words, "I have finished the work which thou gavest me to do." So that to glorify God we must know and perform that which he gives us to do. Every one has his own work, and every one follows it out, but not always that work which God has given him to do. All the work which I undertake from vanity, from a desire to get on in the world, from temper, fancy, taste, self-will, or human respect, is not that which God has given me to do, and consequently none of this can glorify him; all such is the work of the world, the flesh or the devil.

The work which God has given me to do is to amend whatever is amiss in my natural disposition—that is what he would have me do; correct my faults, sanctify my thoughts and desires, become more patient, more meek and lowly of heart. This madame, is your work; and to bring up your family solely for him, to train it indifference to the world, in gentleness, patience, modesty, and a real love of God. Examine whether you are doing this and how you are doing it.

Consider what the saints have done, and are still setting before you as an example every day. The work which God gave them to do was often much harder than that which he gives you. They had fewer means and helps towards accomplishing it than you have; they were as weak, and subject to as many difficulties and hindrances, yet they achieved their end.

I speak and act on behalf of the devil whenever I say or do that which is prompted by any evil temper; I set forward his work, and overthrow that of the Lord within me, the work which he has begun by giving me a will and wish to do better. Gentleness is thy work, my God, and it is the work thou hast given me to do. I can not glorify thee, save by striving after and fulfilling it in myself.

O God, am I called to put up with being badly served? I will do so gladly, if only I can thereby serve thee well. My work is not to be well served, but to serve thee well, to be gentle and patient under all that disturbs me.

There are a thousand like matters in daily life, which I can not enumerate here but which you can see for yourself how to deal with, so as to seek in prayer for strength from God to amend what is amiss, and confirm what is good. Everything which we see in the world can serve to keep us in the presence of God.

Do not trust to your good intentions if they are barren and without results. Labor bravely to become gentle and humble of heart. If something is done amiss which only affects you personally, and what is due to yourself, bear it without remark. If any hasty word has escaped you, after inward humiliation for it, make amends by speaking kindly, and doing some little act of kindness, if possible, to those whom you have treated rudely. Never forget how God has dealt and does deal with you continually, how gently and patiently. Let that be your example; learn from him how to deal with others.

Do not be disheartened by your falls. Inasmuch as they clearly point out your weak places, they ought to make you more humble, and more diligent in self-watchfulness, and in constant recourse to God as a means of preservation.—*Selections from Fenelon.*

INQUIRING OF THE LORD.

A godly missionary was once visiting at my house and, astonished at his unflagging fervor in the work of the Master, I felt a little feminine curiosity concerning the helpmeet of this tireless talker for Jesus; so I said, when we had a quiet moment:

"Tell me about your wife. What kind of a woman is she? An excellent person, no doubt, but does she feel as you do about religious matters; and if so, what becomes of home affairs and the children?"

"Well, madam, she has to be busy at home a good deal, but she feels as I do about these things. Why, madam, she wouldn't get her washing around on Monday until she had first inquired of the Lord, because, you know, he might have something more important for her to do first—to visit the sick, or see some poor sinner, or write a letter for Jesus; and her work could be done afterwards as well."

What a wise and beautiful way to live, thought I, and the only "reasonable service" of those who are not their own, but are bought with a price. This inquiring of the Lord before beginning the work of each day, many a Christian knows what a help it is.

Often it would keep us from frittering away time, and we would fear to fret so much did we remember our stewardship, that it is the Lord's work that we are doing, not ours. Might we not be more fully assured of strength according to our day, if we unselfishly and conscientiously committed our way unto the Lord intelligently but earnestly asking daily, "Lord, what wilt thou have me to do?"—*F. S. J., in American Messenger.*

QUIET LIVES.

Christ's lowly workers unconsciously bless the world. They come out every morning from the presence of God and go to

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Dec. 18.

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

☞ All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

A NEW DEPARTURE.

Intelligence comes to us from many quarters, showing a new departure in the Christian experience and activity of many of our people from our late General Conference. The spirit of the occasion was certainly excellent. Nor was it limited to a few, but was general, and we do not know but we might say universal. We are grateful for it, and have studied with care how it might be diffused through the denomination, and maintained. The experience letters in the RECORDER have, beyond question, been useful, and we heartily wish that a portion of our columns might each week be demanded by this kind of letter writing.

But we must not spend all our energies in talking and writing. To these we must add Christian work. We must give ourselves anew to this. Our own natures demand this as well as the circumstances of those around us. There is work to be done at home. How it would strengthen our churches if the membership would actively give themselves to works of charity and kindness. But we need to open our eyes upon the world around us and look upon its needs and seek to relieve them. We call your attention to a few practical matters to which our people are committed, and to which we ought to give our hearts and hands.

1. There is our missionary work. In this service we have been engaged many years, and from it we trust our people will never go back. Work of this kind is our life, and when faithful to it we prosper. An anti-missionary spirit is an anti-Christian spirit. The action of our people in re-establishing the China Mission is most cheering. It is an indication of renewed life, and we appeal to the churches to give it their prayerful and hearty support. Take those sent out and their work into your hearts, and while you pray for them, to these prayers join alms-giving. Remember that material as well as moral support is indispensable. The man who gives his prayers and withholds his money, acts as inconsistently as the man who gives his money and withholds his prayers.

But there is a feature in the establishment of this mission, upon which we frame a special appeal to the women of the denomination. The mission is composed of one man and two women, and the thought has come to us to ask the women of the denomination to take hold of this work and relieve the Board of the support of this unmarried sister. She is worthy, and now that she has left kindred, acquaintances, and country to go among the heathen, and devote her life to their deliverance from superstition and ignorance, would it not be a noble Christian act upon your part to share with her the blessings of this heaven-inspired work? You may say you are unaccustomed to this work and can not do it, but should you take hold of it in faith, you would accomplish it with but little effort. Let there be a spontaneous forward movement in all our churches among the women, and not only would this noble work be done, but others still greater would be added to it. Begin in this direction, and greater works than this will you do. Try it, sisters, and God bless you in your effort.

2. We also call the attention of our people to another and important department of our service. We allude to the work of our Sabbath Tract Society. This, from the beginning, has grown upon our hands until it has now assumed great importance. Our tent work, the last season, has been very prosperous, and is prophetic of greater good in the future. Nor has the work ceased with the withdrawal of the tent, because the season for using it is past, but recent reports show that the interest in Sabbath reform is increasing. We trust that from every part of the denomination prayers will continuously be made to God for his blessing upon this loudly-called-for work. Give also of your substance freely. Up to this time the blessing of God has seemed to rest upon this work to such an extent that we are greatly encouraged. We believe in our hearts that Jehovah will favor well-directed efforts for the vindication of his now trodden-down law.

LESSON LEAVES FOR 1880.

The Sabbath School Board of the General Conference has taken charge of the preparation of Lesson Leaves and the Sabbath-school Department of the RECORDER for 1880. We hail this arrangement with joy, as it furnishes just the talent for the work which has been selected and approved by the denomination, and we have no doubt but the results of the year will demonstrate the wisdom of the choice. The labor for the last three years has been ably and acceptably performed under the chage of a committee of the Execution Board of the Tract Society.

Nearly all the orders for Lesson Leaves expired with the issue for December, 1879, but to avoid delay the January Leaves of 1880 will be forwarded to all who have not been understood to specifically order a discontinuance at the close of 1879. Schools desiring Lesson Leaves for 1880, and it would seem that no school could do without them, should send in their orders promptly to D. R. Stillman, Alfred Centre, to whom post office money orders and drafts sent in payment should be made payable. The price is 75 cents a month, or $9 a year, per hundred.

Schools that have not paid in full for 1879 will receive notice of the amount of indebtedness by postal card to the address to which the Leaves have been sent; and we hope a second notice will not be needed to secure attention.

Remember that no Leaves will be sent after those for January, until they are ordered.

CHRISTIANS ARE LEARNERS.

What a beautiful figure of the kingdom of heaven was that when Christ compared it to a net cast into the sea that gathered fishes, good and bad. The gospel is proclaimed to all, and all are invited to its feast. The high and low, the rich and poor, the taught and the untaught alike find their places side by side in the kingdom of Christ, and how can it be expected that they shall alike make progress toward perfection? Nor do the differences named cover all the ground. What numberless shades of difference of organization and opportunity. Of these, no finite mind has perfect knowledge. Note another thing: the religion of Jesus Christ is spiritual, but men are carnal. We are dwellers in a world of sinners, among a people with unclean hearts and impure lips. Under these circumstances, what wonder that so many make slow progress in learning the heavenly lessons. Thousands make profession of religion who have meager conceptions of what this means. They have some sense that they are sinners, and vague notions that Christ is the Savior, and do certain things that they may be saved. Under these circumstances they go through the form of profession of faith and uniting with the church. But still they are tied to their former associates and mingle with them. There is still a charm for them in the gay customs around them, and they "see no harm in them." They do not mean to give up their profession, but give themselves to worldly associations and practices in a manner that makes them appear as if they were of the world. They see no evil in these things. They say, what is the harm in playing cards, or in dancing, or in going to the theatre, "just for amusement?" "What harm can there be in it?" Mind you, they never ask what good there is in it to the Christian, or how it develops the Christian life that they profess to have received; but what harm there is in it, a most delusive form of reasoning under the circumstances.

Let us now look at the question from another standpoint. On entering upon their Christian profession, they declared they had received a new life from God, that they had been born of him. Formerly they were governed by their fleshly natures, but now they declare their purpose to be governed by the impulses of their new spiritual life. Formerly they lived for the flesh and in obedience to its desires, but now they are the servants of Christ, and they pledge themselves to live for him. But did Christ in his earth-life attend balls, and join in games of cards, "for amusements?" Did his disciples and his early followers do this? Of course every heart revolts at the idea. No lover of the Savior could for a moment entertain such a thought of him.

But let us turn our thoughts in another direction, and ask, do dancing, card playing and the like develop and strengthen this new life of the Christian? If they do, they certainly are of divine appointment for that end. Now, what are the facts in regard to this matter? Everybody knows, who knows anything about it, that these things dwarf the Christian. They create strange thoughts in the mind of fellow-Christians, and more than suspicions in the minds of worldlings. Not only do they who do these things dwarf their own souls, but grieve and burden the hearts of their fellow-Christians, and they destroy their own testimony for Christ before the world. When they speak for Christ, a thing they are not likely to do, strange thoughts arise in the minds of those who know them. How clear, then, it is that these Christians have not been learning of Christ. Some one else has been their teacher. We can not think Christ ever sent one of his disciples to a dancing-school or to the card-table. The Spirit received in regeneration can not lead in this direction.

Christians, take your lessons of him who died that you might live. Be not conformed to this world, but be transformed in your mind that you may prove what is that good and perfect will of God. Turn your eyes from the glittering world to the cross, and be separated from the one and married to the other.

SUNDAY TRIBUNE.—The *Examiner and Chronicle*, speaking of the new departure of the New York *Tribune*, says:

"This great city has no longer a first class daily morning newspaper that is not issued on Sunday. The *Tribune* fell from its high estate on Sunday last. With evening papers of the character of the *Evening Post* published at 4 o'clock on Saturday afternoon, there is no valid reason for the issue of Sunday papers in times of peace. London has no such paper, and New York needs none. But as many as four of our ablest morning dailies are now issued seven days in the week, and no man can estimate their influence in secularizing the Christian Sabbath. Every one of them, including the *Tribune's* first issue, is as much a secular paper on Sunday as on any other day of the week. Hitherto the *Tribune* of Monday has had special value to those of us who do not read the Sunday issues. But that special worth is now lost, and it behooves Christian men of large means to inquire whether measures ought not to be taken to fill the place hitherto held by the *Tribune*, by giving to the people an equally able six-day newspaper."

We wish the *Examiner and Chronicle* could come to see that the difficulty here lies deeper down than it puts it. The truth is, there is no sin in publishing newspapers on Sunday. The Scriptures do not make the first day of the week a sacred day. If the *Chronicle* has any other information on the subject than this, let it bring it forward.

ANOTHER NEW DEPARTURE.

Generally we have refrained from reference to the business department of our work; but in this instance we violate this rule, and call attention to the efforts now making to place the price of the RECORDER upon a new basis. Read carefully what is said by the Publishing and General Agent, and also the circular sent out by the Executive Board.

1. As far as you can, square your accounts with the office, and take the paper at the reduced price, Do this good-naturedly. Don't be offended with this new movement. It certainly is in your favor. If you take hold of this earnestly, you and all concerned will feel revived. It may require an effort to reach the point you wish, but will there be a better time to do this than the present?

2. Make a united effort to increase the subscription list. At this season of the year, all the papers, great and small, are moving in this direction. A few weeks since, the friends of one of our exchanges undertook this work, and last week we saw it stated that nearly ten thousand new names had beed secured. There is less said and done in this direction for the RECORDER than for any other religious journal with which we are acquainted. The Board, at a great risk, have reduced the price of the RECORDER to meet a popular demand accompanied with assurances that, should it be so reduced, its circulation would be so increased as to fully make up the deficiency which would be occasioned by the reduction. But for the sake of the good to be done, the circulation of the RECORDER should be greatly increased. We do not like to speak of this, because it may seem to be putting ourself forward; but we have received abundant testimony that the paper is doing good. Many letters, dictated by grateful hearts, and abounding in good wishes, have come to us on account of light received and comfort given by its perusal. This is a compensation for labor bestowed and for sacrifices made.

Friends of our publishing interests, take the RECORDER yourselves, and induce as many others as you can to do likewise. Then pour your gifts into the treasury of the Society, that they may be able to meet the increasing demand for our tracts and publications. Never was there such a demand for them as now. The fields are white for the harvest. Men everywhere are ready to read. Had we the means, strange as the statement may seem, we would supply, during the Winter, the heads of the departments of government, National, State, and Territorial, as well as Congress and the State and Territorial Legislatures, with our publications. We believe it would prove one of the most profitable of all our investments. Brethren, the press is the right hand of our power. Let us stretch it forth!

DEPARTURE OF OUR MISSIONARIES.

The farewell meeting held with our missionaries for Shanghai, China, at Alfred Centre, Dec. 10th, 1879, was of a deeply interesting character, and will be remembered with satisfaction by those who were present. The weather was unfavorable, being rainy, and the roads heavy, so there were but few persons present save those living in the village; and yet the house of worship was well filled. Rev. Geo. B. Utter, representative of the Missionary Board, made an interesting historic statement of our missionary operations in China in former years, and a clear statement of matters up to date. In connection with this, he gave a brief narration concerning the commencement of missionary work by other denominations, during the present century. These were not simply dry details, but were the utterances of a heart deeply in sympathy with the missionary work. Following this, remarks were made by Rev. Dr. Gillette, President J. Allen, and Rev. A. H. Lewis, and then each of the missionaries gave utterance to their pent up words, and relief to their swelling bosoms, drawing tears from nearly all in the assembly. They expressed their confidence in the protecting care of God, and in the power of the gospel of Christ to save.

The time having come for the closing these public exercises, a number of persons came forward and knelt with the missionaries, and then followed a solemn and affecting season of prayer, led by Rev. Dr. Maxson. It was an occasion of deep interest, the memory of which will linger for years with some of those present. The choir of the church were present, adding to the interest of the occasion by their appropriately-chosen music.

After the assembly was dismissed, a large number of persons came forward, and, with expressions of good wishes, and with many tears, bade the loved ones farewell. A little time was now devoted to partaking of refreshments, closing trunks, etc., and then the missionaries, accompanied by a number of friends, made their way to the cars, and started on their long journey, while the friends who had witnessed their departure, returned to their homes to meditate on and pray over these things. And thus has closed a day crowded with events of thrilling interest, the results of which only eternity can reveal.

But, reader, let us not think that, our missionaries having left us, our work is done. We have only entered upon it. The work is yet before us, nor will it be ended while time lasts. You and the writer may soon be withdrawn from the service, but others will take our places; and this shall be repeated through all the coming ages. Until the last setting sun, the Savior's commission, "Go ye forth into all the world and preach the gospel to every creature," shall ring in the ears of his followers, and it will ever be the delight of his disciples to give heed to it. Not only are our prayers expected to go up in the interest of this work, but our means are needful for its support.

REVIEW OF A TRACT,

On "the Seventh-day," written and published by B. T. Roberts, Superintendent of the Free Methodist Church.

NO. V.

B. T. ROBERTS:

Dear Brother,—I begin this number by quoting your third objection to the teaching that "the seventh day of the week" is the Sabbath.

"Our third objection to such teaching is, that it requires an impossibility. To keep the seventh day of the week in regular succession, I must know, wherever I am, when it comes. How am I to know? I have studied as much as Christians generally, but I should be very unwilling to have my salvation depend upon my knowing that the day of the week we call Saturday, is the seventh day in regular descent from creation, or from the days of our Savior, down to the present time. If this is a fact, I can not prove it to be such. I do not know; I can not know.

"I go to Alaska, the north-western part of our country. I find the people keeping as Sabbath the day of the week I call Saturday; but they call it Sunday. Which is right? Who is to decide this question? It must be answered, if the theory of these Seventh-day people is sound. How shall it be decided? The people who settled that country went east to get there, and they carried their reckoning of time with them. They had a right to. I went west and did the same. I had a right to. According to my understanding of the Scriptures, I consider it my duty to keep the same day they do; but my brother who insists on keeping the 'seventh day of the week,' must, to be consistent, keep the day the people there call Friday; for he has no more right to compromise there than here; and if his reckoning is correct, it is correct two thousand miles west.

"Were these 'Seventh day' people to go to Spitzbergen, they would find that for three months at a time the sun does not rise. As they reckon their day from sunset to sunset, what would they do there?

"When God gave the ten commandments, he knew the world was round. It appears to us that it was for this reason that the time when we should keep the Sabbath was left indefinite. Isaiah says that the way to heaven is so plain that 'the wayfaring men, though fools, shall not err therein.' Any one can tell when he has worked six days, and then if he keeps the seventh, he keeps God's command."

In answer to this, I will say, that if we are to reject everything that we can not prove in any other way, only by taking the simple assertion of the Bible that it is so, we shall have to reject many things which we accept as the truth on no other evidence. I presume you preach sometimes that people must believe certain things without proof, believe them simply because God says so. You can not prove that the whale swallowed Jonah, and kept him swallowed for three days, and then ejected him onto dry land—and yet you no doubt believe it. You can not prove that our Savior fasted forty days in the wilderness, and then was tempted of the devil, and yet you believe it, merely because inspired history says so. There is not the least doubt in my mind, that the period of time called *the week*, has occurred just as regularly all the way down from the morning of creation to the present time, as the earth has revolved on its axis once in twenty-four hours—and it is not at all likely that the order of the days of the week has ever been changed, so that they are not numbered now just as they were in the creation week. You can not prove that any such change has ever been made, and nobody knows that there ever has been; therefore, it is very safe to prefume that we have the week now just as it was in the beginning. Jews know which the seventh day of the week is, and Sunday Christians are quite well satisfied as to when the first day of the week occurs. The beginning of the year has been changed—what was once the eleventh month of the year, is now the first month; and what was once the first month is now the third month of the year. (I am particular in using these qualifying terms, for fear you may suppose I do not mean any particular month). The order of the days of the month was changed, when the new style of time was adopted; but no such change of the days of the week has ever been made. You can not prove that the sun ever stood still at the command of Joshua, only by the historical record in the Bible, and even this occurrence did not change the order of the days of the week; it only made that day longer than the others, for it was the same day till the setting of the sun. In the days of our Savior and the apostles, there was a day known as "the first day of the week" (here the qualifying term is used so that it must mean some particular day of the week), and that day is now popularly known by the name of Sunday, and nobody has a doubt of its being the very same day of the week as it was in "the days of our Savior." You, yourself, do not doubt it, and yet you can not prove it any more than you can in the case of the seventh day. Well, now, if the whole Christian world knows which day of the week is the first day, then, surely, it is not a very difficult matter to know which one is the seventh day of the week, for that must certainly be the one immediately preceding the first day. And thus we have the double proof of both Jews and Christians, that the order of the days of the week has never been changed or lost; for the former are now keeping the day of the week which they have always kept since their existence as a nation, and the latter are keeping the day of the week known as the one on which Christ arose from the dead, and because it is the resurrection day; and these two days come together in their natural place or order, so that there is no clashing about it. It seems to me, that if you wished to have it so, you would be perfectly satisfied with the following quotation from Luke's Gospel: "And that day (the crucifixion day) was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment" (the fourth one of course). And then without any intervening day, the next verse says: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices with them," for the express purpose of doing a work which they would not do the day before, because it was the Sabbath day. Hear also what Matthew says: "In the end of the Sabbath, as it began to dawn toward the first day of the week." And Mark wrote as follows: "And when the Sabbath was past, . . . very early in the morning, the first day of the week, they (the women) came unto the sepulcher, at the rising of the sun." Now you would not want any stronger proof than that, if you wished to establish any fact yourself, for I know it would be perfectly conclusive in your mind, and yet you say there is no proof respecting the identity of the seventh day, and you do not know, and can not know about it. I can not help thinking how true it is, "none so blind as those who will not see."

With reference to what you say about going to Alaska, and finding the days not occurring alike, it seems to me that a learned man like yourself ought to know that there is a way of regulating these things, so that this matter is all kept so straight and correctly that even "fools" need "not err therein," however it may be with those who profess to be wise. I have an almanac of the present year, which has a "Map of the International Date Line, from which every date on the earth is reckoned, being the accepted line on the western side of which, throughout its whole length from North to South, any given date commences simultaneously—the line, on the western side of which, time is twenty-four hours in advance of that on the eastern, the date and name of the day differing accordingly." To make it as plain as possible to your comprehension, I quote the following from a scrap which was published in the *New York Evangelist* a few years ago:

"TWO SUNDAYS.—You know that in crossing the Pacific, it becomes necessary to alter the reckoning of the days to conform to that of the Eastern or Western Hemisphere, according as a ship is sailing in one direction or another. In going to Japan, where the 180th degree of longitude is reached, which is half way around the world from the Royal Observatory at Greenwich, England, from which longitude is reckoned, a day is dropped, and on returning one is added. We crossed that meridian on the 18th day of June, and so two days were put down on the ship's calendar as the 18th of June. Now as it happened that this was Sunday, we had two Sundays succeeding each other; one, which was the Sunday in Japan and all Asia, and the other, the Sunday in America and all Europe. Some of our ship's company were puzzled to know which to keep as the Sabbath; but I did not think it would do me any harm to keep both, and shall always remember with pleasure this double Sabbath on the sea."—*Dr. Field.*

There, you see how easily this difficulty is disposed of when the first day Sabbath is related to it; but when the seventh-day Sabbath is concerned, it is insurmountable. There is a difference of time between Rochester, N. Y., and San Francisco, Cal., of about five hours—almost half a day—and yet, I suppose that when you were in California you never thought of beginning your first-day Sabbath until it got there, almost half a day after it began in Rochester. Then why should it be thought, by you and others, to be incredible and impossible to keep the seventh day of the week in the same way, when it comes to you, in whatever portion of the earth you may be.

You say the day "was left indefinite," because "God knew the world was round when he gave the ten commandments." But it seems that the Jews, including Christ and the apostles and the primitive church, including Gentiles as well as Jews, always kept the definite "seventh day of the week" as the Sabbath day; while it has been reserved for the Roman Catholic Church, and those who are willing to follow her traditions, to keep the definite first day of the week, which God never sanctified nor blessed, and which has never been called the Sabbath in the Bible.

In relation to what you say about going to Spitzbergen, where the sun does not rise or set for three months in the year, you fall into the same grave mistake as your fellow-townsman, Levi Wood, did, in his Essay on the Sabbath, which does not sound very well for such learned men as you both claim to be. I should suppose that you would not be ignorant of the fact that a day of twenty-four hours, or one complete revolution of the earth on its axis, is what makes a day from pole to pole, and not the time the sun remains above the horizon in any given latitude. And then this objection is just as much against any day, even the first, as it is against the seventh.

J. T. HAMILTON.

WHITEWATER, Wis.

AN OUTLOOK.

The remark is often made by intelligent observers in our denomination that we are falling behind in numbers, influence, and spirituality, and it is conceded by many if not all, that in proportion to our numbers, wealth, and the amount of labor bestowed, we are not growing as we should, in those things that make a successful people. Here and there under special efforts there is a gain, as in the tent labore of the past Summer, which inspires us with temporary courage, but elsewhere there is dearth, and in some places actual loss. We press on to the frontier, establishing new churches, but many of these remain stationary or die for the want of encouragement and help, as Brother Wheeler's late letter faithfully shows. Our Missionary and Tract Boards feel the effects of dimished contributions, and our publication interest suffers for the funds justly due, but not paid. Our schools hold their own, not so much from the help of denominational students, influence and funds, as from the toil an sacrifice of those engaged in them, encouraged by the help received, by the demands up on us, and by the help which poor students from outside of our people give, in coming to avail themselves of the advantages which we offer.

This is a discouraging outlook, and we may as well look squarely at the causes, and see if there is a possibility for a remedy. Other denominations grow and thrive; why are we not doing the same? The answer may be found in the fact that, we have no organific unity coming from different deominations and bringing our peculiar views with us, we are independent thinkers, impatient of anything that hints of control, and intolerant of any opinion conflicting with our own. The result is an outward conformity to the laws of our organization, and a refusal to change them for more efficient ones, and lack of that hearty, and individual love for and working with them that is necessary to make them efficient and us earnest in denominational work. The efforts to unify have measurably failed, and so have our enterprises fallen short of the desired measure of success.

Again, our ministers have been educated in different schools of theology with only the Sabbath and baptism as common beliefs. This causes varied teachings in the various churches and distrust of each other, and an especial criticism and distrust in the theology of our own school, which gives either a lack of interest in this enterprise or open opposition to its teachers. Our separate organizations, as that for missions, Sabbath work, or education, seem to collide in their work and draw each from the interest of the other, until the feeling is manifested by some that each has no common work with the other. With some there is the impression that the RECORDER is the property of the Tract Board, and is intended primarily only to represent its interests, and if other interests receive any space or attention it is by special favor and not because of the right which they have to be represented, or of the necessity of the people to hear through the denominational organ.

The history and experience of other denomnations, yea of our own, may teach us the remedy. The growth of the Adventists and the reasons for their strength may be studied with profit. The Methodists, a few years ago a weak and despised people, have become strong and prosperous because of their unity, brought about by strict discipline, and especially by the influence of the schools which they have established, endowed and sustained by their united effort. These gave increased unity of thought and action and increased interest in missons and other denominational work. Especially is the Chautauqua meetings and the work of educating the masses at their homes in a uniform course of study doing a work for them that others might well engage in with profit.

The growth of other denominations, although much slower, has been by the operation of the same law with us. Our true denomina tional work commenced to be felt as a power when we started our schools, even though their efficiency has been always weakend by diverse and conflicting views as to the means and methods necessary for their success. With these, our sons and daughters began to feel a higher sense of duty and the broader views of life which a true education invariably gives. A new feeling of obligation came upon us, and with it the spirit of missions, which soon resulted in the sending of our missionaries to China. The spirit of sacrifice was infused into all departments, and our schools grew with the growth of other interests. A time of dearth came; the missionaries came home, the spirit of sacrifice was obscured by personal interests, and we are where we ought not to be. Notwithstanding this, our schools struggled on against adversity, the theological department was established, educating young ministers in one faith, one hope, and one interest, and again we hope that the wave of adversity has reached its hight, for the spirit of missions has been aroused, and from the school, and from that little band of ministers, has been sent in prayers and tears a faithful little company to proclaim Christ in China. Would we reap the benefit which this would promise? If so, we must consecrate ourselves to Christ and his work, so that selfishness must give place to charity, and the observance of the commandments result from a love to him who gave them. A common love, a common work, a common effort in all that makes for our denominational life, can only save us from disintegration. In order to obtain these, the permanancy of our schools must be secured as the foundation structures upon which the efficiency of all the others must depend, and the theological department must be so sustained and endowed that adverse interests or circumstances shall be unable to break in upon its continued work. The education of all our ministers under the influences of our institutions and of love for our work is a prime necessity, and with these educated laymen to hold up their hands. Securing these and working together, inspired by the love of Christ, will in time make us one people strong in the Lord and in the power of his might.

H. C. C.

SABBATH REFORM LABORS.

NORWICH, N. Y., Dec. 11th, 1879.

To the Editor of the Sabbath Recorder:

I take pleasure in reporting again to the interested friends of our little Zion, the progress of Sabbath Reform work in Norwich, N. Y.

Of those converted to the truth under our labors here, a few have of late become backsliders, and have seemed to us to be fully prepared for, a church organization. This order was effected last Seventh-day, the 6th inst. Nine persons entered into covenant, adopting such articles of faith and practice as are approved by the churches composing our General Conference. These were set apart by prayer and laying on of hands. Three received baptism, two of whom had been sprinkled into the M. E. Church. The Spirit of the Lord was graciously present. The Lord's Supper was administered on the evening after the 7th inst. In the serving of the elements, our brother, Dea. H. D. Clarke, was assisted by Deacon Green, of Transit, Minn. Our meetings, of late, have been very satisfactory. Since closing our labors with the general public, the work of unifying and edifying the converts to the Sabbath truth has gone on steadily and surely. By having fewer meetings, I have also found time and strength for much-needed missionary work. Almost every day I meet some who, under the influence of the tent messages, embraced the doctrine of the Bible Sabbath, but have since fallen away, and had been entirely lost sight of. They will be found only by search. Some of them have, and others will, it is hoped, be recovered by personal labor. I feel that this is the work above all others, that needs now to be done. I regret, for this reason, that my engagements call me to another field. I shall, however, with the concurrence of the brethren of the Board, return as soon as practicable to this field and this work. The nucleus of a strong and growing church is here now formed. I bespeak for this youngest branch of our extending Zion, the confidence and regards of the faithful in Christ Jesus. It is the off-pring, beloved, of the agencies employed by you and accompanied with your so many fervent prayers and fraternal communications. Continue the same, and do not forget those who, as yet, have not strength to walk in the way. The efforts to crush out this reform movement, by the ministers and members of most of the Sunday churches, have been unceasing and united, since our return from Conference. Many of the weak ones have been affrighted or discouraged, as might be expected; but the strong ones have become stronger by these trials. We have with us some of the very best Christian workers in this city—some of the most experienced and most respected. I am happy to acknowledge, to the praise of the divine grace, that through these instrumentalities I have been greatly blessed. I have found here the Priscillas and Aquilas who have taught me the way of the Lord more perfectly. I have never before so found the deep rich veins of gospel truth and Christian experience. I could almost drop my former experience, and begin a new count. It is, I believe, a part of that tidal wave of new religious life and fervor that is sending its ripple so frequently and so graciously into the columns of the SABBATH RECORDER, and which received, if not its first, still one of its strong impulses, at the meeting of General Conference, since when, it has been gathering more and more of strength, and will yet, I trust, break in pentecostal power over all our churches, if the ministers and members are in full sympathy and accord with this divine movement, and will labor together, and pray for it. O, my heart cries out to God for refreshing revivals of religion to come upon all our churches, and all our people. Beloved, suffer this word of exhortation from your unworthy brother and fellow-laborer. We must not let this precious season go past, without the gracious renewings of the Holy Spirit upon our hearts, and upon the interests of benevolence and learning, which we are fostering. Let us seek the Lord with all our hearts, putting away all evil, and bearing the cross lovingly and meekly, for Jesus' sake. Brethren, I feel to be in full accord with you all, and to strike hands with you all along our denominational lines, though my fields of labor for the few years past have been mostly in "the regions beyond" you. But it is your work, and the Lord's work, too, for the Lord abundantly blesses the work you have committed to our hands.

For the information and encouragement of those interested in the Women's Auxiliary Tract Societies, I am able to announce that an organization of this class has been effected here, consisting of eleven members. Mrs. S. J. Cook is its President; Miss Agnes F. Barber, Vice President, and Miss Sarah J. Brooks, Cor. Sec. I mention these, as many readers of the RECORDER will remember to have seen them at our late Conference. Perhaps this is the first Society of the kind composed exclusively of converts to the Sabbath, and on a field where no Sabbath-keepers were previously residing. As such, may they not receive the greetings of the older societies, and of Sabbath keepers "to the manor born?"

The meetings of the church, and of the society, are held on Birdsall street, two doors south of our old tent corner, in the parlors of Mr. and Mrs. William Wilson, generously tendered us for this purpose, and devoted to our exclusive, and so long as we may desire them, permanent use. The place of meeting is now known as "Wilson's Hall."

The Sunday interests seem greatly to regret our organization, as they predicted, and, I doubt not, fondly believed, that the enterprise would fail of permanency. It now looks as though there was here the auspicious beginning of an interest that will remain and flourish, and be one of the prominent forces for good in this place. Any inquiries or communications respecting the Sabbath keeping interests here, may be addressed to the ladies above named, or to myself, as this will be my post-office address until further notice.

L. C. ROGERS.

WASHINGTON CORRESPONDENCE.

DEC. 12th, 1879.

Beyond a measure adopted by the House, authorizing the Secretary of the Interior to arrange for the voluntary removal of the Ute Indians from Colorado, and the report of two regular appropriation bills—the Pension and Fortification Bills—nothing has been done in Congress for several days. Early in the week, Mr. Buckner's National Bank Bill was so amended in the Committee as to require a sum equal to one-fourth the deposits of such banks, to be kept in gold and silver coin. In that shape it will soon be reported to the House.

The Committee on Finance, of the Senate, will have its first business meeting to-day. It will consider Senator Bayard's resolution "denationalizing" greenbacks, the proposition to redeem trade dollars in standard silver dollars, and other financial matters, already introduced.

It is not believed any of the constitutional amendments so far proposed will be submitted by Congress to the States for ratification. The rage for amending the Constitution is dying out, happily. The most important one so far suggested is that prohibiting general legislation on appropriation bills, but it is thought the House has in its hands a remedy for this evil, if it be an evil, in a simple amendment of its own rules.

There is a strong section of the Democratic party in the House which insists upon the propriety of extensive reductions in the public expenses. Whether or not they will be accomplished, and whether or not the considerable reductions can be made safely, if at all, are questions which will be discussed largely in committees, and in the House and Senate. Many years of familiar acquaintance with departmental business incline your correspondent to the belief that such business in all the departments except, perhaps, the Post-office, could be as efficiently conducted with less force than is now employed, and with a greatly reduced number of petty but expensive "divisions," bureaus, &c. However, as stated above, there will be discussion, and discussion will perhaps throw full light upon the subject.

A change in the Interior Department is imperatively needed, and will probably be brought about by a nearly unanimous vote. It is a reorganization of the Pension Office. At present that office is no more than a graveyard for pension claims. The intention is to so change the system as to insure action upon every claim as soon as filed. The expense to Government will not be materially greater than now.

WHITNEY.

TO MISS A. E. NELSON.

[The writer of the following lines asks their publication, saying, "My only thought in regard to them is that they might possibly give voice to one more of the many whom Miss Nelson helped and comforted while in the employ of the Ladies' Tract Society."]

Fly, oh my white-winged dove,
And bear to her I love
The message that my lips would fain
have spoken;
Go forth, as from the ark
Upon the waters dark
Went Noah's dove, and bring me back a
token.

Tell her what well she knows,
Though every breeze that blows
Waft her away from home and dear home
faces,
Though oceans roll between,
And never more are seen
The pine crowned hills and all familiar
places.

Tell her, my gentle dove,
The truth all hearts that love,
Have found as true as fact of their existence,
That time and space can never
The bonds of love dissever;
That love is nearness, only hate is distance.

Whisper, oh white-plumed bird,
The loving Master's word,
Who gave to those the blessing of his
Father,
Who poor and hungry fed,
And to the cool streams led
The thirsty ones whose steps began to
falter;

Who took the stranger in,
And clothing, whole and clean,
Brought for the body's need, when sick
and dying,
Who came in haste and brought
The healing draught unsought,
Nor turned away, though in a prison
lying.

For I of those the least
Who at the Master's feast
Would gather crumbs to feed the starving
soul,
Was hungry for a word
Of love, and thirsting heard
The living waters drip, but could not
reach the bowl.

Stripped close of worldly gear,
And sick with loneness drear,
The morning echoed to my voice of crying,
But brought no cheering light
To bless my tear-dimmed sight,
Who in a prison dark of doubt was lying.

Thy gentle step drew near,
Thy word of loving cheer
Came like a balm to heal the wounded
spirit;
Thy strong faith pierced the gloom,
Thou ledst the wanderer home,
And so thou shalt the kingdom blest inherit.

Oh, loving sister, friend,
Teach this till death shall end
The work thou seekest, and all earthly
strife:
Love is the healing power,
Love the enriching dower,
Love is the Savior, love the heart of life.

DEC. 11th, 1879. S. S.

MISSIONARY MEETING.

Brother D. H. Davis and wife have been for a few days visiting Mrs. Davis's parents and other relatives living in the vicinity of Nile. At the request of friends, a farewell missionary meeting was held, that all could have an opportunity of seeing and hearing them, and bidding them a last farewell. The meeting was held in the church on First-day evening, December 7th. Notwithstanding the mud and the darkness, at 6½ o'clock the house was well filled, and the following services were held: Reading select portions of Scripture, by the pastor; singing by the choir; prayer by Elder G. B. Utter, Treasurer of the Missionary Society; song of praise; a brief history of missions, by the pastor, followed by G. B. Utter on the same subject; singing; address by Elder J. Summerbell, subject, "Missionary work yet to be accomplished;" singing; address by Elder M. S. Wardner, subject, "The relation that the church sustains to the missionary work;" address by Elder Davis, the missionary elect, upon the theme "The relation of the missionaries to the church and to the work." Brother Davis spoke with much freedom and feeling in reference to their exercises and trials in volunteering their services for the work, the few sacrifices they were making, and their future prospects and hopes; expressing their thankfulness for the favors thus far received, asking an interest in the prayers of all who are interested in the mission work. After another song of praise, the benediction was pronounced, and it was announced that Brother and Sister Davis would stand in the front seat, and all who wished would have an opportunity of receiving their greetings, taking them by the hand and bidding them a parting farewell; when nearly the whole congregation improved the opportunity. The aged men and women, the middle aged, the youth and the children were made happy in thus cordially greeting the missionaries, who go to preach Christ to the heathen. The tears shed, the prayers offered, and the words spoken, will not be lost.

W. B. GILLETTE.

MINISTERIAL CHANGES.—Rev. D. E. Maxson, D. D., has accepted a call to the pastorate of the Second Seventh-day Baptist Church of Alfred; services to commence on the 1st of January next, at which time Rev. A. H. Lewis, who had acceptably served that church for some years, goes to Plainfield, N. J., for a season of labor with the Seventh-day Baptist Church there.

Jeff. Davis has been sued to recover the property of Mrs. Dorsey, left to him by will.

a nearly unanimous vote. It is a reorganization of the Pension Office. At present that office is no more than a graveyard for pension claims. The intention is to change the system as to insure action upon every claim as soon as filed. The expense to Government will not be materially greater than now.

WHITNEY.

TO MISS A. E. NELSON.

[The writer of the following lines asks their publication, saying, "My only thought in regard to them is that they might possibly give voice to one more of the many whom Miss Nelson helped and comforted while in the employ of the Ladies' Tract Society."]

'Fly, oh my white-winged dove,
And bear to her I love
The message that my lips would fain have spoken;
Go forth, as from the ark
Upon the waters dark
Went Noah's dove, and bring me back a token.

Tell her what well she knows,
Though every breeze that blows
Waft her away from home and dear home faces,
Though oceans roll between,
And never more are seen
The pine crowned hills and all familiar places.

Tell her, my gentle dove,
The truth all hearts that love,
Have found as true as fact of their existence,
That time and space can never
The bonds of love dissever;
That love is nearness, only hate is distance.

Whisper, oh white-plumed bird,
The loving Master's word,
Who gave to those the blessing of his Father,
Who poor and hungry fed,
And to the cool streams led
The thirsty ones whose steps began to falter;

Who took the stranger in,
And clothing, whole and clean,
Brought for the body's need, when sick and dying,
Who came in haste and brought
The healing draught unsought,
Nor turned away, though in a prison lying.

For I of those the least
Who at the Master's feast
Would gather crumbs to feed the starving soul,
Was hungry for a word
Of love, and thirsting heard
The living waters drip, but could not reach the bowl.

Stripped close of worldly gear,
And sick with loneness drear,
The morning echoed to my voice of crying,
But brought no cheering light
To bless my tear-dimmed sight,
Who in a prison dark of doubt was lying.

Thy gentle step drew near,
Thy word of loving cheer
Came like a balm to heal the wounded spirit;
Thy strong faith pierced the gloom,
Thouledst the wanderer home,
And so thou shalt the kingdom blest inherit.

Oh, loving sister, friend,
Teach this till death shall end
The work thou seekest, and all earthly strife:
Love is the healing power,
Love the enriching dower,
Love is the Savior, love the heart of life.

DEC. 11th, 1879. S. S.

MISSIONARY MEETING.

Brother D. H. Davis and wife have been for a few days visiting Mrs. Davis's parents and other relatives living in the vicinity of Nile. At the request of friends, a farewell missionary meeting was held, that all could have an opportunity of seeing and hearing them, and bidding them a last farewell. The meeting was held in the church on First-day evening, December 7th. Notwithstanding the mud and the darkness, at 6½ o'clock the house was well filled, and the following services were held: Reading select portions of Scripture, by the pastor; singing by the choir; prayer by Elder G. B. Utter, Treasurer of the Missionary Society; song of praise; a brief history of missions, by the pastor, followed by G. B. Utter on the same subject; singing; address by Elder J. Summerbell, subject, "Missionary work yet to be accomplished;" singing; address by Elder M. S. Wardner, subject, "The relation that the church sustains to the missionary work;" address by Elder Davis, the missionary elect, upon the theme "The relation of the missionaries to the church and to the work." Brother Davis spoke with much freedom and feeling in reference to their exercises and trials in volunteering their services for the work, the few sacrifices they were making, and their future prospects and hopes; expressing their thankfulness for the favors thus far received, asking an interest in the prayers of all who are interested in the mission work. After another song of praise, the benediction was pronounced, and it was announced that Brother and Sister Davis would stand in the front seat, and all who wished would have an opportunity of receiving their greetings, taking them by the hand and bidding them a parting farewell; when nearly the whole congregation improved the opportunity. The aged men and women, the middle aged, the youth and the children were made happy in thus cordially greeting the missionaries, who go to preach Christ to the heathen. The tears shed, the prayers offered, and the words spoken, will not be lost.

W. B. GILLETTE.

MINISTERIAL CHANGES.—Rev. D. E. Maxson, D. D., has accepted a call to the pastorate of the Second Seventh day Baptist Church of Alfred; services to commence on the 1st of January next, at which time Rev. A. H. Lewis, who had acceptably served that church for some years, goes to Plainfield, N. J., for a season of labor with the Seventh-day Baptist Church there.

Jeff. Davis has been sued to recover the property of Mrs. Dorsey, left to him by will.

FROM BRO. CAMPBELL.

ADAMS CENTRE, Nov. 27th, 1879.

My dear Brethren and Sisters in Christ.—I am more than willing that you should know that I am very anxious that all of you, old and young, male and female, should not only be somewhat interested in the great and good work of saving sinners, but that you should be filled to overflowing with the missionary spirit. Not only because I want you should be very happy, very richly and divinely blessed, for your own sake, but for Christ's sake, and for the sake of lost and sin-ruined souls. Therefore, I am trying, with God's help and blessing, to work this precious gospel element clear down deep into your hearts, hoping it may work there as the holy leaven of the kingdom of God, until your whole heart, soul, and body are leavened with all the blessed graces of the Spirit of Christ. Then you will be fitted for this great work, and the work will go forward gloriously.

Now let us hear what the great Head of the Church has said about our obligations and connections with this work of saving sinners: When Jesus Christ appeared to his disciples for the last time after his resurrection, and as he was about to be separated from them, and in their presence to ascend up into heaven, he said, "All power is given unto me in heaven and earth; go ye, therefore, into all the world and preach the gospel to every creature, and lo, I am with you alway, even to the end of the world." In this last message of Christ, we have an all-comprehensive word of command, partaking somewhat of the nature of a God-given commission to all Christians indiscriminately, ministers, deacons, and lay brethren and sisters, of all countries, through all succeeding generations, to do all they can, as workers together with Christ and one another, to save sinners; together with the great and precious promise, "Lo, I am with you alway, even to the end of the world." As though he should say to them, My mission work and suffering on earth is finished, and I am now about to be separated from you, and in your presence ascend up into heaven, and take my glorified position at my Father's right hand, where I shall ever officiate as your ever living High Priest, your all-prevailing Mediator, Advocate, and Intercessor; and now, as I go up to heaven to work there, I lay upon you, and all that believe on me through your word down to the end of time, the sacred, high, and holy obligation of doing all you can, relying upon God's promised grace and power, as workers together with me and one another, to save sinners the world over, and remember that the whole world is the field of your operations. Wherever a precious soul may be found, there go and tell the good news, proclaim the glad tidings of salvation, and I give you the divine right of full authority and power to do this great work in my name, and under the sanction of the High and Holy One who bestowed me as the free gift of his love upon the world, as the Lamb of God, to take away the sin of the world. So I bestow upon you this great work, together with all the rich privileges and unspeakable blessedness thereunto belonging, as the free gift of my love. And in their presence he ascended up out of their sight.

Now let us see what they did, and how they did it, who were left to work on earth. Jesus Christ had instructed them to tarry at home in Jerusalem and in the temple until they should be endued with power from on high. And they did so as with one accord, and gave themselves to earnest and unceasing prayer and supplication, until God poured out his Spirit upon them, and they were all filled with the Holy Ghost. And then they all, as well as Peter, began to work in great and solemn earnestness, and the glorious result of that one day's work was that three thousand souls were made the blessed and happy sharers of God's converting grace and saving power, and were baptized and added to the church. And in a very short time the number of the disciples was increased to eight or ten thousands or more, although there were only about one hundred and twenty Christians to begin the work of the first day, and a part of these were women. Now, never, no never, let it be said that the sisters in Christ have nothing to do as workers with him in saving sinners.

Well, what did the Christians do next? They went forth from Jerusalem everywhere, in all directions, armed with the Word of God and the power of the Spirit, Christ working in them and God working with them and before the onward march of the army of the cross and heralds of salvation. Heathen temples, gods and altars were prostrated in the dust, and these servants of the Lord were followed by many thousands of happy converts, shouting salvation and giving glory to God.

Brethren and sisters, do not your hearts begin to beat faster and stronger when you know that you may do likewise?

ALEXANDER CAMPBELL.

WE see the name of Judge Henry W. Williams, of Wellsboro, mentioned in connection with the United States Judgeship for the Western District of Pennsylvania. Such an appointment would be a gratification to the many friends and acquaintances of Judge Williams in this community, where he is known not only as an able jurist, but as an upright, exemplary, Christian gentleman.

AN ESSAY

Read before the Pardee Sabbath-school on the occasion of the Yearly Meeting, held in October, 1879, and requested for publication in the SABBATH RECORDER.

BY MRS. O. W BABCOCK.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John 5: 39. Here we have a plain command to study God's Word, to *search* it, that we may learn our duty to him and to our fellow-men. The Sabbath-school has been instituted as a help in acquiring a knowledge of the Scriptures, and it has proved a valuable aid. Particularly to the young is a well-organized and properly-conducted Sabbath school of untold value. Its influence in a community is, also, great; how great, we are not able to calculate. Since the days when the Sabbath-school was first instituted the work has been progressive. It has advanced from one degree of excellence to another until it has become a power in the land. It is but recently that lesson leaves and other helps were introduced. Some think we should to dispense with these. If there are no wiser heads than ours, I agree with that class. But I think most of us may properly receive instruction from those whose time and attention are wholly given to the study of the Word. From infant classes, I would exclude the lesson leaves and substitute other methods of instruction. A skillful teacher will know just how to meet the wants of children. The mind of the child is easily moulded; hence the necessity of exercising great care in the choice of instructors. The teacher influences by what he is more than by what he says. If he loves and honors God, he will inculcate right principles and teach by example, which is far better than precept. Parents and teachers should co operate. They should have the same end in view—the formation of a noble Christian character. They are co-laborers in the great work of training the children for usefulness and happiness here, and eternal happiness in that world which the natural eye hath not seen, but where, by the eye of faith, we behold God, our Father, together with his holy angels. Oh, that the hearts and minds of the children might be moulded perfectly and beautifully after the image of our divine Master. Some, here to-day, have long enjoyed the privileges of the Bible-school. The question arises, have we appreciated them? We have had ample time for searching the Scriptures; have we improved it? Have we grown great in goodness, been purified and strengthened by laboring for the good of others?

There is work for the Christian everywhere. It begins in our own homes. Indeed, I believe here is where our true character is most tested. If an individual is not a Christian around his own fireside, and in the discharge of homely duties, he is not one anywhere. There are many heroic Christian souls who are scarcely known beyond the home circle; souls that toil on through trials and sufferings, ever hopeful and cheerful. With all, life has its trials, its disappointments, and its sorrows. Dark shadows sometimes cross our pathway. Cherished schemes fail, and the goal is never reached. Friends, dear to our hearts, are removed by death's relentless hand; others, perchance, prove false. Happy are we if, while passing through these vicissitudes of life, we have Christ, for our friend, and can say with the Psalmist, "The Lord is my shepherd. He leadeth me into green pastures and beside the still waters." Life is not all shadow; and, as has often been said, even "the clouds have silver linings;" and flowers grow all along our pathway, but we do not always stop to gather them. We hasten on, seeking some that are better or fairer. "If we would be happy, we must be the arbiters of our own moods. God or nature will not help us to cheerfulness unless we help ourselves." Happy is the individual who has a life within that is independent of the "ups and downs" of fortune; and who can at all times and under all circumstances, say, "Thy will, oh Lord, not mine, be done." The hope of eternal life gives endurance and courage to the Christian heart. It sheds a brightness over all life's pilgrimage, and leads us on to that "better land," our Father's house, where the many mansions are.

Teachers and scholars in the Bible-school, yours is a noble work. Toil bravely and patiently on, remembering that in heaven there will be great rejoicing over *one* sinner that you may bring into the fold. And thus may we all labor cheerfully and well in whatever sphere our duties may lie, and when the sands of time have run their course, and we approach the golden gate, may we not appear empty handed, but bearing a few precious sheaves to lay at our Master's feet.

NEW POINT OF LAW.—J. Birmingham, of Lauderdale county, Tenn., was indicted for holding two colored girls in slavery. Birmingham refused to recognize the abolition of slavery, and ever since the war has claimed to own the girls, because he owned their mother. United States Judge Hammond quashed the indictment, holding that slavery had been abolished, there could be no slaves, and therefore no one could be held as a slave. This, the Judge says, is an offense not provided for by the act of Congress, and is not punishable by indictment in the federal courts. The defendant was discharged.

CORRESPONDENCE ON THE VEXING QUESTION.

Some months ago, the following was received from a Baptist minister:

Dear Brother,—The Sermons on Sabbath and Communion came to hand, and I have carefully read them, and think the one on communion a very fair presentation of the question, and argued close and strong; and the one on the Sabbath equally close and strong, on the basis of that never-changed, never-fulfilled, but eternal law of the Decalogue. This, of course, is the essential ground of all the argument. Admit that the letter is not binding upon us, but the spiritual intent is now applicable under a spiritual dispensation, and the argument becomes weaker. But no, you could not admit for a moment any giving way of the letter of the law. From your standpoint, your reasoning is sound and good, and it is possible it may win success after all. But I don't think it, however. If it is of God, it will. But, of course, I think it is not. I think the first day prophetic, adapted to the new dispensation, as reversing the old order, and making all things new, as a witness of the new creation in Christ and a fit celebration of the light of immortality and the universal privileges of the gospel to all the world; and in the change to the first day, there is no loss of anything essential to a Sabbath. If the first was God's Sabbath, the second is man's Sabbath, in honor of the man Christ Jesus, in the second creation, far more wonderful than the first.

Heathen Rome, whatever her laws or sanctions of the Sabbath question, is no authority for us. If the Bible does not give us one, we have none. And what ideas we have of Sabbath or First-day, we get them from the Bible, and must abide the Bible. But I do not write to argue this question.

ANSWER.

Dear Brother,—You say in regard to the Sabbath that, "If the Bible does not give us one, we have none." That is it exactly. The Bible gives no intimation of any weekly Sabbath but the seventh day. If that is not the Sabbath, we have none, and the Christian world is rapidly coming to this conclusion. Occupying the position you do, you probably know comparatively little of the extent to which Christendom is already being stirred on this question, and the agitation has just begun. Scattered individuals and companies of Sabbath keepers are coming to light all over the world, many of whom had never heard of other Christian Sabbath keepers when they embraced it, but were led to it by reading the Bible. Within a few years, Sabbath-keeping churches have been raised up in Switzerland, Italy, Egypt, Ireland, Holland, Norway, &c. It has long been reported that there are more than a million of Christian Sabbath-keepers in Russia, and communication is being opened with them. . . . The whole world may never be converted to either day, or to Christianity, but that God's *true* people will *eventually* obey the fourth commandment as they will the first, I as much believe as I believe the Bible to be a revelation of God.

How can a religious duty be revealed to the world except by language? Then how can that language (letter) be blotted out and the revelation remain? Again, how can the spiritual import of a command be known and binding, and the command itself not be binding? Does your hat exist, as a hat, independent of the material of which it is made? No more can the Sabbath duty exist independent of the law which imposes the duty.

N. W.

HOME NEWS.

Silver Wedding.

The following extract from a report in the Chicago *Times* is published at the request of friends of the parties:

MILTON, Wis., Oct. 7th, 1879.

One of the finest social events of this season occurred last evening, at the residence of D. C. Burdick, of our village. It was the twenty-fifth anniversary of his marriage, and, in response to invitations sent out, something more than one hundred neighbors and friends assembled to participate in the silver wedding. The occasion was enlivened with choice instrumental music by Mrs. A. F. Adams, of Denver, and Miss Ella G. Burdick, daughter of the host. The gifts were the subject of a presentation speech by Rev. E. M. Dunn, on behalf of the donors, and Mr. Burdick's remarks in accepting the same were full of feeling. At 10 o'clock an elegant collation was served, and the guests departed.

TO MR. AND MRS. D. C. BURDICK AT THEIR SILVER WEDDING, OCTOBER 6TH, 1879.

BY A. C. STANNARD.

Twenty-five years their course have run,
Since these two lives were blent in one:
In light and shade, in smiles and tears,
Which makes the sum of earthly years;
With heart and hand in union strong
They've journeyed all the way along.
Twice, o'er the threshold of their home,
A loving pledge to them has come.
Through all the years, the Father's hand
Hath blessings brought this household band;
Through all the years, his loving care
Life's burthens have made light to bear.
Still, Father, grant their lives to bless;
Fill them with sweet content;
And may they scatter far and wide
The blessings thou hast sent.
If to these dear ones sorrow comes,
Wilt thou in loving care
Help them to see, behind the cloud,
The silver lining there.
Grant that adown the vale of years,
They peacefully may glide,
And, be life's portion smiles or tears,
Be ever by their side.
May they at last, when time is past,
Its every joy and pain,
Reap the reward of faithful hearts
Who have not lived in vain.
Gather them to thy heavenly home,
Eternal joys to share,
And give to those, who love on earth,
A blest re-union there.

North Loup, Neb.

DEC. 5th, 1879.

North Loup still survives, and we hope some good can still be truthfully spoken of her people. Times are pretty hard here, more because nearly all of our people are more or less in debt than from lack of good crops, though wheat was light, but other crops were good. Stock raising has proven to be a profitable business here, and our farmers will no doubt learn to engage more in it.

Our new school-house (28x40 and two stories high) is finished, and the first religious service was held in it last Sabbath. We have over one hundred scholars in the district. Our Ladies' Aid Society will furnish the new house with a fine bell within the next week.

As a church, we have many reasons to be encouraged. Our numbers are still increasing, and a healthy interest is felt in sustaining God's blessed cause. The writer is the temporary pastor of the church, and Dr. Charles Badger has charge of the Sabbath-school interest. Bro. C. M. Lewis did much to build us up and strengthen our hearts in the missionary labor bestowed here during the late Summer and Fall, and we bless God for the timely help. Our *great need* now is a permanent pastor, and we must soon suffer loss if we can not secure one.

O. B.

OIL FIRE.—A special to the Elmira *Advertiser* reports the burning of the town of Red Rock, in the Bradford oil region, on the 12th of December. The oil in a tank was ignited and overflowed, letting over 12,000 barrels of burning oil run into the streets, burning the whole town except about a half-dozen houses, situated on the hill sides. The town contained over 1,500 inhabitants, many of whom barely escaped from their houses in their night clothes.

SUMMARY OF NEWS.

Just what woman can do when she tries finds forcible illustration in the results attending the work of the Woman's Foreign Missionary Society and the Ladies' Board of Missions of the Presbyterian Church organized to co-operate with the Presbyterian Board of Foreign Missions, in 1870. The first year $7,000 were raised; in 1872, $27,000; in 1876, $96,000; in 1877, $124,000; and last year $136,000, nearly one third of the entire income of the Foreign Board.

12,000 "lots" of articles accumulated in the Dead Letter Office, will be sold this week. The articles include gold watches, chains, rings and jewelry, wearing apparel, books, pictures, musical instruments, clocks, bed quilts, buffalo robes, pistols, knives, tin dishes, nails, hardware (including iron castings for machinery), perfumery, tobacco, cigars, cheese, artificial teeth, false hair, stuffed birds and geological specimens.

It is reported that the Committee on Electoral Count has agreed to report in favor of a constitutional amendment, giving the people a direct vote for President and Vice President, and doing away with the Electoral College. It is hardly probable, however, that such a radical change from the present method will be speedily adopted.

"The Acme Library of History," as announced by the American Book Exchange, New York, is initiated by a handy and handsome edition of "Millman's Gibbon's Rome," in five volumes, for the small price of $2, 50 complete, neatly bound in cloth. Volume one is just ready, two more are to appear in December, and two in January.

"Leaves from the Diary of an Old Lawyer: Intemperance the Great Source of Crime," which is described as a story that will compare with the famous "Diary of a Physician," and as a temperance plea with "Ten Nights in a Bar Room," is soon to be issued by the American Book Exchange, New York.

The colored Baptists of Alabama have for the last year sustained a theological and normal school at Selma, with five teachers and two hundred and fifty two students, without incurring any debt, and paid $1,000 besides what they had previously paid on the purchase of grounds and buildings.

Volume three of the "Library of Universal Knowledge," recently issued, contains 864 pages, covering topics between the words Birs and Caterpillar. The publishers announce that it has already reached a sale of nearly 10,000 copies. American Book Exchange, New York.

The outstanding contracts of the Erie Railroad, made some months since, for steel rails for delivery ahead, are said to show a difference in favor of the company of $800,000 between the contract price and the present market value.

A new edition of "Kitto's Cyclopædia of Bibical Literature," reduced from $10 00 to $2 00 in two large octavo volumes with several hundred illustrations, is being issued by the American Book Exchange, New York.

The Peruvian charge d'affairs at New York has received a cablegram announcing an engagement at Torpaca, in which 2,500 Chilians were routed, 1,000 killed, and 11 Krupp guns and 4 Mitralleuses captured.

The bark Moravia sailed from New York on Monday with 75 negro emigrants, men, women, and children, for Liberia. She takes ten cabin passengers, including several lady missionaries.

The New York, Lake Erie and Western Railroad Company has erected a temporary structure on the site of their burned depot at Hornellsville, which is known as the "Hemlock Depot."

The Library Magazine of select foreign literature is to be increased to 192 pages monthly, and the type enlarged, for the year 1880. American Book Exchange, New York, $1 a year.

The Gloucester (Mass.) fishing season has closed. It has been the most disastrous ever known. Thirty-two vessels, valued at over $130,000, and 260 men have been lost.

H. D. Bruce has been arrested at North Troy, Vt., for making counterfeit 5s on the Troy, N. Y., Bank. A large number of bogus bills were found in his possession.

The New York State Board of Canvassers have declared the entire Republican State ticket elected excepting the State Engineer and Surveyor.

Ex-Secretary McCrary has left Washington to assume the duties of United States Judge for the Eighth Judicial Circuit.

The Senate has confirmed Col. John Hay, of Ohio, as Assistant Secretary of State.

The new Secretary of War, ex Senator Ramsey, has taken charge of his department.

"GAINED A POUND A DAY."

South Stockton, N. Y., April 7, 1876.

Dr. M. M. Fenner, Fredonia, N. Y.: Dear Sir,—I had been suffering from Abscesses on my Lungs and Liver Disease for for about three months. Coughed a great deal, had become nervous and restless and my flesh had wasted away. I had been treated by three different physicians without any material benefit. After using two and one half bottles of your Blood and Liver Remedy and Nerve Tonic I was a well man. Once fairly under its influence I gained flesh at the rate of a pound a day. Gratefully yours, J. H. CLARKE.

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 that gives rise to them. It always cures Biliousness and Liver Complaint, Jaundice, Dyspepsia, Constipation, Headaches, Fever and Ague, Spleen Enlargements, Scrofula, Erysipelas, Pimples, Blotches, and all Skin Eruptions and Blood Disorders, Swelled Limbs and Dropsy, Sleeplessness, Impaired Nerves and Nervous Debility; restores flesh and strength when the system is running down or going into decline; cures Female Weakness and Chronic Rheumatism, and relieves Chronic Bronchitis, and all Lung and Throat difficulties. It does these things by striking at the root of disease and removing its causes.

Dr. Fenner's Improved Cough Honey will relieve any cough in one hour. Try a sample bottle at 10 cents.

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, Diarrhœa, etc. Try a sample bottle at 10 cents.

Dr. Fenner's St. Vitus Dance Specific. One bottle always cures. For sale by dealers.

Sold by A. E. & W. H. Crandall, Alfred Centre, and WM. R. BURDICK, Alfred.

YOU CAN'T.—You can't do a great many things. But you can secure *Parmelee's Great Blood Purifier*, a never-failing remedy for salt rheum, erysipelas, scrofula, boils, pimples, ulcers and all diseases arising from an impure and disordered state of the blood. Sold under a *positive guarantee* that if not entirely satisfactory, on return of the empty bottles we will refund your money. Sample bottles 15 cents; large size, $1. Sold by G. W. Rosebush, Alfred Centre, and Wm R. Burdick, Alfred, N. Y.

"TOTALLY DIFFERENT FROM ALL OTHERS."—The "London Hair Color Restorer" is the most delightful article ever introduced to the American people, and is totally different from all other Hair Restorers, being entirely free from all impure ingredients that render many other articles for the hair obnoxious. Where baldness or falling of the hair exists, or premature grayness, from sickness 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 pleasing and lasting hair dressing, fragrantly perfumed, rendering the hair soft and pliable, making it an indispensable 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, Philadelphia.

IT DON'T PAY to be sick. But it does pay to be well—it pays to be bright and happy and free from disease. *Parmelee's Dyspepsia Compound* is no quack; it has been tried, re-tried, and has given entire satisfaction to thousands. Don't wait until "too late," but secure the compound. Sample bottles 15 cents; large size $1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N Y.

ITCHING PILES.—The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing, particularly at night, as if pin worms were crawling in and about the rectum; the private parts are sometimes affected; if allowed to continue, very serious results may follow. Dr. Swayne's All Healing 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, Dr. Swayne & Son, 330 North Sixth street, Philadelphia. No charge for advice. Sold by druggists generally

FOR RELIEVING THROAT TROUBLES, "*Brown's Bronchial Troches*" have a world-wide reputation, and as they contain nothing that will injure the system, they can be used without fear of bad results.

WE INVITE SPECIAL ATTENTION to the Advertisement of the Orange Judd Co. The subject of Fencing interests every one, and much valuable information on this and many other subjects, with about 900 engravings, are to be given in the 39th Volume of the *American Agriculturist*. See what the Publishers offer.

A MEDICINE CHEST FOR 25 CENTS.—*Swayne's Tar and Sarsaparilla Pills.*—An excellent cathartic and anti-bilious medicine. Cures sick and nervous headache, torpid liver, fevers, costive bowels, dyspepsia, female obstructions; all diseases of the liver, stomach, and bowels are cured by these blood purifying pills. They are purely vegetable, and act specifically on the liver, as blue mass or calomel, without any bad results. Price 25 cents, five boxes $1. Prepared only by Dr. Swayne & Son, 330 North Sixth street, Philadelphia. Sold by all prominent druggists.

THE UNFORTUNATE.—We come to them with a well known remedy, *Hamilton's German Bitters*, that in cases of dyspepsia, acidity of the stomach, fever and ague, loss of appetite, jaundice and diseases of the kidneys, has been used with *wonderful* and almost *universal* success. In cases of disordered digestion, sluggish circulation of the blood, and exhausted vital energy, it stands without a rival. It is a most effectual tonic, imparting tone to the stomach and strength to the system. Price 50 cents per bottle. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

PERFECTLY SAFE IN ALL CASES.—For diseases of the Throat, Lungs, Croup, Whooping Cough, Colds, etc., DOWNS' ELIXIR is a safe, reliable, and effectual remedy.

DR. BAXTER'S MANDRAKE BITTERS act upon the Stomach, Liver and Bowles, remove all secretions, purify the Blood, and fortify the system against disease.

HORSEMEN.—Ask your merchant for HENRY & JOHNSON'S ARNICA AND OIL LINIMENT, and keep it always in the stable, to use in case of accident.

"THE BEST COUGH REMEDY EVER DISCOVERED."—This is a bold assertion, but we only repeat the universal testimony of 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, weak breast, disordered liver, palpitation of the heart, and diseased lungs, even after they had become very much disordered.

Asthma and Distressing Cough Cured.—My mother was a great sufferer from asthma cough, could not sleep; her symptoms became 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.

Trial bottles 25 cents; large size $1, or six for $5. Sold by all leading druggists. Prepared by Dr. Swayne & Co., Phila.

A LOSING JOKE.—A prominent physician of Pittsburgh said, jokingly, to a lady patient who was complaining of her continued ill health, and of his inability to cure her, "try Hop Bitters!" The lady took it in earnest and used the Bitters, from which she obtained permanent health. She now laughs at the doctor for his joke, but he is not so well pleased with it, as it cost him a good patient.

JEWELS IN YOUR CROWN.—Don't you desire to add a "jewel" to your "crown?" Do you desire to benefit suffering humanity? If so, tell them of *Hamilton's Cough Balsam*, a sure and speedy cure for coughs, colds, croup, whooping cough, sore throat, hoarseness and inflammation. It will certainly benefit them also if troubled with asthma or bronchitis. Sample bottles 25 cents; large size 50 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y

SPECIAL NOTICES.

☞ WESTERN ASSOCIATION—SPECIAL SESSION.—A special session of the Western Association is hereby called to consider the question of accepting the very generous offer of Bro. C. D. Potter, to furnish a tent for the Tract Society, to be used in this Association, if the Association will keep it manned from season to season. Such meeting is invited to convene with the Church at Andover, N. Y., Dec. 23d, 1879, at 2 o'clock P. M., promptly. It is very desirable that the churches take this matter into consideration at once, and send delegates to the meeting fully prepared to represent them.

THOMAS R. WILLIAMS,
Moderator.

☞ MISSIONARY BOARD MEETING.—The next regular meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held, Providence permitting, in Westerly, R. I., on Wednesday, Jan. 7th, 1880, at 9.30 o'clock in the morning. A full meeting of the Board, and friends of the missionary work, is desired. By order.

L. A. PLATTS, *Rec. Sec. pro tem.*

☞ THERE will be (D. V.) a Quarterly Meeting of the Seventh day Baptist ministers and churches of Rhode Island and Connecticut, held with the First Seventh-day Baptist Church of Westerly, R. I., commencing on Friday, Dec. 26th, at 2 P. M., and to be continued through Sabbath and on Sunday, if deemed advisable. The following is the programme of the exercises as far as arranged:

Friday afternoon, Ministers' Meeting, commencing at 2 P. M. with devotional exercises; 2 30, Paper—"Is there evidence of a diminution of the attendance on Sabbath services, and if so, what is the cause and cure?" L. A. Platts; 3 P. M., Paper—"What course ought to be pursued with such church members as habitually neglect attending Sabbath service? Ought they to be considered subjects of church discipline?" A. E. Main; 3 30 P. M., Discussion on the above topics.

Sabbath evening, service to commence at 6.30 P. M. Sermon by S. S. Griswold—"A Revival of religion; what is it?" 2d. Conference meeting, led by H. Stillman.

Sabbath morning, services to begin at 10½ A. M. 1st. Sermon by A. E. Main. Subject—"Revival; its necessity." 2d. Sermon by J. R. Irish. Subject—"Revival; its hindrances."

Evening after the Sabbath, services to begin at 6.30 P. M. 1st. Sermon by L. A. Platts. "Revival—Means to promote;" 2d. Sermon by H. Clarke. "Revival—Its results; Conference, by H. Stillman.

H. STILLMAN, *Rec. Sec.*

MARRIED.

In Friendship, N. Y., Nov. 30th, 1879, by Rev. W. B. Gillette, Mr. CHAUNCEY B SELLEW, of Meadville, Pa., and Mrs. MARY L. STEENROD, widow of Levi Steenrod, and daughter of Judge Hicks, late of Cuba.

At the residence of Mr. Edwin Satterlee, in Verona, Oneida Co., N. Y., Dec. 9th, 1879, by Eld. C. M. Lewis, Mr. GEORGE R. BURTON, of Oneida Valley, and Miss CLARA L. SATTERLEE, of Verona.

In Verona, N. Y., Dec. 10th, 1879, by Eld. C. M. Lewis, Mr. DAVID E. BACON and Miss EMMA J. CAGWIN, all of Verona.

At the residence of Bradford Bliven, Esq., in Westerly, R. I., Nov. 9th, 1879, by Rev. L. A. Platts, COURT. B. BLIVEN, of Westerly, and EUGENIE LAMPHERE, of Mystic, Conn.

DIED.

In Wellsville, N. Y., near Stannard's Corners, Dec. 7th, 1879, ASA FOSTER, in the 79th year of his age. The deceased had been in failing health since last May; it is thought his disease was softening of the brain. Most of this time he was quite deranged, causing his friends much anxiety and himself great sufferings. Finally, paralysis closed his sufferings. Mr Foster came from Onondaga county with his father in 1816 and settled on the farm where he lived and died. All was then a wilderness. In early life he sought and found the Savior to be precious to his soul, and it has been the delight of his life to tell the world of God's love to him and his for God, and to invite a perishing world to come to Christ and be saved. O, how we shall miss him when we go to church at Stannard's Corners; and the community there will miss him so much. And the poor will miss him also, for his hand was open to feed them. He selected as a text for his funeral Job 14: 14. A full house at his funeral, notwithstanding the day was stormy, indicated the love of the people. He has left a wife, five children, and many friends to mourn their loss. J. K.

In Richmond, R. I., Nov. 28th, 1879, Dea. WELCOME PROSSER, in the 77th year of his age. For many years he was deacon of the Woodville Church. "He purchased to himself a good degree and great boldness in the faith." J. R. I.

At North Loup, Neb., Aug. 23d, 1879, of heart disease, JESSE WORTH, in the 41st year of his age. Bro. Worth experienced religion in the fall of 1876, under the preaching of Rev. S. R. Wheeler, while holding protracted meetings here under the auspices of the Missionary Board. He united with the Seventh-day Baptist Church, and remained a faithful and honored member of it till the time of his death. He had many warm friends during his residence here, and his loss was felt by both old and young of the whole community. O B.

LETTERS.

W. S Bonham 2, J. B. Clarke, Flint & Dayton, J. H. Kellogg, Oscar Babcock, H. W. Randolph, E. R. Clarke, G. H. Babcock, G. P. Kenyon, W. W. Willard, J. P. Dye, L. R. Swinney, S H Coon, T. R. Reed, C. E Bond, W. C. Titsworth, S. S. Whitford, H. P. Hakes, Eva H. Coon, T. H. Tucker, Amy A. Lea, A. E. Main, L. E. Livermore, A. M. West, R. S. Geer, S. W. Maxson, A. B. Prentice, B. Woods, Thomas Brown, R. L. Davis, J. D. Kagarise, P. M. Green, F. Z. Wilcox, S. Burdick, Isaac Clawson, Mrs. E. Barnes, Mrs. M. L. Briggs, Walter Menzie, E. Lanphear, E. R. Maxson, A. Campbell, S. S. Griswold.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

		Pays to	Vol.	No.
F Sherman, Alfred Centre,		$2 00	36	52
S N Stillman,	"	2 00	36	52
W M Truman,	"	2 00	35	52
Mrs A Lewis,	"	2 00	36	52
Eusebia Stillman, Alfred,		2 00	35	42
Silas Stillman,	"	2 00	36	52
F M Beyes,	"	5 00	35	52
W B Gillette, Nile,		1 55	36	52
Mrs A M Jordan,"		2 00	36	52
J F Randolph, Wirt Centre,		2 00	36	52
W B Burdick, Andover,		2 50	35	52
H C Champlin, Friendship,		2 00	36	52
A G Crofoot, Portville,		2 00	36	52
W W Willard, Little Genesee,		2 50	36	7
M S Wardner,	"	1 79	36	52
R Ryno, Richburgh,		7 50	35	52
J Summerbell, "		3 50	35	52
Mrs S Rich, Centerville,		1 50	36	39
Alex Campbell, Wolcott,		2 00	36	32
W M Palmiter, W. Edmeston,		4 50	36	52
F E Dresser,	"	4 50	36	52
D S Maxson,	"	2 50	35	52
T H Maxson,	"	2 50	35	52
H D Crandall,	"	2 50	35	52
R H White	"	2 50	35	52
H H Williams, New Berlin,		5 00	35	52
R S Geer, Harrisville,		2 00	36	52
Geo H Siver,	"	2 00	36	52
C S Toothaker,	"	2 00	36	52
J G Green, Adams Centre,		2 50	36	52
M Langworthy,	"	2 00	36	52
A G Lewis,	"	2 00	36	52
Mrs Polly Coon,	"	2 00	36	52
Mrs Lucy Wright,	"	1 77	36	52
Mrs H J Wood, E Hounsfield,		1 25	36	9
W Crumb, Petrie's Corners,		2 50	36	52

The Bible Service.

Conducted by a Committee
OF THE
AMERICAN SABBATH TRACT SOCIETY.

INTERNATIONAL LESSONS, 1879.

FOURTH QUARTER.

Oct. 4. Our Great High Priest. Hebrews 4: 14-16; 5: 1-6.
Oct. 11. The Types Explained. Heb. 9: 1-12.
Oct. 18. The Triumphs of Faith. Hebrews 11: 1-10.
Oct. 25. 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: 7-15.
Nov. 22. The Glorified Savior. Rev. 1: 10-20.
Nov. 29. Message to the Churches. Rev. 3: 1-13.
Dec. 6. The Heavenly Song. Rev. 5: 1-14.
Dec. 13. The Heavenly City. Rev. 21: 21-27; 22: 1-5.
Dec. 20. The Last Words. Rev. 22: 10-21.
Dec. 27. Review.

LESSON XIII.—REVIEW.

For Sabbath Day, December 27, 1879.

TOPIC.—Christ's work and rewards.

TOPICAL READINGS.

1. His Intercession. Heb. 4: 14-16; 5: 1-6.
2. Our faith. Heb. 11: 1-10.
3. Christ's example. 1 Peter 2: 19-25.
4. The Father's love. 1 John 4: 7-16.
5. The Lord's messages. Rev. 3: 1-13.
6. The song of the redeemed. Rev. 5: 1-14.
7. The saint's rest. Rev. 21: 21-27; 22: 1-5.

GOLDEN TEXT.—"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2: 8.

REVIEW OF TITLES.

1. G. H. P. 2. T. E. 3. T. F. 4. F. W. 5. P. P. 6. P. S. 7. L. F. 8. G. S. 9. M. C. 10. H. S. 11. H. C. 12. L. W.

OUTLINE.

CHRIST OUR SAVIOR.

I. What he does for us.
1. He intercedes.
2. He sacrifices.

II. What he demands of us.
3. Faith.
4. Proof.

III. What he teaches us.
5. By example.
6. By fellowship.
7. By love.
8. By symbols.
9. By messages.

IV. What he bestows upon us.
10. A new song.
11. A heavenly home.
12. A final blessing.

QUESTIONS.

I. What he does.

1. *He intercedes.* For whom does he intercede? With whom? For what purpose? What qualifies him as an intercessor? What rendered intercession necessary?

2. *He sacrifices.* What sacrifice did Christ offer? In whose behalf? Where did he make the offering? For how long a time does it avail? How can we secure an interest in it?

II. What he demands.

3. *Our faith.* How would you define faith? What is its practical use? On whom must our faith center? How may it be strengthened? What will it secure for us?

4. *Proof of faith.* What is the proof of our faith? What is faith without works, called? How may our faith be made perfect? What will faith and works combined, show?

III. What he teaches.

5. *By example.* In what was Christ an example for us? How may we imitate him? What effect will this imitation have on our life? What effect on others?

6. *By fellowship.* How was Christ's fellowship for us shown? What effect has this fellowship on our joy? What on our social life? If we have fellowship with Christ, what is our relationship to sin?

7. *By love.* What is the relation between the love of God and the knowledge of God? How was God's love manifested toward us? Which loved first, God or men? If he so loved us, what ought we to do? What does love to God secure?

8. *By symbols.* What is the meaning of symbols; By whom were these symbolic teachings communicated? Where was he? In what condition of mind was he? When did it occur? What day was this? What do we here learn of the nature of Christ? What effect had this knowledge ought to have on us?

9. *By messages.* What do we learn by his message to the church at Sardis? What by that to Philadelphia?

IV. What he bestows.

10. *A new song.* What was the burden of that new song? Who will sing that song? When should we begin to practice it?

11. *A heavenly home.* Give a description of that home. What will be kept out that annoys us here? When should we begin to prepare for an entrance there? What will be the condition of those who receive it? What their character? How long will they enjoy it?

12. *A final blessing.* Upon whom does Christ bestow his final blessing? What is it to do the commandments of God? How many of them do you think it includes? Which, if any of the ten, are left out? Who invites to the enjoyment of the final blessing? Do you want to receive it? Do you expect to? What must be done to get it?

COMMENTS AND SELECTIONS.

1. **Christ intercedes for us.**

Christ is several times spoken of in the Scriptures as making intercession for us. "And he bare the sin of many, and made intercession for the transgressors." Isa. 53: 12. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7: 25. The following distinction is made between intercession and interposition: "One *intercedes* between parties that are unequal, and *interposes* between those that are equal. One intercedes, by persuasion, in favor of one who has offended and is exposed to punishment, and interposes by authority, in order to adjust a dispute."—*Worcester.* Christ intercedes for us, not because the Father was unwilling for us to come, but because we were unwilling to come; his persuasive power was not used on God, but on the sinner. God is in Christ reconciling the world unto himself.

2. **Christ sacrifices for us.**

The idea of sacrifice for sin is found very early among the leading conceptions of the human mind in attempting to adjust relationships between sinning man and a reigning Deity. It is found even among peoples who had not, so far as we know, any knowledge of the true God, or a revelation from him. But as soon as the history of divine revelation begins, so soon we find the necessity of sacrifices taught, and a somewhat elaborate system unfolded, extending on until the great sacrifice on Calvary was made, which they all foreshadowed. In our lesson we are taught that it is not by the blood of goats and calves, but by the blood of Christ himself, that we obtain eternal redemption. But this man, after he had offered one sacrifice for sins, "forever sat down on the right hand of God." Heb. 10: 12. "For Christ our passover is sacrificed for us." 1 Cor. 5: 7. The sacrificial element could no more be dropped out of the system of redemption, and leave it complete, than could the sun be stricken from the heavens, and we still have light and heat. Christ's sacrifice being perpetual, it is always ready; being infinite, it is always availing; being acceptable to God, it is always sufficient for us.

3. **Christ demands our faith.**

This sacrifice is made ours by the exercising of true faith in Christ as our sacrificial offering. Faith is confidence in a personal being, and when complete, is a willingness to commit our entire being and interests to the keeping of that other. Not opposed to knowledge. "All knowledge is in the last instance conditioned by faith; and faith is the preliminary and the medium of every act of intelligence.—*Christlieb.* No man who does not believe that there is such a thing as wisdom, will either love or seek after it; no man who utterly discredits all goodness would ever love or inquire after goodness; no man who does not believe there is a Christ will either love or know him. Faith and philosophy are not opposed to each other, but simply occupy and rule in different realms. "The sphere of faith is the region of personality, that of philosophy is the region of things."—*Mark Hopkins.* Faith not antagonistic to reason. "Faith may indeed take hold of the hand of a father, and be willing to step where it does not see; but she is willing to step, only because she has a rational ground for believing that her father will lead her right."—*Hopkins.* It is no more irrational for a disciple to take the hand of Jesus, and trustfully walk by his side, where he can not see the way, than it is for a child to take the hand of its father and walk confidently where it can not see. Faith, like knowledge, may be increased and strengthened by use.

4. **Christ demands a proof of our faith.**

A proof of knowledge is an exhibition of proper evidence that such knowledge is possessed; proof of faith is the doing of those things which faith demands, hence, the apostle well says "Even so faith, if it hath not works, is dead, being alone." Another has said, "Faith alone saves, but not a faith that is alone." We give but poor evidence of our confidence in a person, if we are unwilling to do what that person wishes us to do, up to the point of his accepted ability to direct aright. So it is poor evidence that we believe God, when we seek excuses to evade his commands, or willfully disregard them

5. **Christ teaches us by example.**

Christ went about doing good; we should follow his example in this, and do good as opportunity affords. Christ was obedient to his Father's commands; in this we should be his imitators. He suffered for us, so ought we to do for the good of others. He was prayerful, so ought we to pray always. He humbled himself, and became obedient unto death; so ought we to lay down our lives for the brethren.

6. **Christ teaches us by fellowship.**

Christ's fellowship for us is shown in that he took our nature, became subject to our infirmities, lived in our plane, died in our stead, rose for our justification, intercedes in our behalf. To live in his fellowship, insures a world of light and glory for the soul. Fellowship with him produces Christian fellowship here, and his blood cleanseth from all sin.

7. **Christ teaches us by love.**

Love to God is given as an evidence of the new birth of the soul, and also of a true knowledge of God; since the nature of God is declared to be love, he that loveth not has nothing in common with God. God's love is shown, as is human, by what he was willing to do for us, when we could do nothing for ourselves that would at all relieve our distresses. "In this was manifest the love of God toward us, because God sent his only-begotten Son into the world, that we might live through him." By God's love toward us, who are begotten of him, we are taught to love others who are born of the same Spirit. We are even taught the impossibility of loving God, whom we have not seen, if we hate our brother whom we have seen. Love to God secures his favor here and hereafter. If we love God we shall show it by our obedience to him.

8. **Christ teaches us by symbols.**

A symbol is something which may be known by the use of the senses, taken to represent some moral or intellectual truth. Salt, being incorruptible, is taken to represent friendship; so light represents purity. Very much use is made of symbols by Scripture writers in giving to us a revelation from God. So difficult is it for us to apprehend a purely spiritual truth, that God has accommodated his revelation to our capacity, by taking sensible things to teach us religious truths. The cross is the most impressive of all religious symbols. We learn by the symbols used in this lesson, Christ's eternality of being, of his power and helpfulness of disposition. We lose many rich and impressive lessons of Christian experience, from our inattention to divine things.

9. **Christ teaches us by messages.**

From the message to the church at Sardis we may learn how our accountability increases as our opportunities of hearing and receiving increase. We also learn of the dangers to which we are exposed, if we do not account well for the privileges conferred. We are to have care for the weak things, those which may seem to us inconsequential, for they may be great in the sight of God. From the message to the church at Philadelphia we learn of God's faithfulness to those who are true to him. The keeping of his Word will always insure his approbation. From both messages we learn the peculiar blessings which come to him that overcometh. The Word of God is full of messages addressed to the human family, and among the first to be attended to are "My son, give me thine heart, and let thine eyes observe my ways." Prov. 23: 26. "What doth the Lord require of thee but to deal justly, love mercy, and walk humbly with thy God." Micah 6: 8. "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28.

10. **Christ bestows a new song.**

Angels have, doubtless, always sung the praises of God in heaven, but the choirs of the saints shall sing the new song of redemption through the blood of the Lamb. The transition seems easy and natural between the weeping of John and the singing of the redeemed, when we learn why he wept, and how the flow of tears was stayed. None have such occasion for joy as they who can say from experience, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Such may well sing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "The work of redemption required especial wisdom; to save men is the height of wisdom. To find out how to forgive and not increase sinning; to intensify every motive for being good, love, hope, fear, duty, so as most powerfully to draw men to God, require divine wisdom. Nowhere else has such wisdom been shown."—*Peloubet.*

11. **Christ bestows a heavenly home.**

Christ promised his disciples that he would go away to prepare mansions, or apartments for them; these he bestows gratuitously upon all such as will give to him their affections, and yield to him their lives. Love and obedience are necessary qualifications for an entrance upon that heavenly home. All impurity will be excluded, no sorrow will be allowed to enter there.

12. **Christ bestows a final blessing.**

As God's revelation to men begins by giving rules to regulate their conduct, so it ends by defining the nature of the blessings bestowed upon the obedient. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." In the beginning the tree of life was guarded; in the end all restrictions are removed. All the inhabitants, by right, have free access to the tree of life. And may all who have studied the lessons of the past quarter have the final blessing pronounced on them.

ANNOUNCEMENT.

The care of this Department, for three years, has rested upon a committee of the Tract Board. We have tried to bear the burden faithfully, but not altogether willingly, since all the time we could but feel that it should be carried by the Sabbath School Board of the General Conference. We are happy to announce that arrangements have been made with that Board, by which the Lesson Preparations will hereafter appear under their sole direction We trust that this will prove much satisfaction to the Bible schools of the denomination, and we bespeak for these new servants, as they shall pursue their ardous tasks, the sympathy and prayers of all. May the Great Teacher direct and bless them, and may they find brethren with earnest hearts and ready pens to cooperate with them at all times. In retiring from this work, which has been so remunerative to us in spiritual benefits, we thank all for their kind appreciation of our efforts, and especially do we thank all those writers who have, without pecuniary reward, enriched these columns with the fruits of their study of the Holy Scriptures.

Miscellaneous.

"BABY LOOKING OUT FOR ME."

Two little busy hands patting on the window,
Two laughing bright eyes looking out at me,
Two rosy red cheeks dented with a dimple;
Mother-bird is coming; baby do you see?

Down by the lilac bush something white and azure
Saw I in the window as I passed the tree;
Well I knew the apron and shoulder-knots of ribbon,
All belonged to baby looking out for me.

Talking low and tenderly;
To myself, as mothers will,
Spake I softly, "God in heaven
Keep my darling free from ill.
Worldly gear and worldly honors
Ask I not for her from thee;
But from want, and sin, and sorrow,
Keep her ever pure and free."

Two little waxen hands,
Folded soft and silently;
Two little curtained eyes,
Looking out no more for me;
Two little snowy cheeks,
Dimple-dented never more;
Two little trodden shoes,
That will never touch the floor;
Shoulder ribbon softly twisted,
Apron folded, clean and white;
These are left me—and these only—
Of the childish presence bright.

Thus he sent an answer to my earnest praying,
Thus he keeps my darling free from earthly stain,
Thus he folds the pet lamb safe from earthly straying;
But I miss her sadly by the window-pane,
Till I look above it; then, with purer vision,
Sad, I weep no longer the lilac-bush to pass,
For I see her angel, pure and white, and sinless,
Walking with the harpers, by the sea of glass.

Two little snowy wings
Softly flutter to and fro,
Two tiny childish hands
Beckon still to me below;
Two tender angel eyes
Watch me ever earnestly
Through the loop holes of the stars;
Baby's looking out for me.

FIDELITY REWARDED.

In 1877 two commercial travelers met for the first time, in a small town in the West. The town was dull, the weather hot, and these two drummers were almost the only strangers to be seen in the place on that day. Everything thus conspired to bring them into free and easy chat, as they sat on the piazza of an uninviting hotel, waiting dinner. Presently the dinner-bell rang, and the younger of the two—yet in his twenties—invited the other to take a glass of larger beer with him before eating.

Up to that moment nothing had come up to specially test the character of either of these persons. If they had been studying each other, they probably had arrived at no further conclusion than that each might be a warm-hearted fellow; and no one acquainted with drummer-life would have accused this young man of great presumption in thus inviting his newly-made acquaintance to a drink of beer. But it was a moment of severe conflict with the invited one.

A Christian man, he had resolved that in so simple a matter as many regard the drinking of a glass of beer, he would be an abstainer, if for no other reason than the possible harm it might do others. But now, with so many extenuating circumstances, should he, could he, throw a wet blanket upon the cordial hospitality of his friend by adhering to his resolution? A second he wavered, but the Master gave him the victory, and he refused in a manner as little offensive as possible.

As feared, this refusal was a blow upon the young man. The blood rushed to his face, crimsoning to the very hair of his head, and in a some what disgusted tone he replied that he had thought there was no harm in taking a glass of beer, and he was going to have some.

His companion went to the table with a heart saddened by the pain he had given another, as the kindly physician may be saddened at the pain the knife gives the suffering one, though healing may be sure to follow. Dinner was eaten in a most unsocial way, and both left the table—the older with the resolve to do his utmost to make the remaining hours they should be in town pleasant for the other. They soon fell into conversation, and the matter of drinking was freely talked over, the young man in his frankness confessing that of late he had been drinking strong drink to excess; the other kindly, earnestly, and with a Christian heart, warning him of the dangers of intemperance in every case, and especially to one of his temperament; and shall it be added, with little faith that any good would come of it? With kindliest feelings they separated, to meet when and where they knew not. Weeks passed, how many I know not, and they unexpectedly met in their business travels again, and cordial were their greetings.

"Do you remember our meeting each other in H—?" said the younger man. "Well," said he, "I have not touched a drop of drink, not even beer, since that day; and I have swept the board of tobacco, too. And how much of a man I feel I am!" And when again, later on, they met and to the last they knew each other, he was practicing total abstinence from tobacco and drink.

Reader do you wonder that that Christian traveler has a fullness of the throat, and an overfulness of the eyes, as he thinks of this truthful incident? Well may he praise God for the results of a seemingly small duty done. Well may he tremble as he thinks of what "might have been" had he not been kept by God's grace from a little sin, as many would call it. Well may he, and all of us, learn the importance of being true to the least duties, in the smallest out-of-the-way places, and under all circumstances.—*Illustrated Christian Weekly.*

As sins proceed they ever multiply, like figures in arithmetic, the last stands for more than all that went before it.—*Sir Thos. Browne.*

PERPETUAL SUNSHINE.

Nothing makes a home so happy as the perpetual sunshine of a contented disposition there. None of the little troubles of life arrest progress or pleasure in that home; there is always a rainbow to bridge the rift. The sky is always blue, and the wind blows from the southwest where that disposition works its will; all things move in accordant music and measure where the happy nature's voice gives the dominant key. A person with the temperament which creates this fortunate disposition, or gives it full play, is not only a blessing to himself or herself, but to all society as well; everything is more gentle and direct in movement, all wheels and ways run more smoothly, for the treatment of such individuals, and their own habit of always looking on the sunny side obliges people in their immediate neighborhood also to see the silver lining of the cloud in spite of themselves. We praise these happy persons as if it were their merit that they are of so sanguine a temperament, when really it is often the case that they have small voice in the affair, and are but obeying the madates of their nature, and are to be admired and loved, to be sure, but rather held to account for their "talent" than praised for possessing it.

It is pleasant to observe these persons, and they are fortunate whom circumstances bring into contact with them. Even when the dissonances and disturbances of life are many and harsh for them, they meet them far better than the opposing temperament does; the habit of happiness closes their ears to much discord, and lifts them over numberless rough places.

What such happy people are to those about them it requires personal experience of them to know in the full extent, for words would completely fail to tell: they are the consolers of trouble, the spurs to endeavor, the sympathizers in joy, the beguilers of tedium. With their own buoyancy they bear every one's burdens, with their sunshine they banish every one's shadow, their own inner and almost inexhaustible happiness overflows on all within reach, and they know how to turn Pandemonium into Paradise.—*Harper's Bazar.*

PROFESSOR HUXLEY TO BOYS.

Professor Huxley's address to the prize winners at Oxford University contest is so full of good advice to students, and so suggestive to teachers, that we give a few extracts:—"Upon whatever career you may enter, intellectual quickness, industry and the power of bearing fatigue are three great advantages. But I want to impress upon you, and through you upon those who will direct your future course, the conviction which I entertain that, as a general rule, the relative importance of these three qualifications is not rightly estimated, and that there are other qualities of no less value which are not directly tested by school competion. A somewhat varied experience of men has led me, the longer I live, to set the less value upon mere cleverness; to attach more importance to industry and to physical endurance. Indeed, I am much disposed to think that endurance is the most valuable quality of all, for industry, as the desire to work hard, does not come to much if a feeble frame is unable to respond to the desire. Everybody who has had to make his way in the world must know that while the occasion for intellectual effort of a high order is rare, it constantly happens that a man's future turns upon his being able to stand a sudden and a heavy strain upon his powers of endurance. To a lawyer, a physician or a merchant it may be everything to be able to work sixteen hours a day for as long as is needful, without yielding up to weariness. Moreover, the patience, tenacity and good humor which are among the important qualifications for dealing with men are incompatible with an irritable brain, a weak stomach or a defective circulation. If any one of you prize winners were a son of mine and a good fairy were to offer to equip him according to my wishes for the battle of practical life I should say, "I do not care to trouble you for any more cleverness; put in as much industry as you can instead; and, oh, if you please, a broad, deep chest, and a stomach of whose existence he shall never know anything." I should be well content with the prospects of a fellow so endowed.—*Herald.*

FACTS IN HUMAN LIFE.

There are about 3,064 languages spoken in the world, and its inhabitants profess more than 1,000 religions. The number of men is about equal to the number of women. The average of life is about thirty-three years. One-quarter die previous to the age of seventeen, and those who pass this age enjoy a felicity refused to one-half of the human species of the earth. To every 1,000 persons, only one reaches one hundred years of life; to every one hundred, only six ever reach the age of sixty five; and not more than one in five hundred lives to eighty years of age. There are on earth 1,000,000,000 inhabitants; of these, 33,333,333 die every year, 91,824 every day, 3,730 every hour, and sixty every minute, or one every second. The married are longer lived than the single, and, above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favor previous to fifty years of age than men have, but fewer afterwards. The number of marriages is in the proportion of seventy-five to every one thousand individuals. Marriages are more frequent after equinoxes, that is, during the months of June and December. Those born in the Spring are generally more robust than others. Births and deaths are more frequent by night than by day. The number of men capable of bearing arms is calculated at one fourth of the population.—*Every Saturday.*

BENSON'S CAPCINE POROUS PLASTER, for Women and Children. Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are affected with whooping cough, ordinary coughs or colds, or weak lungs, it is the one and only treatment they should receive. This article contains new medicinal elements, such as is found in no other remedy in the same form. It is far superior to common porous plasters, liniments, electrical appliances, and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not even relieve. For Lame and Weak Back, Rheumatism, Kidney disease and all local aches and pains it is also the best known remedy. Ask for Benson's Capcine Plaster, and take no other. Sold by all Druggists. Price 25 cents.

A BRAVE LADY!

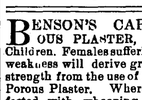
She endures the Pain of a Severe Surgical Operation without Taking Chloroform.

(*From the Courier.*)

Mrs Schoonmaker, of Creek Locks, Ulster Co., N. Y., had the misfortune to entirely lose the sight of one of her eyes, through an accident, and endured painful inflammatory action therein for two long years;—the other eye finally becoming sympathetically affected, her general health seriously suffering; indeed, she was a mere wreck, a walking skeleton. In this terrible strait, she consulted Dr. David Kennedy, of Rondout, New York, who told her at once that the injured eye must be removed. She quietly but firmly said: "All right, doctor, but don't give me chloroform.—Let my husband sit by my side during the operation, and I will neither cry out nor stir." The work was done, and the poor woman kept her word. Talk of soldierly courage! This showed greater pluck than it takes to face a hundred guns. To restore her general health and give tone and strength to the system, Dr. Kennedy then gave the "Favorite Remedy," which cleansed the blood and imparted new life to the long suffering woman. She rapidly gained health and strength, and is now well. The "Favorite Remedy" is a priceless blessing to woman. No family should be without it. Your druggist has it. If not, send to Dr. David Kennedy, Rondout, New York.

$5 TO $20 PER DAY AT HOME. Samples worth $5, free. Address STINSON & CO., Portland, Me.

THE IMPROVED EVAPORATOR



MAKES Better Sugar Than any Apparatus in use, with one half the fuel and labor.

No More Boiling Nights. Makes sugar that will sell several cents above that made in pans.

NO SUGAR MAKER Should be without them, at the extremely LOW PRICE at which they are now offered.

Send Stamp for Circular to

VT. FARM MACHINE CO., BELLOWS FALLS, VT.

THE SUN FOR 1880.

THE SUN will deal with the events of the year 1880 in its own fashion, now pretty well understood by everybody. From January 1 until December 31 it will be conducted as a newspaper, written in the English language, and printed for the people.

As a newspaper, THE SUN believes in getting all the news of the world promptly, and presenting it in the most intelligible shape—the shape that will enable its readers to keep abreast of the age with the least unproductive expenditure of time. The greatest interest to greatest number—that is, the law controlling its daily make-up. It now has a circulation very much larger than that of any other American newspaper, and enjoys an income which it is at all times prepared to spend liberally for the benefit of its readers. People of all conditions of life and all ways of thinking buy and read THE SUN; and they all derive satisfaction of some sort from its columns, for they keep on buying and reading it.

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, clique, organization, or interest. It is for all, but of none. It will continue to praise what is good and reprobate what is evil, taking care that its language is to the point and plain, beyond the possibility of being misunderstood. It is uninfluenced by motives 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 more than it hates unnecessary words. It abhors fraud, pities fools, and deplores nincompoops of every species. It will continue throughout the year 1880 to chastise the first class, instruct the second, and discountenance the third. All honest men, with honest convictions, whether sound or mistaken, are its friends. And THE SUN makes no bones of telling the truth to its friends and about its friends whenever occasion arises for plain speaking.

These are the principles upon which THE SUN will be conducted during the year to come.

The year 1880 will be one in which no patriotic American can afford to close his eyes to public affairs. It is impossible to exaggerate the importance of the political events which it has in store, or the necessity of resolute vigilance on the part of every citizen who desires to preserve the Government that the founders gave us. The debates and acts of Congress, the utterances of the press, the exciting contests of the Republican and Democratic parties, now nearly equal in strength throughout the country, the varying drift of public sentiment, will all bear directly and effectively upon the twenty-fourth Presidential election, to be held in November. Four years ago next November the will of the nation, as expressed at the polls, was thwarted by an abominable conspiracy, the promoters and beneficiaries of which still hold the offices they stole. Will the crime of 1876 be repeated in 1880? The past decade of years opened with a corrupt, extravagant, and insolent Administration intrenched at Washington. THE SUN did something towards dislodging the gang and breaking its power. The same men are now intriguing to restore their leader and themselves to places from which they were driven by the indignation of the people. Will they succeed? The coming year will bring the answers to these momentous questions. THE SUN will be on hand to chronicle the facts as they are developed, and to exhibit them clearly and fearlessly in their relations to expediency and right.

Thus, with a habit of philosophical good humor in looking at the minor affairs of life, and in great things a steadfast purpose to maintain the rights of the people and the principles of the Constitution against all aggressors, THE SUN is prepared to write a truthful, instructive, and at the same time entertaining history of 1880.

Our rates of subscription remain unchanged. For the Daily SUN, a four-page sheet of twenty eight columns, the price by mail, post paid, is 55 cents a month, or $6 50 a year; or, including the Sunday paper, an eight-page sheet of fifty-six columns, the price is 65 cents a month, or $7 70 a year, postage paid.

The Sunday edition of THE SUN is also furnished separately at $1 20 a year, postage paid.

The price of the weekly SUN, eight pages, fifty-six columns, is $1 a year, postage paid. For clubs of ten sending $10 we will send an extra copy free.

Address I. W. ENGLAND,
Publisher of the SUN, New York City.

VILLAGE AND FARM PROPERTY FOR SALE.—The Subscriber offers his

HOUSE AND LOT

in the village of Alfred Centre, and

A FARM

of 107 acres, 3 miles south of the village, for sale on reasonable terms. A rare chance for a person in want of a village home, or a good grazing farm. For further information address WM. O. PLACE, Alfred Centre, N. Y.

$72 A WEEK. $12 A DAY AT HOME EASILY MADE. Outfit free. Address TRUE & CO., Augusta, Me.

NEW ADVERTISEMENTS.
From Dauchy & Co.

PARLOR ORGAN, SOLID Walnut Case, 5 Octave, 2 full sets Powerful Reeds, 9 Stops, 2 Knee Swells, only $59. Address U. S. PIANO CO., 163 Bleeker St., New York.

AGENTS READ THIS!—WE want an agent in this county to whom we will pay a salary of $100 a month and expenses to sell our wonderful invention. Sample free. Address at once SHERMAN & CO, Marshall, Mich.

AGENTS MAKE QUICK sales and the best profits on our New Book, *Golden Thoughts* on Mother, Home and Heaven, in prose and poetry, by 300 authors. Illustrated. Pleases everybody. $2 75; also 5,000 "Curiosities of the Bible," $1 75. Mailed on receipt of price. E B. TREAT, Publisher, 805 Broadway, N. Y.

5,000 FOR A CASE OF COUGH, Cold, or Asthma that Adamson's BOTANIC BALSAM will not cure! Sold by all druggists and dealers at 35c. and 75c. Sample Bottles, 10c. ☞ See that the name of F. W. Kinsman is blown in the glass of the bottle. Trade supplied by GEO. C. GOODWIN & CO., Boston, Mass.

ON 30 DAYS TRIAL.—WE will send our Electro-Voltaic Belts and other Electric Appliances upon trial for 30 days to those suffering from Nervous Debility, Rheumatism, Paralysis, or any diseases of the Liver or Kidneys, and many other diseases. A Sure Cure guaranteed, or no pay. Address VOLTAIC BELT CO., Marshall, Mich.

A GREAT OFFER FOR HOLIDAYS!! Pianos and Organs, at Extraordinary Low prices for Cash. In stallments received. Splendid Organs $35, $45, $50, $60, $75, $85 & $100. 7 Octave Rosewood Pianos $130, $135. 7½ Octave $140, $150, upwards. Not used 6 months. Illustrated Catalogues Mailed. HORACE WATERS, Manuf't & Dealer, 826 Broadway, N. Y. P. O. Box, 3530.

AN EXCITING BOOK! 40,000 SOLD!! STANLEY'S OWN STORY of his "Wild Adventures" and "Triumphs," rewritten in the graphic style of Hon. J. T. Headley is the only authentic and copyrighted cheap edition. Gives a full history of his "Down the Congo." The press commend it. Purchasers praise it. Agents are eager for it, because it sells despite hard times. More AGENTS WANTED! For full particulars and terms address HUBBARD BRO'S, Publishers, Philadelphia, Pa.

AGENTS WANTED FOR A TOUR AROUND THE WORLD BY General Grant. Price only $3. This is the fastest selling book ever published, and the only complete and authentic History of Grant's Travels. Send for circulars containing a full description of the work and our extra terms to Agents. Address NATIONAL PUBLISHING CO., Philadelphia, Pa.

RICHARD'S

TEETOTAL

TONIC.

The great cure for

DYSPEPSIA, NERVOUSNESS, WEAKNESS, and DEBILITY.

Every Invalid can rely on it to conquer disease and strengthen the debilitated system.

It regulates the LIVER and KIDNEYS, stimulates all the functions of life to healthy action, and is the best BRAIN and NERVE tonic in the world.

Women find it a panacea for all their ills, restoring the careworn, exhausted wife or mother to the healthy vigor of younger years.

Free from alcoholic dangers, Physicians pronounce it the safest and best remedy ever sold. It must be tried to know the perfect health and strength its use insures.

VAN BUSKIRK & CO.,
18 Vesey St., New York.
Sold by Druggists.

Oratory! Pathos! Humor! Fun!

100 CHOICE SELECTIONS No. 17 NOW READY. 15c. P. GARRETT & CO. 708 Chestnut St., Philadelphia.

This number is uniform with the Series, and contains another superb splendid Declamations and Readings. 150 pp. Price, 30 cts., mailed free. Sold by Booksellers. Every boy who speaks pieces, every member of a Lyceum who wants Something New to recite, should get the Whole Set. Club rates, and Full List of Contents Free.

THE ELMIRA WEEKLY ADVERTISER FOR 1880.

The Publishers of the Weekly Advertiser have reduced the price of their paper from $3 00 to

$1 25 *A YEAR*

IN CLUBS OF FIVE.

Single Subscriptions, - - $1 50

Or 85 Cents for Six Months.

On the 1st day of January next the paper will be issued in a 16-page form and will contain

64 COLUMNS OF MATTER!

Making three thousand three hundred and twenty-eight columns of reading matter for ONE DOLLAR AND TWENTY-FIVE CENTS.

One copy of the Paper will be sent

FREE

to any person sending us a Club of Five names accompanied by the cash.

All remittances must be by P. O. Order or Registered Letter.

Address,
ELMIRA ADVERTISER ASSOCIATION,
Elmira, N. Y.

THE DEAF HEAR PERFECTLY, all ordinary conversation, Lectures, Concerts, etc., by New Channels, Through the Teeth, to the nerves of hearing, by a recent wonderful scientific invention—THE DENTAPHONE. For remarkable public tests on the Deaf—also on the Deaf and Dumb—see *New York Herald*, Sept. 28; *Christian Standard*, Sept. 27, etc. It displaces all Ear-trumpets. Size of an ordinary watch. Send for Free pamphlet to AMERICAN DENTAPHONE CO., 287 Vine St., Cincinnati, O.

ORGANS.—BEATTY—PIANO New Organs 13 Stops, 3 Set Golden Tongue Reeds, 5 Octaves, 2 Knee Swells, Walnut Case, warranted 6 years, Stool and Book, $98. New Pianos, $143 to $255. ☞ Newspaper sent free. Address DANIEL F. BEATTY, Washington, N. J

BLYMER MF'G CO. BELLS. Church, School, Fire-Alarm, Fine-toned, low-priced, warranted. Catalogue with 1,500 testimonials, prices, etc., sent free. BLYMER MANUFACTURING CO. Cincinnati, O.

PARLOR ORGAN.—Solid Walnut case, 5 Octaves, 2 full sets powerful Reeds, 9 stops, 2 knee swells, only $59 Address U. S. PIANO CO., 163 Bleeker Street, N. Y.

BELLS' BUCKEYE BELL FOUNDRY. Made of pure Copper and Tin, for Churches, Fire Alarms, Schools, Plantations, etc. Illustrated Catalogue free. VANDUZEN & TIFT, Cincinnati, O.

FOR SALE AT THIS OFFICE—THE CONSTITUTIONAL AMENDMENT; OR THE SUNDAY, THE SABBATH, THE CHANGE AND RESTITUTION. A Discussion between W. H. Littlejohn, Seventh-day Adventist, and the Editor of the *Christian Statesman.* 384 pages. Price cloth $1; paper 40 cents. Mailed, post paid, on receipt of price. Address SABBATH RECORDER Alfred Centre, N. Y.

THE ERIE RAILWAY,

NOW KNOWN AS

THE NEW YORK, LAKE ERIE AND WESTERN RAILROAD.

ABSTRACT OF TIME TABLE.

Adopted Nov. 17th, 1879.

Pullman's Best Drawing Room and Sleeping Coaches, combining all Modern Improvements, are run through without change between Salamanca, Buffalo, Niagara Falls, Suspension Bridge, Rochester, Cleveland, Cincinnati, Chicago, and New York. Hotel Dining Coaches between New York and Chicago.

EASTWARD.

STATIONS.	No. 8	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	.....	1.05PM	.....	7.05AM
Little Valley	.....	2.52 "	.....	8.47 "
Salamanca	7.55AM	3.35PM	.....	9.07AM
Carrollton	8.05 "	3.51 "	.....	9.21 "
Olean	8.32 "	4.19 "	.....	9.50 "
Cuba	8.56 "	4.43 "	.....	10.22 "
Wellsville	9.53 "	5.35 "	.....	11.42 "
Andover	.....	.....	.....	12.02PM
Alfred	.....	.....	.....	12.22 "
Leave				
Hornellsville	11.05AM	6.50PM	.....	1.50PM
Arrive at				
Elmira	12.47PM	8.47 "	.....	4.30 "
Binghamton	2.54 "	10.53 "	.....	7.30 "
Port Jervis	7.15 "	3.38AM	.....	.....
New York	10.25PM	7.25AM	.....	.....

ADDITIONAL LOCAL TRAINS EASTWARD.

5.25 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.47, Forestville 6.08, Smith's Mills 6.30, Perrysburg 7.10, Dayton 7.37, Cattaraugus 8.37, Little Valley 9.20, Salamanca 10.27, Great Valley 10.44, Carrollton 11.25, Vandalia 11.43 A. M., Allegany 12.10, Olean 12.45, Hinsdale 1.35, Cuba 2.25, Friendship 3.35, Belvidere 4.15, Belmont 4.32, Scio 5.05, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M.

6.22 A. M., daily, from Friendship, stops at Belvidere 6.44, Belmont 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 9.39, Smith's Mills 9.40, Perrysburg 9.58, Dayton 10.07, Cattaraugus 10.38, Little Valley 11.02, Salamanca 11.45, Great Valley 11.52 A. M., Carrollton 12.10, Vandalia 12.27, Allegany 12.49, Olean 1.05, Hinsdale 1.30, Cuba 3.22, Friendship 3.03, Belvidere 3.21, Belmont 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 A. M.

5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.15 A. M.

9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.31, Forestville 9.42,